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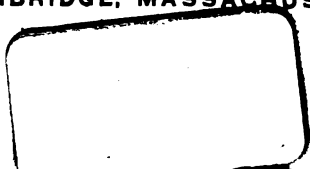
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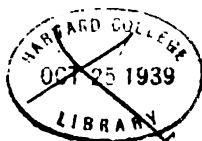


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PREFACE.

v. 22
1856-1858

A QUARTER of a century has passed away, since the conduct of this Journal was transferred to the present Editor by an honoured father, who had been its original projector, and on whom had principally devolved the labour and responsibility of its compilation, for a period of forty years. The form of the work, and the arrangement of its contents at that time adopted, have ever since been retained; nor is there any immediate intention of altering or modifying either. Should such a change be hereafter found expedient, owing to the increasing amount of intelligence received from a widening sphere of Missionary labour, or to any other circumstance, it will be willingly resorted to, with the sanction of the Brethren's Society for the Furtherance of the Gospel, and the concurrence of the esteemed fellow-servant, who is to sustain in future the office of joint-editor.

The period, to which reference has been already made, may well be regarded as one of deep and abiding interest. Ecclesiastical epochs of no mean importance constitute its boundaries. Its commencement marks the close of the first century of the Brethren's Missionary labour; its conclusion goes far to complete the *fourth* century of the existence of the Brethren's Unity. And what wonderful events have been meanwhile transacted on the theatre of the world, and within the sacred inclosure of the Church! What changes have taken place in every part of the habitable globe—what revolutions among the nations—what convulsions of the earth—what marvellous discoveries in science and in art—what striking exhibitions of human power and human weakness! Even in Christian and civilised Europe, how many governments have been successively overthrown, permanently or for a season,—how many constitutions established and set aside—how many efforts to obtain civil or political liberty absolutely crushed or partially frustrated—how many indications afforded, that restlessness and discontent are still prevailing among the nations! What mournful evidence, that, though “the judgments of God have been abroad in the earth, the inhabitants of the world have not yet learned righteousness!” Popery, although, in some quarters, her pretensions, her frauds, and her persecuting character have been thoroughly exposed, to the manifest

injury of her long-usurped dominion, appears, in others, to have been progressively recovering her power and influence; while in our own favoured land, not a few individuals of the more educated classes—including professed ministers of the Reformed Churches—have not hesitated to become perverts to Rome. Of the injury which has been done to the cause of our Master and of humanity, by infidelity, in its grosser or more specious forms,—and of the inroads which rationalism, more or less disguised, has made upon the Churches of Britain, as well as of Continental Europe, who can speak without sorrow for the past, and anxiety for the future?

Nor can the subject of religious liberty be approached without feelings of a similar kind. In nearly every European land which continues under Popish influence, this great blessing is still absolutely withholden; while in others, including some avowedly Protestant, it is but imperfectly conceded; the full possession of it being confined to the British realms, and to the neighbouring countries of Holland and Belgium,—from the former of which, the true principles of toleration may be said to have been brought to our own shores a century and a half ago. That Sardinia now stands forth, as a beacon of religious light and constitutional freedom to the long benighted and oppressed nations of Italy, is not the least interesting and cheering event, in the history of the past quarter of a century.

The abolition of slavery in the colonial territories of Britain, followed by a similar act of justice and mercy, on the part of the governments of France, Denmark, and Sweden, and by the adoption of measures of various kinds, tending to the improvement and elevation of the children of Africa, constitutes a feature of the same period, calling for heartfelt thankfulness to Him, who is the Common Father of all mankind.

Meanwhile, in the wonderful providence of God, the vast Empire of China has been partially opened to the Gospel, and some progress has been made by Missionaries of various Societies, both European and American, in the dissemination of Divine truth among its countless millions, notwithstanding the obstacles interposed by a jealous government, and a debasing superstition, and by the demoralising and offensive traffic in opium, which brings a merited reproach upon our national profession of Christianity. In India, the religion of Christ has been advancing yet more steadily and satisfactorily. However wide the field, and however few the labourers, it is cheering to know, that there are not many districts between the mighty Himalayas and Cape Comorin, into which some servants of Jesus have not found their way, and borne witness of Him and His great salvation. Even Africa,—deeply injured, long-neglected, and at all times difficult of access—

has been gradually unclosed to the enterprising zeal of the traveller, the philanthropist, and the devoted Missionary. Undeterred by the failure of the Niger Expedition of 1841, the pioneers of civilisation and Christianity, advancing from the western coast, have pushed far towards the centre of this immense continent; while Dr. Barth from the north, Dr. Krapff from the east, and Dr. Livingstone from the south, have been enabled, by the blessing of God on their several researches, alike skilfully and successfully conducted, to narrow still further the limits of its hitherto unknown interior.

Among the occurrences, which promise to exercise an important spiritual influence upon the population of the Ottoman Empire, whether in Europe, Asia, or Africa, the establishment of an Anglican Bishoprick at Jerusalem is by no means the least memorable. From that "holy city," (Matt. xxvii. 53), where the "true light first shone," and on which "the glory of the Lord first arose," it may be confidently hoped, that the saving beams of Divine truth will be gradually shed upon the nations, by whom the "land of promise" is still possessed or encompassed; and that the Lord will be pleased to bless the instrumentality which He has Himself called forth, and to make it subserve the fulfilment, at some future day, of His own gracious purposes. "In that day, Judah shall be saved, and Israel shall dwell safely;" even to Ishmael shall life be imparted, and "Ethiopia shall stretch out her hands unto God." By the appointment, in succession, to this venerable see, of Bishops Alexander and Gobat—the former, of the seed of Israel, on the nomination of the Queen of England—the latter, a representative of the Foreign as well as of the British Churches of the Reformation, on that of the Prussian monarch—a pledge has been given, of the spirit in which this remarkable ecclesiastical compact will be carried out; while homage has been done to the principle of Christian Union, which, however professed in theory, has for three centuries been too little recognised in practice, within the borders of Protestant Christendom.

A still more important and practical recognition of this principle took place, in the year 1846, by the formation of the "Evangelical Alliance," an institution, to whose object, character, and early progress more than one reference will be found in the pages of this Journal*. Though its constituency has at no time been numerous, it has become the fruitful parent of several kindred institutions, which have exercised a marked and salutary influence upon the religious condition, both of our own land and of foreign countries. There is, in fact, good reason

* See Preface to Vol. xviii. p. iii.

to believe, that it never enjoyed a larger measure of public sympathy than at the present moment*.

During the period we are reviewing, the British and Foreign Bible Society, the Religious Tract Society, and the principal Missionary Institutions of this country—whose birth and cradling were amid the storms and convulsions of the most general and desolating war which Europe has ever known—have been permitted to celebrate their Fifty years Jubilee. The rapid growth and abundant fruitfulness of these plants of the Lord's own planting, cannot fail to excite the wonder and the gratitude of all, who desire the spread of Divine truth and the extension of the Redeemer's kingdom.

Within the borders of our own Church, and Mission-field, the events which have meanwhile taken place, have been neither few nor without interest. Two general Synods have been held at Herrnhut, in the years 1836 and 1848, and a number of provincial conferences in the British and American portions of the Unity, amongst whose results have been, various modifications of our ecclesiastical system and usages,

* Among the results of the Evangelical Alliance may be mentioned, the two important conferences of Christians of all countries and all denominations, held in London in 1851, and in Paris in 1855. The Protestant Alliance, and the Committee for the protection and extension of religious liberty on the Continent, appointed by the Conference held at Homburg, in 1850, under the presidency of the Earl of Shaftesbury, are also among its immediate fruits.

The principle of Christian union, it may here be remarked, had received a yet earlier and more practical illustration, in the meeting of Secretaries to the different Missionary Societies, held in London monthly during the past forty years, for the purpose of brotherly consultation and encouragement. This institution, of which the late respected secretary of the Church Missionary Society, the Rev. Josiah Pratt, was the chief founder, has done much to produce and maintain the spirit of cordial esteem and willing co-operation, among those who are fellow-labourers in the same field, and are sharers in the same trials and difficulties, hopes and joys.

In the same spirit, and with entirely similar views, was recently held, a Conference of Missionaries, belonging to the different Societies labouring in Bengal. This assembly of Christ's servants, which opened its sessions, at Calcutta, on the 4th of September last, and continued them for four successive days, consisted of fifty Missionaries, of the Established and Free Churches of Scotland, the Church of England, Baptist, and London Missionary Societies, and the Cathedral Mission in Calcutta; and the importance and value of the conclusions to which the deliberations led, were only equalled by the harmony with which they were conducted. The public meeting held at the close of the Conference, and over which the venerable Bishop of Calcutta presided, was addressed by six speakers of different denominations, of whom four were Missionaries. "The tone of the whole," observes the "Friend of India," "was of a high order, and the attention of the audience was sustained to a late hour." An assembly of this kind constitutes an era in the history of Protestant Missions,—a cheering exemplification of the principle of Christian union.

and the opening of some additional doors for the preaching of the Gospel both at home and abroad.

Of our congregations in Europe and the United States, not a few have celebrated the Centenaries of their establishment, and similar festivals have been solemnised by several of those in heathen lands. The Centenary of the four earliest Missions, occurring in as many successive years, from 1832 to 1836 inclusive, have been followed by those of the Missions in the British islands of Jamaica and Antigua,—the former in December, 1854, the latter in April, 1856. It is, in fact, in the colonies of Great Britain and Holland, that our Missionary work has received its greatest extension, in the course of the past quarter of a century. In South Africa, the British West Indies, and Surinam, the sphere of labour has been widened by the formation of a number of additional settlements, while the boundaries of the field have been carried yet farther, by the commencement of Missions to the Indians of the Mosquito Coast, to the Aborigines of Australia, and the Mongols of Central Asia. For the pecuniary supplies, which have rendered practicable this great enlargement, especially of the costly West Indian field, our Church has been mainly indebted to the liberality of British Christians, conveyed through the medium of the London Association.

The following comparative statistics, having reference to this subject, may not be altogether uninteresting to our readers:—

In 1831 there were 6 Mission-fields (the West Indies being considered as one), 42 stations, 208 Missionary labourers, 43,600 converts or persons under instruction, of whom 15,800 were communicants.

Towards the close of the past year (1855), there were 9 Mission-fields, 68 stations, 297 Missionaries, 71,450 converts, &c., of whom 19,600 were communicants.

Hence it follows, that there have been established 3 new Missions, with one station in each; and 23 additional settlements in previously existing fields,—of which 1 was in North America, 14 were in the West Indies, 6 in Surinam, and 2 in South Africa.

The increase in the number of stations is consequently 26; of Missionary labourers, 89; of converts, 27,850; of communicants, 3800. Of the converts, it is to be remarked, that the great majority are descendants of the once despised and oppressed African race in the West Indian Islands and Surinam, a full third of their number, somewhat exceeding 20,000, being still bondsmen in the last-mentioned colony.

After this general estimate of the progress of our Missionary work during the past twenty-five years, it will probably be expected,

that some special notice should be taken of recent occurrences, in the several fields to which it has reference.

At the time of our last survey, in December, 1853, the Mission in LABRADOR was an object of deep and natural anxiety to the members and friends of our Church. A great and unexpected calamity had just befallen it,—one to which its previous history of more than fourscore years afforded no parallel,—and the consequences of which, whether more or less injurious, no human wisdom could foresee, and no human effort could prevent. The return of the *Harmony* to our shores in the autumn of 1854, served, however, to convict the members of the Society of shortsightedness, as well as of want of faith. The apprehended evil was mercifully averted,—while a chastisement was administered, which was altogether unlooked for. No absolute want of the necessities, or even of the comforts of life, was experienced by our Mission-families, — on the other hand, a grievous dearth of customary provision, followed and aggravated by pestilential disease, brought suffering and distress into many an Esquimaux household. The time of trial was, however, to many, one of self-examination and spiritual profit,—and the reports of the year past, speak of some increased manifestation of Divine life among the members of the several native flocks, as well as of a partial return of temporal prosperity. Though signs of progress and evidences of improvement are not altogether wanting—though the benefit of Christian education is generally enjoyed by the young—though the word of God is widely diffused, and a large collection of Hymns affords edifying employment for the hours of leisure, with which the life of an Esquimaux abounds,—there is still much connected with the state of the Mission which causes our Brethren disquietude, and constrains them to earnest prayer, for a renewed outpouring of the grace and Spirit of God, upon the congregations committed to their charge.

To the venerable Mission in GREENLAND, the remarks just made are applicable in a yet higher degree. In some respects, it may be considered in advance of the neighbouring Arctic Mission,—in others, to be in a more backward state. The possession of native assistants of a superior class,—without whose regular and faithful ministrations the scattered members of the several flocks would be almost destitute of the means of grace,—is perhaps the chief advantage which it can claim. The continued grievance of the constrained dispersion of the congregations—the consequent neglect in too many instances of the education of the children and youth,—the lower standard of school-instruction generally prevailing, and the less extensive diffusion of the Word of God—are seriously detrimental to the spiritual prosperity of the work; while the mischievous hankering after

European articles of consumption, and even of luxury, and the sacrifices which the poor people are willing to make to obtain them,—tend alike to their impoverishment, to the blunting of their moral sense, and to the injury of their domestic habits. Of the attempt of the authorities to infringe their ecclesiastical liberty, there appears to have been a partial remission within the last two years.

The safe return of Br. Miertsching, in the autumn of 1854, from his perilous expedition of five years to the Arctic regions, was hailed with thankful and sympathising interest by our congregations and Christian friends.

Whether Captain Penny, who sailed again for Northumberland Inlet in June, 1855, has been more fortunate on this than on former occasions, in his attempt to secure the services of Br. Warmow, of Lichtenfels, we have not yet been able to learn. May the Lord accomplish His purposes of mercy towards these poor outcasts!

The Mission among the NORTH AMERICAN INDIANS continues in a rather feeble state, owing to a variety of causes, often mentioned, and as often deplored. Ever since the Delaware and Cherokee congregations were expelled or withdrew from their original homes in Pennsylvania and in Georgia, and constrained to take refuge in Canada or the far West, the difficulties attending the prosecution of the work appear to have been on the increase, and disheartening circumstances to have been of frequent occurrence. Nevertheless, it is evident, that the Word of God is not bound, nor the fruits of the Spirit withholden. In the four several congregations, though small in number, there are faithful souls,—such as are willing “to endure hardness as good soldiers of Jesus Christ,” and would be ready, if required, to lay down their lives for His sake. The hundredth anniversary of the massacre of the Mission-family, at Gnadenhütten on the Mahony, in the year 1755, recalled to our memories the most tragical event in the annals of the Brethren’s Missions, but, at the same time, one of the noblest examples of true devotedness and genuine resignation*.

A passing allusion has already been made to the leading feature in the recent history of our WEST INDIAN MISSION—the celebration of Centenary Jubilees, by our sable flocks in JAMAICA and ANTIGUA. Of the former of these festivals, a detailed report will be found in a recent number of this Journal; of the latter, no particulars have hitherto

* Some interesting notices of the Indian Mission, in its best and most lively, yet most suffering, period, will be found in the lately published memoir of Bishop Spangenberg.

reached us, the day of celebration having been postponed from the 1st to the 30th of April, to suit the general convenience.

To the circumstances attending the origin, progress, and results of these two important Missions, it is unnecessary to refer in detail, the subject having been brought fully under the notice of our readers, in the pages of the Periodical Accounts*. Whoever has perused the narratives in question will have been struck with the diversity of ways and means, which the Lord sees fit to employ, for the accomplishment of the same gracious purpose. In one instance, it is a poor negro, in another a wealthy proprietor, who is led to invite the aid of the messenger of peace; in a third, it is a Divine impulse, imparted to the Missionary himself, which constrains him to carry the glad tidings from one island to another, from a people already blessed with a knowledge of the joyful sound, to strangers to whose ear that sound had never come. Nor does this diversity appear less striking, with reference to the experience made by the Lord's servants, in the fields to which they were respectively called, the character of the work they were required to perform, the measure of success vouchsafed to them, and the time when it was bestowed. In Jamaica, the Missionary husbandman had "to wait long and patiently, for the precious fruit of the earth;" but when at length "the former and the latter rain" were granted, the parched ground yielded an abundant harvest, and the desert blossomed and rejoiced. In Antigua, the soil became productive at a much earlier period, and continued so, to an extent that has been but seldom witnessed in any field of Missionary labour,—the beneficial effects of the preaching of Christ's Gospel being acknowledged by numbers, who were themselves utter strangers to its power. Of the thirteen congregations in Jamaica, with 12,952 souls attached to them, and the seven in Antigua, numbering, with their two out-stations, 8,148, it may be said, that they are in general "walking in the fear of the Lord, and in the comfort of the Holy Ghost;" and that many of their members are "building up themselves on their most holy faith, looking for the mercy of our Lord Jesus Christ, unto eternal life." In both Missions, the work of education is diligently attended to; and the young people are increasing in knowledge and intelligence. The Training-school at Fairfield, in Jamaica, continues to supply useful teachers, for whose employment the 17 station and 30 country schools afford every facility. The Antigua Training-school, intended for younger boys, has made less progress, and is in course of being re-organised, for the reception and education of older

* The articles referred to have also been published in a separate form.

pupils. The Female Training-Institution at St. John's, though but recently established, appears to prosper greatly, and to promise to supply a manifest defect in the social condition of the island.

Among the interesting features of the Jamaica Centenary Jubilee, celebrated in December, 1854, was the establishment of a Home-Mission, for the religious instruction of the ignorant and the vicious, of whom there are still too many in the neighbourhood of our several stations, living in utter neglect of the means of grace. The agents employed are black or coloured brethren, of good reputation, of intelligence and Christian experience; and from the manner in which they have hitherto discharged their important duties, there is every reason to hope, that the blessing of Him, who "came not to call the righteous, but sinners to repentance," will be graciously vouchsafed.

In the remaining three British Islands, the work of the Lord has not been stationary, though trials and difficulties have abounded. Among the Missionaries, changes have been numerous, arising chiefly from failure of health. About a year ago, the Mission in *St. Kitt's* was deprived, by death, of the faithful services of its Superintendent, Br. Häuser; and both in that island, and in *Barbadoes* and *Tobago*, much sickness has prevailed in our Mission-families. Our congregations in Barbadoes and St. Kitt's had their full share in the suffering and distress, and loss of life, to which the fearful scourge of cholera subjected the native population of those islands, and whereby nearly one-sixth, of all ages, were carried off. The introduction of Ragged Schools, and Houses of Refuge for the outcast children of Barbadoes, who, ever since the period of the cholera, have abounded in every part of the island, is an important measure, in which our Missionaries had the privilege of taking the lead; individuals of all denominations, and of all classes of society, with the Governor at their head, yielding their cheerful co-operation. This effort of Christian benevolence was the last in which Br. Badham was able to take a share, previous to his retirement from the post, which he had filled with acceptance, for upwards of forty years.

In *TOBAGO*, our sphere of Missionary and educational usefulness has been extended, by the opening of a chapel and school at Orange-Hill, or Spring-Garden, in the south-western portion of the island.

The ancient Mission in the *DANISH ISLANDS* has difficulties to struggle with, owing in part to the civil and ecclesiastical state of those colonies, from which those in the British West Indies are comparatively exempt. Nevertheless, the Lord's work is making evident progress, among both old and young; and the congregations exhibit a more healthy spiritual state than in former years. The Government-schools, under the direction of our Brethren, continue to exert a most beneficial influence upon the rising generation.

SURINAM retains its character, as the most truly Missionary field, which the Brethren's Church is permitted to cultivate, for the benefit of the negro race. The desire after religious instruction continues unabated, especially among the poor bondsmen, attached to the estates which adorn the banks of the numerous navigable rivers, and a rich harvest of souls is the fruit of the zealous labours of the Missionaries, performed not without serious peril to health and life. Additional stations have been occupied at *Catharina Sophia*, and *Ned-en-Schadebyk*, and the removal of a portion of the Free-negro flock from *New-Bambey*, to the less unhealthy village of *Koffy-Kamp*, affords hope of its being still ministered to by a servant of our Church.

At the date of our last survey, the Mission in SOUTH AFRICA was slowly recovering from the injurious effects of the recent Kaffir war—the severest and most destructive in which the colony had ever been engaged. During the period which has since elapsed, the return to a more prosperous condition has been progressive—in the eastern portion of the field, rapidly so. *Shiloh* has risen from its ashes, and has a larger population attached to it than ever,—chiefly Hottentots and Fingoes. *Enon* appears to be in a more flourishing state, spiritually as well as temporally, than previous to the war; and the renewal of *Goshen* has just taken place, under circumstances tending to encourage the hope, that it may exercise, by the blessing of the Lord, an important influence upon the neighbouring Kaffir and Tambookie tribes. In the benevolent plans for their improvement formed by the Governor, Sir George Grey, who has had long and varied experience in the treatment of aboriginal races, our Brethren have signified their hearty concurrence, and their willingness to assist in carrying them out, to the utmost of their ability. Our older and larger settlements, in the western districts of the colony, have meanwhile not been without their trials. These have arisen, in part, from the opposition, not to say hostility, of a somewhat numerous and influential class of colonists, who have been led to form an unfavourable estimate of the civil and social benefit resulting from these institutions. Meanwhile, it is satisfactory to know, that they continue to be the means of communicating the blessings of the Gospel and of education to many a soul and many a family, and to approve themselves centres of Christian light and true civilisation to many an otherwise dark and neglected district. *Genadendal*, *Groenekloof*, and *Elim*; with their several outposts, have not ceased to diffuse their salutary influences; while the *Training Institution* at the first-mentioned settlement, sends forth, year by year, valuable native teachers—Hottentots, Kaffirs, or Fingoes—who are usefully employed by our own and other churches

in the instruction of their countrymen. In the temporal management of the hospital at Robben-Island, a most beneficial change has of late taken place.

Of the more recent Missions to the Indians of the MOSQUITO COAST, the aborigines of AUSTRALIA, and the MONGOLS of Central Asia, the progress continues to be slow, the obstacles which oppose it being neither few nor of ordinary character.

In the first-mentioned district, the preaching of the Gospel has indeed borne some fruit—a small congregation having been collected at *Bluefields*, which numbers, among its members, a sister of the king. A station has also been formed on *Pearl-key-Lagoon*, for the benefit of the Indian tribe which inhabits or frequents its banks.

The retirement, in 1854, of Lieut.-Governor C. J. LaTrobe from the charge of the colony of Victoria, was felt at the time to be a serious loss to the Mission established on the shores of *Lake Boga* under his auspices and with his active co-operation. In his successor Sir Charles Hotham, our Missionaries, however, found a friendly promoter of the work, whose early removal by the hand of death, they could not but sincerely deplore. In the prosecution of their labours, they continue to meet with many discouragements, yet they desire to exercise that faith, which is “the substance of things hoped for, and the evidence of things not seen, and whereby the elders obtained a good report.”

Of the same faith, a large measure is also needed by our messengers to the Mongols, whose attempts to reach those wandering tribes of Central Asia have hitherto been frustrated by the ever-wakeful jealousy of the Chinese Government. The report of their adventurous journey to Ladak, and thence to the frontiers of Thibet, across difficult and dangerous passes of the Himalaya mountains,—of elevations varying from 15,000 to 19,500 feet,—and the particulars of their visits to several Lama-monasteries, and intercourse with the inmates, will be perused with lively interest, and with fervent prayer to the Lord, that He would so counsel and direct His servants in regard to their future course, that the great object of their own and the Church's desire may be eventually attained.

We have thus traversed, however hastily, the portion of the field of the heathen world which our feeble Church is privileged to occupy, noticing the endeavours which are made, to gather Christian congregations, to educate the children and youth, and to train up useful teachers and assistants. There is, however, one important subject, to which we have not yet adverted, but which is nevertheless becoming the question of the age, in connexion with the general diffusion of the Gos-

pel throughout the world,—viz. the raising up of a Native Ministry, in every land successively rescued from the darkness of heathenism. Men who can make known to their countrymen, in their own tongue, the wonderful works of God, who can speak to them after their own manner, and, being of the same race, are intimately acquainted with the thoughts and feelings, the habits and dispositions of those whom they address,—are everywhere sought for and everywhere needed,—in the West Indies, as well as in Southern and Western Africa; in China, as in Hindostan; in the cheerless Arctic regions, not less than in the beautiful isles of the Pacific. As evangelists, to awaken the conscience and proclaim the Gospel of the grace of God, men of rude speech, imperfect knowledge, and slender abilities, have often been, and still are greatly blessed; but for the further instruction and training of those who believe, and the building up of a true and living Church, which, by the operation of the Holy Spirit, may become self-sustaining and self-propagating, and even for the spread of the Gospel in countries, into which the Messengers of the Churches are unable to enter, a superior instrumentality appears to be required. To practical experience must be added doctrinal intelligence,—to the gift of utterance, firmness of principle and consistency of demeanour,—if the native apostle is indeed to be “a workman who needeth not to be ashamed,” and whose work may be expected to endure, amid the searching fires of persecution, and the seductive and yet more dangerous influences of an evil world. Of such evangelists, the need is increasingly felt in every part of our own Mission-field, not merely for the discharge of the duties of the pastor, the teacher, and the evangelist, in their several localities, but also for the purpose of setting at liberty a number of the labourers whom the Church has at her disposal, for employment in other spheres, where their services are more urgently required. That our Brethren are alive to the importance of this object, and are taking or devising measures for its gradual accomplishment, especially in the West Indies and South Africa, will be observed with satisfaction by all who wish well to the cause.

Nor are they inattentive to the acquisition and cultivation of the languages, spoken by the aboriginal tribes and races, to whom their ministry extends. If their services in this department seem to be small, in comparison with those of their Brethren of other Societies,—it will be remembered, that they have had far less need to exercise the gift of interpretation. Of the 70,000 individuals under the spiritual charge of our Missionaries, about 40,000 in the British and Danish West Indies speak the English, and 6,000 in South Africa, the Dutch language;—of the remaining 25,000, four-fifths, the so-called Negro-English of Surinam; 3,500 in Greenland and Labrador, the language of the Esquimaux race; 500 in North America, the In-

dian of the Delaware and Cherokee tribes; and about 800 in South Africa, the Tambookie and Fingoo dialects of the Kaffir tongue. In nearly all these various languages, there have been Brethren who might be considered proficient—and such there are still. In the Esquimaux of Labrador, the only grammar and lexicon existing are their work, as well as the translations of Scripture,—embracing the whole of the New Testament and the greater portion of the Old*: likewise versions of the New Testament in Greenlandish, and in Negro-English,—and a variety of tracts and other publications in several of the languages already enumerated. The Greenlandish grammar, compiled by Br. S. Kleinschmidt of New-Herrnhut, is considered the best that has been written, and promises to facilitate the acquisition of one of the most difficult and complicated forms of human speech†. In their Kaffir studies, they have been mainly assisted by the labours of fellow-servants; in their use of the Indian dialects, they are still compelled to avail themselves extensively of native interpreters,—while, in the Australian, Mongolian, and Thibetian languages, they have had to depend mainly on their own persevering efforts, aided by such oral instruction as they could obtain on the spot. The completion of a version of the Holy Scriptures in the Mongolian language by the Rev. Messrs. Stallybrass and Swann, of the London Missionary Society, shortly before they were expelled from the scene of their zealous labours in Russian Asia, and its publication by the British and Foreign Bible Society, cannot but be considered as a circumstance manifestly providential,—affording our Brethren a ready supply of weapons out of God's own armoury, for the assault they are purposing to make, on the stronghold of the strange but enthralling superstition of the Dalai Lama.

The temporal support of the work committed to our Church in heathen lands, is a subject which cannot be approached at the present time, without some feelings of anxiety. It will be recollected, that when the Society for the Furtherance of the Gospel celebrated its Centenary in November, 1841, there was a deficiency in our Mission-fund amounting to 7348*l*. By the blessing of the Lord upon a vigorous effort, made throughout the Unity in the course of the two succeeding years, this debt was liquidated; and from that period till very recently, our Missionary income and expenditure continued to be pretty nearly balanced. Within the last two years, the latter has

* Several editions have been published at various times by the British and Foreign Bible Society, to whose liberality our Missionary Brethren are likewise indebted for two editions of the Greenland and two of the Negro-English Testament, and printed portions of Scripture in the Delaware and Arawack languages.

† It was published in 1851 by a bookseller at Berlin at his own risk.

again been in excess, and the result is a deficiency of about 1500*l.* at the close of 1854; and a great probability, that it will appear still higher in the Statement of Accounts for 1855. This defalcation is principally caused by an increase of disbursements, on account of the West Indian stations, notwithstanding the strenuous endeavours of the Missionaries to keep down expenses, and the willingness generally shown by their negro flocks, to contribute the needful means. A combined and energetic effort is, therefore, once more needed, to save the cause from embarrassment and eventual injury; and in making this, we may doubtless look for the kind advocacy and generous aid of our Christian friends in other Churches. If we venture to hope, that they will withhold neither from us at the present time, it is because we have made abundant experience of their readiness to comply with the Apostolic injunction, "Bear ye one another's burdens, and so fulfil the law of Christ." That our Scottish friends are not indisposed to repeat the gifts, which, fifteen years ago, under somewhat similar circumstances, they so willingly placed in the hands of their honoured countryman, James Montgomery, since gone to his heavenly rest*, the liberal response which they made to the powerful pleadings of the Rev. Dr. Guthrie, of Edinburgh, in the beginning of the present year, supplies a grateful evidence. To the Committee of the London Association, the forwardness of whose zeal to serve us has been as manifest as the sincerity of their love, our debt becomes greater with each succeeding year, and we can but pray for grace, to shew ourselves not altogether undeserving of such benefactors, nor unthankful to Him who has conferred them upon us. Meanwhile we are assured that "God is not unrighteous to forget their work and labour of love, which they have shewed towards His name, in that they have ministered to the saints and do minister" (Heb. vi, 10).

To the help bountifully afforded to the Society for the Furtherance of the Gospel in the discharge of its pleasant duties, and the protecting care mercifully vouchsafed to the *Harmony* on her successive annual voyages to and from the Coast of Labrador, not unfrequently attended with circumstances of imminent peril, it is impossible to advert, without the expression of humble and adoring gratitude to that gracious and almighty Lord, who alone doeth wondrous things.

In the Elders' Conference of the Unity, some changes have taken place within the past two years. The vacancy in the Board occasioned by the resignation of its venerable president, Br. P. F. Curie,

* By the decease of this beloved and venerable man on the 30th of April, 1854, the cause of Missions and of Christian philanthropy was deprived of an active and influential supporter,—the Brethren's Church of an attached servant,—and the Society for the Furtherance of the Gospel of an honoured member.

Ep. Fr., has been supplied by Br. C. W. Jahn, minister of Sarepta; while Br. H. R. Wullsohlägel, superintendent of the Mission in Surinam, has been appointed to succeed Br. Jos. R. Römer, whose failing health necessitated his retirement from the Mission-department.

From the venerable Board, to whose direction the affairs of our Church are synodally committed, to the Church itself, the transition is neither difficult nor unnatural. At the present juncture, it will probably be considered the less so, from the fact already adverted to, that the Unity of the Brethren is about to conclude the fourth Century of its existence. On the 1st of March in the ensuing year, (1857,) 400 years will have elapsed, since our spiritual forefathers, separating themselves from the corrupt Church of Rome, and from the great body of the Calixtines, who declined to carry into practice even the principles of partial reform which they had long professed, formed themselves into a distinct ecclesiastical community. To the circumstances which, in the wonderful providence of God, led to this event, reference was made in the Preface to the last volume of the Periodical Accounts*. The consequences which resulted from it, would furnish a not less interesting theme for meditation and remark; but on

* See Per. Accts., Vol. xxi. p. xxi., in Preface. It is interesting to trace the circumstances, which have formed something like connecting links between Britain and Bohemia, during a period of five centuries. Of the earliest of these, every Englishman is reminded by the ostrich-plume and motto, borne by the heir apparent to the British throne,—the device of John of Luxembourg, the gallant and faithful Bohemian monarch, who died in 1346, upon the field of Crecy; while to the reader of European history, the misfortunes of Elisabeth, Electress Palatine, daughter of our King James I., who shared, for a few short weeks, the Crown of Bohemia, only to become one of the earliest and most illustrious victims of the Thirty Years War, present no ordinary theme for reflection and sympathy. The benefit, which John Huss, the great Bohemian reformer, derived from the writings of Wickliffe, is well known; but it is by no means equally so, that England was much indebted for the encouragement and spread of Gospel-truth in the days of Wickliffe himself, and for the protection enjoyed by that great man and his followers, to Anne, the daughter of Charles IV., Emperor of Germany and King of Bohemia, (the grand-daughter of John, who fell at Crecy,) who, in the year 1381, became the consort of our King Richard II. To the piety of this Princess, (a disciple of Matt. Janowsky, the fore-runner of Huss,) and to her superior religious attainments, a remarkable testimony was borne by Archbishop Arundel, a bitter persecutor of Wickliffe's followers, who observes concerning her, that "Though she was a stranger, she constantly studied the Four Gospels in English, with the exposition of the doctors; and in the study of them, and the perusal of godly books, she was more diligent than the prelates themselves, whose office and calling required it." And Huss ascribes to her the ability to read the New Testament in Bohemian, German, and Latin. See note (a) to the Sermon of Rev. John Stevenson, on behalf of the Brethren's Missions, preached in 1847.

a field so extensive and so varied in character, the Editor must not here presume to enter. He would, therefore, be satisfied with directing attention to a few of the leading characteristics of the Church, whose spiritual offspring we profess to be, and suggesting the inquiry, in how far they are still discernible in us.

Our fore-fathers of the ancient Unity of the Brethren were distinguished for their love and reverence for the word of God; their earnest desire to order their walk, and conduct their worship, according to its precepts; their separation from the world, and avoidance of its vanities and hurtful lusts; their firm and simple faith in God's promises, and devout submission to His will; their readiness both to do and suffer great things for His name's sake; their willing mutual subordination and godly discipline; and their spiritual union with each other, and with all who loved our Lord Jesus Christ in sincerity. While they adhered to these principles, and observed this practice, they flourished, even amid the persecutions which deprived them of their substance or their liberty, which drove them from their homes, or constrained them to lay down their lives for their Master's sake. But when their reverence for the Divine word declined, their brotherly love grew faint, and their faith wavered,—neither their comparative seclusion from the busy haunts of men, their well-ordered constitution, their scriptural liturgy, nor the strictness of their life and conversation, was sufficient to preserve their Church from decay, and their congregations from ruin. After nearly a century of adversity and suffering, during which they were sorely 'minished and brought low,'—it pleased the Lord, by means not less marvellous than those which had been employed to give birth to the Church, to quicken it into renewed existence. He bestowed on the revived community the more valuable features of the old, and such as appeared suited to the altered circumstances of the times, and conferred upon it other precious gifts. Among these may be specially enumerated, a clear insight into the doctrine of the Cross, and into that of the meritorious humanity of the Son of God; institutions and discipline of a more truly evangelical character; a principle of union more simply grounded on the love of Jesus; and a more earnest desire to make known His salvation to all mankind,—to "preach peace to those that were afar off, and to them that were nigh." He opened to her, doors of spiritual usefulness in various lands, and among various nations of Christendom, such as the ancient Church had not known; He sent messengers from the midst of her, to proclaim the unsearchable riches of Christ to many a heathen tribe, and accompanied their testimony with demonstration of the Spirit and of power. He pardoned their mistakes, prospered their labours, and provided for their necessities. Among the Churches at home, He did not see fit to assign to the Brethren's Unity a pro-

minent station ; yet, He enabled her to turn her small numbers and little strength to some account, for the advancement of His cause, making her servants willing, after the example of the great Apostle of the Gentiles, to "become all things to all men, if by any means they might gain some." Acting upon the principle, that, to evangelize is more important than to proselytize, they have been instrumental in the awakening and edifying of many a soul within the borders of the professing Churches, especially on the continent of Europe, and have thus become a good salt in a mass, which, in many instances, seemed tending to corruption and decay. That, by sanctioning such a course of procedure, the Brethren's Church has either forsworn or forfeited her ecclesiastical character,—is an idea which has never been seriously entertained, either by herself, or by the communities to whom she has thus become a willing handmaid ; and so long as the necessity or desirableness of such a service shall exist, it is to be hoped, that it will continue to be rendered, with a yet greater measure of zeal, affection, and self-denial, than in bygone days,

If it be now asked, whether the General Synod of the Brethren's Unity, which is summoned for the year 1857, and the preparatory conferences which are to be held in the Continental, the British, and the American provinces, in the course of the current year, are likely to find in the review of the past and present state of the Church, no cause for humiliation and mourning, for anxiety and apprehension, for confession and supplication at the throne of grace,—there is but one answer that can be returned by its faithful and intelligent members. Were the vine which the right hand of the Lord planted, four centuries ago, in the mountains of Bohemia,—which the same gracious hand revived, after nearly a hundred years of premature decay, causing its shadow to cover the hills, and its boughs to be cast forth unto many a sea and many a river,—to be judged and dealt with, according to its actual state of productiveness and promise—it would inevitably be cut down, as a cumberer of the ground. But there is one, even the Keeper of the vineyard, who pleadeth for it, crying, "Let it alone this year also ;" and His intercession will not be unavailing. The vine will yet be spared, we may confidently hope, and, "haply it may bring forth more fruit in time to come." It behoves us, however, seriously to inquire, What has hitherto hindered or impaired its fruitfulness,—and to consent to the removal of everything that may be found tending to the injury or decay, whether of the parent stem or the smallest of its branches. For this purpose, it is needful that there should be bestowed upon the deliberative assemblies of the Church "the spirit of power, and of love, and of a sound mind ;"

—wisdom to discern, faithfulness to adopt, and vigour to execute whatever our gracious Lord, through the teaching of His blessed Word, and the influences of His Holy Spirit, may show His servants, to be for the advancement and prosperity of the work committed to their instrumentality. Without undervaluing the importance of a variety of questions affecting ecclesiastical government or ritual, which may come under discussion, it may be allowed to express an earnest hope, that attention will be primarily drawn to subjects, more immediately bearing upon the right and effectual discharge of the commission received from the Great Head of the Church. The recent Centenaries of some of our principal British congregations,—of those at Bristol; at Fulneck, Wyke, Gomersal, and Mirfield, in Yorkshire; at Dukinfield, in Cheshire; at Gracehill, Ballinderry, and Kilwarlin in the North of Ireland, have led to many an attentive and careful survey of the sphere of usefulness assigned to each, many a thoughtful and anxious inquiry,—in how far the field of labour in the British Isles, on which the Church of the Brethren was providentially called to enter more than a hundred years ago, has been duly and efficiently occupied. At an epoch like the present, it may, however, be proper to address other questions of the deepest importance, to every true member of the Brethren's Unity in this province. The doctrine of the Cross which we preach, is indeed none other than that which was preached by our fore-fathers,—but do we proclaim it as they did, from heart's experience, with fervent zeal, and with a due and practical reference to its saving and sanctifying effects? The work of the ministry, in which we are engaged, is the same as that which our predecessors counted honourable, and to which they gave themselves—but do we approve ourselves equally active and diligent as evangelists—equally ready to instruct those who are ignorant and out of the way—equally intent on gaining souls for the Saviour? The essential principles and practice of our Church have undergone no material alteration,—but do we shew by our daily life, that we are not ashamed of them,—do we illustrate them both by word and walk, so that others are led to inquire, who and what we are, and possibly to consider seriously, whether they should cast in their lot with us, and whether the Lord may not have special blessings to confer upon them, and special work for them to do, in communion with this branch of His family on earth? With greater zeal and activity as evangelists, and a more faithful “keeping of the word of Christ's patience,” we might doubtless have been more successful in gathering wanderers into the fold of the Good Shepherd; while greater consistency on our part, as members of the Brethren's Unity, might probably have added some to our own ranks, whose presence would have cheered our

hearts, and whose service would have strengthened our hands. And are we not reminded of the desirableness of such occasional reinforcement, by the loud and earnest calls for help, that are made upon us, not only from the field of the heathen world, now opening in every direction to the labours of the devoted Missionary, but also from the scarcely less extensive, or less neglected sphere of evangelical service at home? How great and urgent the need of such an instrumentality, let a glance at our own respective neighbourhoods in favoured England, the reports of our Scripture-readers in Ireland and Home-Missionaries in North America, the accounts from the Diaspora on the continent of Europe, severally bear witness. Wherever the Lord has a work for His servants to do, be it at home or abroad, it can only be done well and satisfactorily by such as are content to labour and to suffer, in the spirit of their Master, and after the example of his first Apostles, as set forth by St. Paul, in Acts xx, and Philippians iii. iv. And this is especially true, in regard to the messengers whom He sends forth, to plant the standard of the cross on strange and even hostile lands, to break up new ground, to sow or water the seed of the Gospel, in fields previously uncultivated. Such messengers our Church possessed in the earlier period of her missionary career, and such, it is to be hoped, are still to be found within her borders. Among the young Brethren, to whom, in the year 1735,—three years after Dober and Nitschman had set out for St. Thomas,—Count Zinzendorf addressed one of his most stirring missionary hymns, there were, doubtless, not a few, prepared to give a practical response to the inquiry and the appeal contained in the following stanzas* :

Where are ye, ye sons of the spirit of Grace,
 Who the cross of your Lord love to share?
 Your path in the future what vision can trace;
 At home, or in regions afar?
 Ye breakers of walls, why shrink from the view?
 The rocks, the wild forest-brakes and the caves,
 The isles of the heathen, the sea with its waves—
 These, these are the places appointed for you!

Here rest,—for the hour of labour is near;
 Here eat,—lest fasting ye faint by the way,—
 Here learn,—that the tidings of peace ye may bear;
 Here wait,—till there fall from the founts of the day
 The baptism of fire, for which, God's own Son
 So ardently longed in the hour of His wee;
 Lo! the sign now appears,—the flame kindles below,
 Jehovah commands,—Let the host march on!

* "Wo seyð ihr, ihr Schüler der ewigen Gnade, &c." German Hymn-Book, No. 14,002. 3. It was in the former of these stanzas, that Chr. G. Israel addressed his Missionary companion Feder, as he sank beneath the waves, on their shipwreck off the island of Tortola in January, 1740. See Holmes' History of the Missions, p. 304.

And we may well ask,—*has* not the sign appeared, and is not the voice of the Great Captain of the Host even now heard, bidding His faithful soldiers to advance, and commanding them to press onward, to conflict and to victory? While the distant “heathen are being given to the Son of God for an inheritance, and the uttermost parts of the earth for a possession,”—while from China and Hindostan in the East to the cane-planted isles of the West,—and from Greenland in the North, to the Cape of Good Hope in the South, the Gospel is proclaimed, and converts are gathered unto the fold of Christ;—a door has been opened to His messengers into regions, which must ever be regarded with the deepest interest by all who bear His name,—the countries in which the Redeemer Himself sojourned and ministered, and taught and suffered, and which were the scene of the first testimony and the earliest achievements of His chosen servants. To some of those countries, the attention of our spiritual forefathers was directed above a century ago, but without success,—whether in the form of deputations to the Greek and Abyssinian Churches, or of Missions to the ignorant and degraded inhabitants of Egypt or Persia*. The attempts made by Missionaries from England and America, to reform or to influence beneficially the corrupt Churches of the East, having like our own ended in failure,—they have, for some time past, directed their efforts to the instruction and conversion of individuals,—and by the blessing of God, they have not laboured altogether in vain. Light has been diffused, scriptural knowledge has been imparted, and converts have been gained for Christ, who have proved their love and fidelity to Him, by willingly suffering for His sake.

But this is not all. One result of the late severe struggle and of the negotiations, which, by the kind providence of God have issued in the restoration of peace to Europe, has apparently been, to open a wider field for the spread of the Gospel in the immense territories under the rule of the Russian Czar and the Turkish Sultan, and to produce some relaxation of the control, so long and so oppressively exercised by the clergy of the Greek Church, and the tyranny so ruthlessly practised by the followers of the false prophet. If the *Hattis-cherif*, or decree, recently promulgated by the Sultan, promising to all his subjects full liberty to profess the religion of Christ, shall be met by a corresponding policy on the part of his Imperial neighbour,—so lately his formidable assailant,—we may cherish the hope, that the Word of the Lord may yet have free course, and be glorified, throughout the vast provinces of European and Asiatic Russia; and that, while by the blessing vouchsafed to the faithful and continually extending

* See *Per. Accts.*, Vol. v. 155; Vol. xi. 293; Vol. xx. 489; Vol. xvii. p. xiv.; Vol. i. p. 380. *Holmes' History*, 445, 546.

labours of our fellow-servants, the messengers of various Churches in Europe and America, the true faith of the Gospel is in progress of restoration to the interesting regions of the Levant; the feebleness of our own Church, may be rendered effectual to the wider diffusion of Christian truth, in the northern and southern provinces of Russia. Thus, while our Brethren are bearing their testimony for Christ, to a multitude of all classes in the capital of that vast empire, and holding forth the word of life to tens of thousands in the provinces of Livonia and Esthonia, our settlement of Sarepta may become what it was intended to be, a centre, whence the light of the Gospel shall radiate from the banks of the Wolga to the shores of the Euxine and Caspian seas, and shall gladden once more with its cheering beams, the wandering Calmucks of the Eastern steppes, and the wild mountaineers of the Southern Caucasus*.

These are pleasant thoughts and bright anticipations, and, even though they should be but partially realised, they will not have been cherished in vain, if they should lead us to more fervent supplication, and eventually to more earnest efforts, on behalf of the people of the East, in many respects, the most interesting portion of the human race. To *their* spiritual necessities, our fore-fathers, as we have seen, were manifestly alive, especially to those of the descendants of Abraham,—his children, both “by the free woman and by the bond-maid;” (Gal. iv. 23.)—the former, long banished from their father’s house, and from the land of their inheritance—the latter, for a yet longer period, disowned, and cast out into the wilderness. Many and various were the efforts made by our Church, in former times, to bring the Gospel to both,—to the race of Israel and to the followers of the false prophet,—in Egypt, Syria, and other Oriental regions. And after the failure of the attempts in question, they continued to remember these objects of their Christian sympathy, in their approaches in fellowship to the Throne of grace. Like Abraham, “they stood yet before the Lord,” and, with fervency of spirit, interceded with

* The attempt of the Brethren to make known the Gospel to the Calmucks, or Western Mongols, was made and renewed at various times, between the years 1767 and 1815. The last was not unattended with the Divine blessing, and a little flock of believers was already collected, with a prospect of increase, when the jealousy of the Greek clergy led to the hostile interposition of the Russian Government, and to the breaking up of the Mission in the year 1823. See *Per. Accts.*, Vol. ix. p. 289, and Vol. xix. p. 466. In 1781, the Brn. Grabsch and Gruhl of Sarepta, paid an interesting visit of several months in Georgia, preaching Christ and His salvation to numbers, to whom they found access. At Tiflis, they were well received by the Czar Heraclius, who expressed a wish, that the Brethren would settle in his country,—a request, with which they were, however, unable to comply. See *Holmes’ History of the Brethren’s Missions*, p. 428.

Him, on behalf of His peculiar people; saying, "Deliver the ten tribes of *Israel* from their blindness and estrangement. Bring in the tribe of Judah in its time, and bless its first fruits among us, until the fulness of the Gentiles be come in, and so all Israel be saved." Nor did they forget to add an earnest prayer, that the Turks might also experience the power of the blood of Christ, or to exclaim with the father of the faithful, "O that Ishmael might live before thee!"

Should we not, then, mindful of the faith, and instructed by the example of those who have gone before us, send up our petitions with increasing fervency, on behalf of these "children of promise," especially at this time, when the Lord, by His providential dealings with the nations, is teaching His servants to look for the fulfilment of His own gracious purposes, and *that* at no distant period. And while we implore Him to remember in mercy those, to whom the word of His salvation was first sent, and to cause the banner of His Cross to be set up again triumphantly in regions, which, for above a thousand years, have been under the withering influence of the Crescent, let us not forget to offer our supplications for the diffusion of the Gospel of our Redeemer throughout the whole Gentile world, and the final establishment of His glorious and everlasting kingdom. Let the cry of the Church go forth, and ascend to her glorified Head in the united fervent prayer:

"Before Thee every idol fall,
 Rend the false prophet's vail of lies;
 The fulness of the Gentiles call;
 Be Israel saved, let Jacob rise.
 Thy kingdom come indeed,
 Thy Church with union bless;
 All Scripture be her creed;
 And every tongue confess
 One Lord—the Lord our Righteousness"*.

LONDON, June 1st, 1856.

* From a Missionary Hymn, by James Montgomery, in the metre and in the spirit of Luther's celebrated paraphrase of the 46th Psalm; *Ein' feste Burg ist unser Gott*. Brethren's Hymn-Book, No. 931. 2.

MEMOIR

Of Sr. MARIA MAGDALEN HASTING, MISSIONARY in LABRADOR, who departed this Life at NISKY, February 5th, 1851.

I WAS born March 6th, 1770, at Kleinwelke, and brought up in the nurture and admonition of the Lord by my parents, whose name was Schneider. My father, one of the founders of that settlement, which was commenced during the Seven Years War, would frequently relate to us the wonderful deliverance vouchsafed by the Lord in those troublous times, telling us that he had joined the congregation, with the fervent prayer, that the Lord would provide him always with bread and salt, that he might remain with his people. He ended by admonishing us always to be content with little, and to depend on the Lord's blessing. Of my childhood I still remember the gracious drawings of the Holy Spirit which I experienced, and the rich blessing which I derived from the monthly prayer-days and annual festivals of the children. The jubilee-festival of the children, August 17th, 1777*, is a day which I shall never forget. The late Br. Loskiel, who was then the minister of the congregation, was much concerned for our spiritual welfare, and spoke very impressively to us on the everlasting covenant which Jehovah has made with His people. I was so deeply affected, that I shed many tears during his prayer, and vowed to the Saviour, to be and remain His property, entreating Him at the same time, to hold His hand over me, that I might never prove unfaithful. A general awakening had taken place at that time, both in and out of the congregation, in consequence of the searching discourses of Br. Loskiel; and his sermons during the Passion-week were particularly blessed to many. Soon, however, indifference and lukewarmness came over me; this caused me much pain. One day, having to commit to memory the hymn—

“Most awful sight! my heart doth break,
Oh, it can ne'er my mind forsake,
How Thou for me hast wept and prayed.”

the Lord so powerfully impressed my heart with the sense of His great love, that I was enabled to renew my vow to love Him supremely. Thus I spent the years of my childhood happily, made satisfactory progress in the school, and found special pleasure in learning texts by heart, and hymns from the new edition of our Hymn-book. On March 25th, 1782, I was added to the class of elder girls, and on the following 30th June, received into the congregation. On this occasion, I made a surrender of myself to the Lord. On Maundy-Thursday, 1783, I partook, for the first time, of the Lord's Supper, with the congregation, under a deep sense of my poverty, and the unmerited favour of the Saviour.

* The fiftieth anniversary of the remarkable awakening among the children at Herrnhut, on the 17th August, 1727. Ed.

I was thus led to prize very highly the privilege of having been born and brought up in the congregation, where I was favoured to enjoy so many blessings in the daily assemblies of the Brethren and Sisters. Hence I deeply felt for children of God from the neighbourhood, when they had to return to their homes after a short visit in the settlement, though they often expressed with tears their strong desire, to be numbered among its inhabitants. My dear mother departed in the year 1786, having delivered to me and her other five children the solemn charge: "Children, abide in Christ; love Him above every thing, and let it be your chief concern, to obtain the assurance of eternal life." I wept much, and would gladly have followed her into eternity, as I had no more pleasure in the things on earth, and felt in my heart a fervent love to the Saviour; but I was divinely comforted by the Daily Word appointed for the day of her happy departure: "*As one whom his mother comforteth, so will I comfort you.*"

On May 4th, 1788, I was added to the company of Single Sisters, when I earnestly prayed our Saviour to render me a true virgin, caring only for the things which belong to the Lord. My father marrying a second time, in the year 1791, I removed into the Sisters' House, with the heartfelt prayer, that the Lord would grant to me His daily help to earn my bread. And He made me willing to engage in every labour assigned to me. At first, we were obliged to learn wool-spinning, and I experienced, that the Lord is able to bless the smallest earnings, and is ready to answer the most trifling petitions of His children. To relate only one instance. It happened on a pay-day, that I had not sufficient money to pay for my board. I made it a subject of prayer. Soon after, a Sister brought me some work to finish for her quickly, and the payment amounted just to the sum which I wanted to pay for my board. Our Saviour's poverty on earth often proved a comfort to my heart. I lived happily in prayerful communion with Him, and yet I felt a strong desire in my heart to be assured of my salvation. I therefore entreated our Saviour to grant me this blessing. One night, when I lay prostrate before the Lord in prayer, as one of the appointed intercessors of the congregation, I had such a feeling of joy pervading my heart, as I had never before experienced, and perceived Him as near to my soul, as if He were standing before me. On this occasion, the words "My grace is sufficient for thee, for My strength is made perfect in weakness," were deeply impressed upon my mind and heart; whenever I afterwards was made sensible of my infirmities, I clung in faith to the faithfulness of my Saviour, who was my all in all. The discourses of Br. Baumeister, who was then minister at Kleinwelke, proved a great blessing to me.

In the year 1800, I received a proposal to enter into the state of holy matrimony with the single Brother John Hasting, who was then on a visit in Europe from Labrador, and to serve with him in that Mission. This unexpected call humbled me deeply, and a sense of my unfitness for the office made it difficult for me to come to a decision. I therefore prayed our Saviour to shew me clearly what to do. The texts for the day on which I received the proposal proved remarkably instructive to me; they were "Then shall ye discern between him that serveth God and him that serveth him not:" (Mal. iii. 18);

and "If any man will serve me, him will my Father honour, and we will come unto him, and make our abode with him:" (John xiii. 20, and xiv. 23). These words helped to induce me, in reliance upon the help of the Saviour, to accept the call, however painful the thought of leaving the congregation and my friends. On February 25th, we were married by Br. Baumeister, after a very impressive address from the words of the day, "God is my salvation, I will trust and not be afraid:" (Is. xii. 2). Towards the end of May, we set sail for Labrador, but our voyage was so much protracted by storms and ice, that we did not reach Okak till August 25th. Thankful to the Lord for His gracious protection, we stepped on shore, and were cordially welcomed by the Esquimaux. I cannot express the feelings which pervaded my heart, at the sight of these poor people. Sorrow filled my breast, and my fervent prayer was, "O that many, yea all, may become the reward for the travail of my Saviour's soul!" I at once conceived great love for them, and when I said to them the words "naglik pagit" (I love thee) which my husband had taught me, they cried again and again, "we love thee also, and you all." Few of them were at that time believers, most of them were heathen, and hence the desire was very great among us Missionaries, that the Lord would command His blessing upon the preaching of His Gospel. Many were the prayers which ascended to the Throne of grace, and gracious was the answer to our united petitions. My first business, besides the usual domestic duties, was to copy the Hymn-book, which existed only in manuscript, and to teach the Esquimaux women the hymns and tunes. This gave me much pleasure, and greatly promoted my feeling at home among them, especially when I saw, that they felt an interest, and that the Lord granted His blessing. In 1802, my husband fell dangerously ill of a bilious fever, which caused me much anxiety, and prompted the fervent prayer, that the Lord would approve Himself to the good and almighty physician. He heard my prayer, and that of our fellow-labourers, and blessed the means for his recovery. In 1804, we removed to Nain, where we found a more numerous congregation. In the following year, our son Henry was born, and we dedicated him to the Lord as his property for ever. In the year 1805 the great awakening among the Esquimaux took place; it was, in truth, a refreshing time, and much blessed to my own soul. In 1808, the Lord presented us with our second son, Christian Lewis. In 1810, we accepted a call to Hopedale, and in the following year we sent our eldest son to Europe. In the year 1813 we obtained permission to pay a visit to Europe. On account of the war, we were obliged to stay in England over the winter, and to take our younger son to Fulneck, where his elder brother was already in the school. Here we enjoyed much love from our Brethren and Sisters, and friends. Towards the end of May, 1814, we set sail for Labrador, with Br. Lewis Morhardt, and arrived safely at Okak, August 1st, proceeding thence to Hopedale, the place of our destination. But the health of my dear husband now began to fail, and we were obliged to request our dismission. Leave being granted, we left Labrador in 1817, and arrived, in October, in London. In December, we sailed for Ham-
burgh. As we approached the land, our vessel ran aground near

Neuwerk in the evening of December 19th. In this condition, we were obliged to continue, till, on the morning of the 21st, the storm abated, and boats came alongside to take us on shore. I cannot describe my feelings during this time, when we expected every moment to perish. The Lord granted me resignation to His will, for my own person; but, on account of Br. and Sr. Meisner's daughters, who had been entrusted to our care, I could not help calling upon the Lord to save us. And when we were at length permitted to land, I was ready to fall down, and publicly to present the thank-offering of a grateful heart. [For an account of this shipwreck and their merciful preservation, see Periodical Accounts, Vol. vi. p. 442.] After staying three weeks at Altona, and being strengthened in soul and body by the kindness of the Brethren and Sisters, we continued our journey in January, 1818, and arrived at Kleinwelke, February 3rd. Here we were cordially welcomed by our relations and our Brethren and Sisters. As soon as my husband's health was sufficiently restored, we accepted a call to serve the Society in Breslau and its vicinity, in reliance upon our Saviour's help. The Lord graciously blessed the labours of my dear husband, and secured for him the goodwill of the clergy, and of many persons of rank both in town and country*. We derived special pleasure from our visits to Count Reuss XXXVIII. of Stonsdorf, and Countess Reden at Buchwald, who always approved themselves as true followers of Christ, and sincere friends of the Brethren's Church. The kindness of Count Reuss, which we enjoyed till his happy departure on April 10th, 1835, was continued after his death by his family, and has proved a comfort to me in my old age. May the Lord reward them with the choicest of His blessings. We experienced also much kindness, and derived much spiritual comfort from our intercourse with the family of Count Stollberg at Peterswaldaut, and from our visits generally among the dispersed children of God; and as often as we visited the congregation at Gnadenfrey, we felt refreshed in spirit, and encouraged in our service. In the year 1824, we removed to Nisky, to take charge of "the Diaspora," in the vicinity of that settlement. On October 31st, 1836, it pleased our Saviour to take to Himself my dear husband. That was a painful trial indeed. Many, very many tokens of His help and faithfulness the Lord had given us, during the thirty-six years of our

* To the respect in which our late Brother was held, and the general appreciation of the spiritual gifts he was enabled to impart to individuals of all classes, the Editor is able to bear personal testimony. In the course of a short visit paid to Breslau in the year 1822, he was informed, that the truly experimental discourses of the simple but observant Missionary to the Esquimaux, were not unfrequently listened to with interest and edification by learned members of the University, including its distinguished rector, Professor Steffens, a man who, after great and manifold services rendered to his adopted country, as a Christian philosopher and a patriot, closed his active and chequered life some years ago, in the faith and hope of the Gospel.—Ed.

† This truly Christian nobleman, the reigning Count of Stollberg-Wernigerode, was grandson to the well-known Countess Stollberg, the only individual, as Leonard Dober testifies, who spoke a word of encouragement to himself and David Nitschman, as they were on their way from Herrnhut to Copenhagen, in 1732, to preach the Gospel to the poor Negroes in the Island of St. Thomas.—Ed.

union, both in Labrador and in Europe. These remain unforgotten, and I shall never be able sufficiently to thank Him for all His mercy. As often as I ponder over these His benefits, I sink down at His feet, and would gladly spend whole hours, pouring out before Him all my grateful thoughts and feelings. My only wish is now, that the rest of my days may be spent in communion with Him; and it is my constant prayer, that my dear children and grandchildren may all flourish in the courts of my God, and ripen for His glorious, heavenly kingdom.

The following testimony is borne to her life and character by the congregation, in whose fellowship she spent the evening of her days:

Our dear Sr. Hasting was a respected and honoured member of our widows'-choir and of this congregation. Her simple and child-like faith, her prayerful communion with our Saviour, her lively interest in the weal and woe of the congregation and each member, conciliated for her the esteem of all who knew her, whether of high or low degree. The furtherance and extension of the Kingdom of God was a special object of her intercessory prayers, and the Diaspora, in which she had served with distinguished blessing, both with her late husband and when left a widow, lay very near her heart. The many instances of help vouchsafed by the Lord in trying circumstances, and the gracious answers to her petitions, vouchsafed in matters comparatively trifling, connected with the cares of this life, rendered her conversation particularly edifying. As a special gift of our Saviour, may be mentioned her excellent memory. She knew most of the hymns of our collection by heart, as they followed in regular order, and she was a living record of all important events, both in the congregation and in the Mission, which she had served,—so that she could always be consulted with advantage, on subjects relating to the oldest times. Her chief delight was daily to feed upon the Word of God, both at home and in the assemblies of the congregation. When a dear friend advised her, shortly before her departure, to take more care of herself, and especially not to go out in the evening, on account of the increasing difficulty of her breathing, she replied, "There is no spot in the whole world, where I am so happy as in the house of God." In her last short illness, she was resigned to the Lord's will, very patient and loving, and truly thankful for every care, assistance, and attention bestowed upon her. On February 3rd, 1851, she received, at her own request, the blessing of the Lord for her departure; and on the 5th, towards evening, she departed, during the singing of a hymn, having attained to the age of 80 years and 10 months.

GREENLAND.

From Br. S. KLEINSCHMIDT.

"DEAR BROTHER, NEW-HERRNHUT, *June 30th, 1855.*

"THE winter has been milder this year than the last, more especially in Disco-bay and at Ilmenak. Here and in the district of Godhaab, in particular, its character was moderate; nevertheless,

borrowing and begging has been the order of the day among the Greenlanders; and, since some of them evinced a spirit of opposition in their behaviour towards the store-keeper, or local magistrate, I have offered to act as overseer of the poor, and distributor of relief to them, hoping thereby to remedy the demoralising effects of that system of borrowing, which is so prevalent*.

"In reply to your inquiry relative to translations of the books of the Old Testament, I would state, that hitherto I have not devoted myself to such labours, as we already possess a good translation of the greater portion of the Bible. The parts still wanting are Numbers and Leviticus, the books of the Chronicles, Ecclesiastes, the Song of Solomon, and the prophets Jeremiah and Ezekiel. The greater portion of what is already translated is the work of Pastor Kragh, who is now a Lutheran minister in the northern part of Sleswick.

"Our translation of the New Testament, revised by my late father, was published, as you are aware, in 1822†, and since then has been in the hands of our people.

"The Danish Mission issued a second edition of its New Testament in 1794, and a third in 1827. Of the Old Testament, the book of Genesis bears the same date as our New Testament, viz 1822; then followed the Psalms, 1824; Isaiah, 1825; and the other books mentioned above up to 1836."

From Br. CASPAR KÜGEL to the MISSION-BOARD.

(From the Missions-Blatt.)

"DEAR BRETHREN,

LICHTENAU, July 31st. 1855.

"AFTER a generally favourable voyage of eleven days duration, we reached this place yesterday morning, and were most warmly welcomed by my brother's family and Br. Schneider. Blessed be the Lord for the gracious protection which He afforded to us. We left Lichtenfels, to which we had become so much attached, on the 19th of July, accompanied by Br. Warmow, who was going in search of drift-wood. We felt much on parting from Br. and Sr. Tietzen, whom we have learnt to love and esteem, during our residence with them at Lichtenfels for many years past.

"Among the incidents of our journey of 350 miles, I may notice, that we succeeded in passing through the 'Iceblink,' which is always much dreaded, without any difficulty. The name of 'Iceblink' is given to the channel, stretching for several miles along the glaciers which sink down towards the sea, between Lichtenfels and Frederickshaab. Our hopes of soon reaching the latter place were doomed to be disappointed. A thick fog set in, with contrary

* In connexion with this subject, it is proper gratefully to mention, that through the kind exertions of that well-known and unwearied benefactress of the Greenland Mission, Miss. Mary Aikman, and her valued friend, Miss Bosville, of Balmuto, N. B., four boxes with useful articles, of the value of 50*l.*, have been again forwarded to the four stations on that coast, for the benefit of the Missionaries and the relief of their converts.—ED.

† In London, at the expense of the British and Foreign Bible Society.—ED.

wind, which compelled us to run into a small cove, where we went on shore, and began to prepare our evening-meal. The fire was already lighted, and I was proceeding to the boat to fetch some meal and butter, when the thong with which it was secured gave way, and it drifted off, together with the kayak of our attendant Greenlander. We were greatly alarmed, lest it should be carried out into the open sea, in which case we should have been in a most distressing situation on this desert and uninhabited coast. Providentially, however, it was driven into a small creek on the opposite side of the inlet, and in a short time it was recovered and brought back to us.

"We had still to contend with a high sea, as well as with fog, until we reached the colony of Julianenhaab, which is about forty miles from Lichtenau. Shortly before our arrival there, we met Dr. Rink, the inspector of Southern Greenland, with his family, in his yacht. We were invited on board, and treated with much courtesy.

"The situation of Lichtenau, when compared with that of Lichtenfels, may be termed pretty. We found my brother John and his wife cheerful and active. I do not venture to say much in reference to the Greenlanders residing here. They are a stronger race than those around Lichtenfels, but do not attain to a greater age. There is a striking difference in their pronunciation, which has more of the character of singing; while those at Lichtenfels speak in a sort of falsetto voice; and those, again, living yet further north, use more gutturals. The language is everywhere the same."

From Br. GRIKE to the MISSION-BOARD.

(From the Missions-Blatt.)

"DEAR BRETHREN, "FREDERICKSTHAL, August, 1855.

"THIS station, which is situated 500 miles to the South of New-Herrnhut, presents more objects of interest to the eye than the former settlement. You cannot, however, forget that you are in Greenland, whether you look at the country or on the sea, which is covered with large masses of drift-ice throughout the greater part of the year. During the past winter, I have witnessed quite as much poverty and misery among the Greenlanders in this district as I had done during the preceding one, in the neighbourhood of New-Herrnhut. I have been, however, much pleased to observe, that the attendance at church and school has not suffered in consequence. Many of the children, whose own boots were worn out, borrowed those of other children, and one boy even came to school barefoot over the ice and snow.

"The Greenlanders here are in general better off than those at New-Herrnhut and Lichtenfels. They are well provided with boats, so that nearly all the male inhabitants can go out in search of provisions during the summer. This is of great importance, because but little can be obtained in the immediate vicinity of Fredericksthal; there is not even fish to be caught. I was particularly struck by the good singing of this congregation. As our old organ can no longer

be used, the congregational music is generally supported by clarinets, but even without them it is harmonious and pleasing. I have had about forty boys in my school. At first, I felt very diffident, as my knowledge of the language was very imperfect. But I was graciously enabled to feel much drawn to the children, and I believe this feeling has been mutual; so that the relation in which we stand to each other is a very pleasing one, and I have spent some of my happiest hours in the school. I look forward with pleasure to its being re-opened, in the approaching autumn and winter. At present, during the summer, Br. Uellner instructs the boys and girls together, in which I assist him. The diligence of my pupils last winter gave me much satisfaction, and I almost feel inclined to assent to the assertion that has frequently been made, that the Southlanders generally possess more aptness for instruction than their countrymen in the north. Two sons of a late native-assistant have particularly distinguished themselves. They are both under nine years of age; the one is a well-behaved, pleasant boy, the best reader of the whole class, he also began to write last winter, and has made good progress;—the other, it is true, is more inclined to levity, but he exhibits great abilities, and his progress in reading, writing, and arithmetic is surprising."

SOUTH AFRICA.

BR. KÖLBING'S letter of the 12th of February, will be found to contain much interesting intelligence in a small compass. The completion of a temporary church at *Goshen* which it reports, and the advancing prosperity of the settlement at *Shiloh*, of which it notices several indications, will rejoice the friends of the Mission; nor will they be less gratified to learn, that Br. Gysin, of the latter station, is quite prepared to take advantage of the Governor's proposals, relative to the Christian instruction and training in useful handicraft-business, of a number of Kaffir youths, who may hereafter become instrumental, by God's blessing, in the introduction of Christianity and civilization among their countrymen. The additional details given by Br. Hartman will be found very acceptable; and the letter of the old and faithful Kaffir assistant and interpreter, Wilhelmina Stompje, both affecting and characteristic. The prospect of the establishment of a good and well-attended school for Fingoo children, at Snysklip near Clarkson, is likewise very satisfactory. Br. Kölbing gives merited expression to the gratitude felt by our Missionaries in South Africa, for the judicious and liberal aid, extended to them in the progress of their spiritual and educational labours, by the Missionary Society at Zeyst,—a pleasant and profitable memorial of the close connection, formerly existing between the Cape Colony

and Holland, and of the favour with which the Government of the latter country and its representatives ever regarded the Mission. In the letters of the Brn. Roser and Marx, will be found some interesting and edifying particulars respecting the constitution of the Training-school at *Genadendal*, the visitation of the sick, and the state of the congregation generally. Of the progress of the work at Elim and Mamre, the Brn. Nauhaus give a gratifying account.

From Br. C. R. KÜLBING.

GENADENDAL, *February 2nd, 1856.*

"WE have lately received a large supply of school-books for all our stations, the gift of our Missionary Society at Zeyst, in Holland. You may easily conceive how much we are indebted to this zealous institution, when you consider that the spelling and reading-books for all our schools, attended by 1300 children, have been furnished by them; that they have supplied us with the Harmony of the Four Gospels, have published for us our Liturgy and Hymn-Book, and lately Barth's Bible Stories, and are now printing a new edition of the Hymn-Book. They have besides made many offerings to our schools, and sent liberal donations for Shiloh and Goshen, and for the chapels at Houtkloof, Twistwyk, and Jacob's Valley. Br. and Sr. Suhl are now at Mamre, to escort Br. and Sr. Richter to Genadendal. They have paid a visit to Goedverwacht with Br. and Sr. Christensen, of which I have not yet had a report.

"Br. Gysin at Shiloh is desirous to enter into the views of his Excellency the Governor, by taking native youths, who may be taught different trades, and receive at the same time Christian and secular instruction, in the hope that they may assist in establishing Missions further in Kaffria. Our Brethren have already two carpenters, and two learning horticulture and agriculture, and they are trying to get one as waggon-maker, and another as smith. For each of them the Governor will give 20*l.*, and as much for every native schoolmaster at Shiloh and Goshen. Br. Klinghardt is at present on a visit at Shiloh, to repair and improve the mill. In the meantime Br. Baur remains at Enon with Br. Lemmertz, his brother-in-law; and he has begun to hold discourses and to preach. When Br. Richter has arrived, there will be more time for studying the Kaffir language. Br. Hartman has made good progress; he is able to make himself understood in common things, and to offer his prayers in Kaffir; in holding discourses, he has still to make use of an interpreter.

"November 25th, the temporary chapel at Goshen, a large Kaffir hut, was opened. The people are zealous in hearing, and the meetings are well attended. The school was to be opened after New Year by Samuel Mazivi.

"At Enon and Clarkson all are well. The new school and dwelling-house for the native teacher, Johannes Zwelibanzi, in Snykslip,

near the latter station, will be finished this week, and he will go to live there. In the former school in the Zitzikamma, the number of pupils had decreased to ten; at Snysklip, two hours and a half from Clarkson, the teacher will have fifty, and he will at the same time be a native assistant.

"Our out-station Twistwyk continues to give us much satisfaction. That the instruction in the fundamental doctrines of Christianity given to candidates for baptism by Peter Beukman is attended with blessing, I have just now the opportunity of ascertaining, four of them being in course of preparation by me for baptism. They had enjoyed no opportunity before for hearing the Gospel, and yet they are well acquainted with the principles of Christian doctrine, and I am thankful to trace in them real spiritual life.

"Last week, reports were current of some uneasiness among the Kaffirs, and of desertions from the Cape Mounted Rifles (Hottentots). But it was generally believed, that the disease of the lungs which prevailed among the cattle last year, and which still continues in some parts, would prevent any outbreak. Br. Gysin does not manifest any fear or anxiety. Of the various rumours, which in September found their way into the German papers, we knew nothing here.

From Br. RUD. ROSER.

"DEAR BROTHER,

"GENADENDAL, Oct. 13th, 1855.

"IN the case of many of my patients, more especially those residing in the Settlement, I have been privileged to recognise the saving love and patient forbearance of the Lord, who is ever intent upon leading the sinner to repentance, even when the spirit is on the eve of departing from its earthly tabernacle. The thorns and thistles of this world have often first to be removed by the infliction of bodily suffering, before the good seed can come forth, and the dying sinner, rendered penitent and believing, be plucked like a brand from the burning. To mention a single instance, Jacob Lamver, who is suffering from a chronic complaint, was not unacquainted with the Word of God, but remained indifferent to it, and behaved in a brutal manner to his wife and children. Even after disease had laid hold on him, he was unwilling to acknowledge the error of his ways, and remained in a self-righteous frame of mind, until it pleased God to soften his heart, so that he felt the Father drawing him to the Son. It is indeed delightful to be permitted to offer to such needy souls the balm of heavenly comfort. This alone must be esteemed a great privilege for the Missionary.

"I have just been summoned to his death-bed, where I prayed for him and with him at his own request. Upon my putting the question to him, 'Do you experience peace in your heart, being reconciled unto God,' he replied in a low but decided tone, 'I do.' He has now, I trust, passed away to a better, even an eternal inheritance.

"It must ever be the great object of the Christian Missionary, to convey to the heathen the hope of everlasting life, which is to be obtained in Christ, the Life. They are not always deficient in moral virtues, but they know not the glory of God, being without Christ. Some of the heathen are most respectable, you might almost call them pious persons, but the weakest Christian is richer than they are, for he possesses eternal life.

"Herman Wichan, who has for these many years been a sufferer, remarked to me, 'I know the cause of my affliction,—my former life of sin has brought upon me that which I am now suffering. I will gladly bear all, with the Lord's help, if my soul may but live with Christ in God. All the Lord's doings are just and true. He is revealing His faithfulness to me.' Cornelia Pick, a delicate woman, told me, after she had so far recovered as to be able again to enter the church: 'During my illness, the Spirit of God has drawn my attention to many things, for which I cannot be sufficiently grateful. I frequently prayed the Lord, to restore me to such a measure of health, that I might come to church again, and this day my prayer has been answered. Oh! how gracious the Lord is!'

"Oct. 15th.

"Having been prevented by official engagements from finishing my letter, I will now try and bring it to a close. I was lately summoned to a sick child at Bosjesveld, a distance of about thirty miles. The road though the mountains is interesting. You meet with numbers of baboons and antelopes, and in the valley on the other side, ostriches, frequently ten or twelve together. However much I should prefer personal attendance in every case, I must in future confine myself to merely sending medicine to all who reside at so great a distance. Such patients are by no means uncommon, and I begin to feel, that my strength is inadequate to keep up so extended a practice.

"The circulating library for the youth at this place is now under my charge, and I am glad to be able to state, that it is made good use of. There is a want of suitable Dutch books, to remedy which, I purpose applying to the Society at Zeyst.

"Last Sunday I baptized nine children, whose parents have but lately come to Genadendal. In the evening, we partook of the Lord's supper. There were 450 communicants present."

From Br. BENNO MARX.

"DEAR BROTHER,

"GENADENDAL, *Sept. 26th, 1855.*

ON the 4th of July, Br. Kühn and myself left Mamre, where I had spent a most agreeable week in the midst of the Brethren and Sisters there. We were favoured with fine weather, which is uncommon at this time of the year.

"On the day after my arrival at this place, July 10th, I commenced my duties in the school, as well as my ignorance of the Dutch language would permit. The elder pupils, however, understand English very well. We have fourteen in all, the youngest being

eleven, the eldest twenty years of age. Half of them are Hottentots, the remainder Fingoes. They are all glad to be here, and shew diligence and eagerness to learn. Their behaviour, on the whole, is pretty good, and it is only some of the younger ones, who have not been here long, that require to be treated with strictness. I spend my time very happily among them, and in general, they afford me much pleasure by their uprightness and good conduct. Many of them appear to possess a good knowledge of the way of salvation, and to love their Saviour. They receive instruction in all the elementary branches of education. My duties, as instructor, are at present chiefly confined to music. I teach the organ, piano, violin, and singing, and I must say, that all my pupils give me great pleasure. Four of the eldest play the organ, and you would be surprised to hear them perform nearly all our hymn-tunes by heart, and the more common of them, even in a number of different keys. It is remarkable, how difficult they find it to play a voluntary or interlude of their own, but they imitate such as they hear, with surprising readiness. On the piano, they perform very well, and are not at all behind white boys of the same age. The same applies to the violin. They find particular delight in singing. Such is the interest for music already excited among them, that they are always engaged, during their leisure hours, in playing, singing, and copying music. You would greatly oblige us by procuring some English sacred songs, and also some quartetts for the violin. Soon after my arrival, I began to teach four of the boys the trombone, myself playing the cornet-a-piston. We practise diligently, and hope to be able to perform in the service at Christmas. The greatest difficulty I find is with a powerful Fingoo, who plays the bass trombone. He has, indeed, sufficiently thick lips to fill the mouth-piece, and produces a very good tone, but being somewhat dull, it is hard for him to hit the proper intervals. With a view to cultivating their musical talent as far as I am able, I give the six eldest pupils an hour's instruction every week in thorough-bass, and must confess, that they understand it better than I had expected.

"Besides giving instruction in music, I teach English, arithmetic, composition, &c. In English, they are getting on well, and take a great interest in it, as they are aware how useful it is in intercourse with English residents in this colony. Arithmetic would appear to present the greatest difficulties to them. In the afternoon, the elder pupils go out to work, being apprenticed to different trades in the village. Some are with a shoemaker, others with a tailor, and one with the joiner. Sometimes they work in our garden, where they cultivate a plot of ground for their own benefit. On a fine day, some time back, we made a little excursion into the country. Br. K  lbing accompanied us. The boys were highly delighted. Passing over the river Sonderend, we proceeded along its banks, until we reached a deserted kraal. Here we lighted a fire, and took our repast. I was interested to observe the Fingoo boys, according to the custom of their people, after having first roasted their meat at the fire, fasten it to a stick, which they thrust into the ground in front of them, and then in a reclining posture cut off a little meat, holding their bread in the left hand. Their highest idea of comfort is, to

stretch themselves after such a meal on the ground, resting their face upon their arms.

"Last week I was engaged in speaking with about eighty single Brethren and youths, and about 200 boys. Among the former, I found but little interest for spiritual things, but I was pleased with their apparent candour. The boys exhibit a very fair amount of Christian knowledge, but there is much carelessness and want of order existing among them."

*Extract of a Letter from Br. HARTMAN.
(From the Missions-Blatt.)*

"GOSHEN, October 30th, 1855.

"THE Lord has granted me the favour to take part in the services of His house, and, not long since, to baptize three Fingoo women and one man, the first fruits of our congregation at Goshen. The demeanour of these persons thus far testifies, that they endeavour to walk worthy of their calling. I employ much of my time, in the endeavour to make myself familiar with the Kaffir language. I find it very complicated, but its acquisition is by no means so difficult as it was twenty years ago, when our Brethren had neither a grammar nor a translated Bible. I have now more opportunities of learning it than I had at Shiloh, by personal intercourse with the natives; but I have very little time for reading except at night, and then the weary eyelids are apt to close. Yet I continue my studies, in reliance upon the Lord's gracious help.

"On September 5th, we left Shiloh for Goshen, where our dwelling-house had been finished, and was ready for our reception. We had two waggons drawn by oxen, of which one was laden with provisions; and we were accompanied by the Srs. Bauer and Meyer. In the evening of the same day we arrived in safety, after having weathered a heavy snow-storm on the mountain-ridge. The Brethren, Gysin, Bauer, and Meyer followed on horseback the following morning, and on September 6th, which is my birth-day, this place was consecrated to the Lord. We commenced our work in reliance upon Him, and He has thus far helped us, mercifully granting health and strength for the performance of our arduous duties. Our small congregation, of about sixty souls, consists of Fingoes and Tambookies, most of them persons who formerly lived at Shiloh, and are, therefore, partially acquainted with the Word of God. They manifest a great desire after further instruction, and attend the meetings very diligently. These I hold in our own dwelling, until a temporary church and school, after the fashion of the Kaffir-houses, can be erected. The building is already begun. The service on the Lord's day has of late been attended by several Tambookies, who are in the employ of the English in the neighbourhood, and I have no doubt, that many others will soon come and desire to live here. It is therefore much to be regretted, that our narrow boundaries will permit us only to receive a very limited number of people, we believe only forty families at the

most. You will have been informed, by our Brethren at Genadendal, that all our endeavours to get back the whole or part of the land, which had been assigned to us previous to the outbreak of the war, have proved in vain. The Governor, who is a friend and protector of Missions, has expressed his fears, that he can do nothing in the matter. On his journey to Port Natal, he passed through Queenstown, just as we were preparing for our removal to Goshen, but we did not hear of it, in time to request a visit at Shiloh. We are now anxious to see, whether the surveyor will keep his promise and mark the kloof, which is *not* included in the land allotted to us on the map, as belonging to Goshen. So much is certain, that if another should obtain the said kloof, the very existence of our congregation would be imperilled, especially in dry seasons. This year, our people have not yet made an attempt to sow in the upper part of the kloof, for it is one of the few spots where the cattle can graze, without immediately straying beyond the boundaries; and the monkeys and other animals still infest these parts in such numbers, that it would be impossible to secure the crops without continual watching. Hitherto the Lord has granted us plentiful rain. The fields of maize and corn are in consequence in excellent condition, and our little river has sufficient water. If we could procure the means for building a permanent dike at the entrance of the kloof, we should probably never be in want of water. I believe it would require about 30*l.* to construct such a dam, with the gratuitous help of our people. Of the spiritual growth of our congregation, I am unable to say more on the present occasion. May the Lord endow us with the needful fidelity and patience, in directing the people under our care to the Shepherd and Bishop of their souls."

The following letter is from the old helper-sister, Wilhelmina Stompje, of Shiloh, who is not unknown to our readers by name and character. We rejoice to find, that it contains such a hopeful account of the present condition of Kaffraria, which was hitherto, and more especially during the late war, the scene of all the abominations of the kingdom of darkness, but from which we now hear a voice calling "Come over and help us." The letter is addressed to Br. Breutel.

"REV. SIR,—You will, I trust, allow me to embrace this opportunity of writing a few lines to you. I am very thankful that we have teachers, but we deeply regret that Mr. Bonatz, who has so thoroughly mastered the Kaffir language, should be taken from us, even for a short period. We thought that he would establish more stations of our Church, like Shiloh, in Kaffir-land, as the Apostle Paul did in his day in other countries, because the Lord has so evidently helped him to learn our language, for I often hear from Kaffirs of my tribe, that they would be glad to see such stations in their country, where people might learn to work as they do here in Shiloh, and thus not only hear the word of God, but also be employed in useful labour. Kaffirs who come here on a visit from a distance, have frequently

asked me, whence the teachers in Shiloh had come, whether from England or from another country, and how many stations they had in this country? In reply to the information I was able to give them, they said, 'But why don't they come to us? We should also like to have such teachers.'

"From the time that I have known the Lord, it has been my prayer, that He, who is the Saviour of all men, would also lead my people to the knowledge of Himself*. And this is still my prayer and shall remain my daily petition until my departure. And it is my wish that you, Rev. Sir, and the other Elders and Bishops who constitute the Unity's Elders' Conference, would take into consideration the contents of this letter, in order that you may do whatever lies in your power, to promote the work of the Lord in Kaffir-land. In conclusion, I commend myself and the whole cause to your prayers, for it is often my comfort and my support to know, that our teachers in Europe do not forget us in their intercessions; and though they do not know me personally, I salute them all.

"P. S.—The same wish does Joshua Hermanus express, who is now teacher in Shiloh, and was formerly interpreter at Goshen, viz. that the Lord would help him, and everywhere cause His word to be preached to all. He also wishes, that we might have printed Liturgy-books &c. in the Kaffir language."

From Br. C. NAUHAUS.

"DEAR BROTHER,

"ELIM, Feb. 6, 1856.

"THE LORD evidently blesses our ministry here. The congregation, numbering 1301 souls, proceeds in a quiet course. We could wish that we discerned more spiritual life in the rising youth; but the communicants, 365 in number, with few exceptions, give us much pleasure.

"In the beginning of 1855, we were severely visited by an almost universal and very destructive distemper among the cattle. Our congregation here lost about 300 horses, and the Mission upwards of 40 horses and mules. This was a severe blow for us. Nevertheless, our Saviour so richly blessed the administration of our temporal concerns in general, that we were enabled from other resources to defray the whole expense of the station, a circumstance which excites us to earnest thankfulness.

"Next Sunday, the 10th instant, I shall celebrate my sixty-third birthday; and although I must confess, with a thankful heart, that our Saviour has graciously favoured me thus far with unusual good health, yet I perceive many indications of the gradual decay of my outward tabernacle. My memory fails me sensibly. However, when I look forward with hope to speedy deliverance from all evil, (the worst evil is sin), the thought of the speedy dissolution of the sinful body

* See La Trobe's Journal of a visit to South Africa, 4to edit., pp. 69, 113.

does not alarm me, but my hopes are rather strengthened by the reflection, that the end of my faith and hope cannot be far distant.

"We are all well, except poor Br. Kschischang, who continues in a very distressing state of health. It is a severe trial for us all, and especially for his dear wife. The latter is very useful to us, through her knowledge of medicine."

From Br. C. F. FRANKE.

"DEAR BROTHER,

"MAMRE, Jan. 15th, 1856.

"I AM thankful to be able to inform you, that Br. and Sr. Richter arrived safely in Table-Bay, on December 22nd, after a long and tedious passage from Hamburg, and first set foot on African soil on the following day. On the 24th, they went in the Government-boat to Robben Island, and spent Christmas and New Year with Br. and Sr. Wedeman. They were accompanied thither by Sr. Jannasch, who had been spending some time, for the benefit of her health, at the house of Mr. Holding, a friend of our Mission, who resides near Cape-town.

"The new-comers are much pleased with everything; they only wonder at finding South Africa such an arid region, where one may travel for hours without seeing a tree. It is a pity, that they should have arrived at the season when the sun is almost vertical, and when the south wind, blowing violently almost every day, has so dried up the land, that the pastures look quite scorched. The drought is certainly almost unexampled, and the heat is so great (on some days above 90° Fahr.) that the fruits of the earth suffer much, especially the beans, which are a favourite article of diet in South Africa. Every one longs for rain, but of that there is no hope at this season, and we must try to have patience till April.

"We celebrated the Christmas-festival in blessing. A large number of our adult congregation returned to spend this solemn season with us, so that we once more saw our church filled with attentive hearers, which was a blessing to our own hearts. The children sang "Hosanna," to the delight of the whole congregation, also "Glory to God," from your late father's Collection, and other well-known anthems. Many of the neighbouring farmers, who are friendly towards us, attended the public service.

"After the long harvest-time, the people really had a strong desire for edification from God's word, as many very plainly manifested. We had a great celebration of New-Year's night. The review of the past year, compiled by Br. Jannasch, was heard with great attention. At midnight, we entered on the new-year with the singing of the hymn, "Now let us praise the Lord &c.," accompanied by the organ only, and not by the trombones, as at Genadendal.

"Our harvest has turned out very well; and we have to thank the Giver of every good gift most heartily for His abundant bounty. The prices of grain remain the same as last year; but sheep are very dear, a circumstance that produces a very injurious effect, as far as house-keeping is concerned, by leading to greatly increased expense, in

spite of our best efforts to be economical. The yearly account has caused me much anxiety, because our income was, in many respects, so small. However, the Lord has helped hitherto, and I derive comfort from the belief that He will continue to do so.

WEST INDIES.

THE postponed celebration of the Centenary of the ANTIGUA MISSION, from the 1st to the 30th of April, of which Br. Westerby's letter of the 27th of February, contains the announcement, has deprived us of the pleasure of giving any particulars of that festival in the present Number. These have not yet reached our hands, but, as they may be daily expected, we may venture to promise them in our next. From JAMAICA, the intelligence communicated will be found interesting and varied; and we doubt not, that the first specimen of the reports furnished by the Home Missionaries in that island, will be sufficient to satisfy the friends of the cause, that they are labourers of the right stamp, on whose work the blessing of the Lord may be expected to rest. The reports from the other islands contain much interesting matter, especially those from BARBADOES, where general regret was manifested at the retirement of Br. Badham from the sphere of his faithful and acceptable service. A few days before his departure for England, he was permitted to render valuable assistance in the establishment of an institution, which promises to confer a great and abiding benefit upon the most destitute and degraded portion of the population of that island.

JAMAICA.

From Br. J. H. BUCHNER.

"DEAR BROTHER,

"FAIRFIELD, January 17th, 1856.

"OF my visit to St. Thomas and St. Croix, I should like to give you a detailed account, but a few words must suffice. After a residence of seventeen years in Jamaica, it was a source of no small pleasure and delight to me to see another Mission-field, and to meet my fellow-labourers in the Danish Islands, among whom are several of my relations. Truly interesting was the visit to my native place, Friedensberg, in St. Croix, the scenes of my early childhood, and my parents' graves. I had retained such a strong recollection of this place, that I knew every room of the house, the roads, the very trees, the old church, and the place where I used to sit, though I left Friedensberg before I was five years of age. My parents having died when I was but eight days old, I was entrusted to a black nurse. She is still living, though blind. She came to meet me as soon as I

arrived, after a night sleepless with expectation. The Brethren I met with appeared to be truly earnest in their work, but they have difficulties to contend with, of which in the English Islands we know nothing.

"I send herewith the statement of the Country school-fund, and likewise a specified account of the expenditure of the extra grant for school-houses, which will of course much diminish the balance in hand.

"In answer to your inquiry, I beg to say, that an enlargement of our Training-school is anything but undesirable. The increasing number of our own schools in Jamaica, the applications for teachers from the Danish Islands and Mosquitia, the inquiries after teachers for the schools under the clergy, and the pretty certain prospect, that schools of every kind will multiply throughout the island, lead us to remark, that the supply of teachers from our Normal School, which on an average will be four annually, is quite insufficient. Nor do I doubt the practicability of such enlargement, if only sufficient means can be obtained.

"Meanwhile, our senior school-room requires ceiling, which will enlarge our dormitory, at present too confined. This was not done when building the school-house, because I had already expended more than the grant for building. Expense, 20*l*.

"Again, the dormitory requires more light and air, and two roof-windows should be made. Expense, probably about 20*l*.

"We should also have a proper outhouse for various purposes, such as bathing, &c. Expense, from 30*l* to 50*l*.

"The first two items, ceiling and inserting roof windows, are indeed very essential improvements, and I would beg you to endeavour to procure the means for effecting them to the extent of 40*l*. The latter, an outhouse, might be postponed until we have come to a determination, whether to enlarge the school or not. At our school-conference with the teachers, I shall hear, whether any books or other articles are required, and report to you. It is very cheering to labour in a cause, in which so much encouragement is afforded, as we have hitherto been favoured to receive in this department of our service. On the other hand, I can say, with a good conscience, that everything that we can do, to make the institution really efficient, has been and is done, and I trust will always be done. We consider our work not merely as a duty, but a pleasure, for our heart is in the matter.

"In Spanish-Town, I waited on Sir Henry Barkly, who again expressed his interest in our labours, and his willingness to assist us; indeed, these are not mere words. Upon the receipt of my letter concerning the establishment of a Female Training-school, he at once examined the Education-Bill, which is to be laid before the House of Assembly, and ordered the clause which gives 1000*l*. a-year for the education of masters to be altered to teachers, so as to enable him, with the concurrence of the Executive Council, to make over part of it towards our proposed Female Training-school, in the event of its being established."

"January 31st, 1856.

"Another Institution, which, in course of time, is likely to be called for, is a higher school or college for the education of Minis-

ters. The Presbyterians have such a college at Montego Bay. The London Missionary Society, who have no Normal-school, but depend upon the Mico Institution for teachers, are forming such an establishment at Ridgemount, Mandeville, into which they will receive four of their most promising teachers, to be employed hereafter in the ministry. The Baptists have had their college for a number of years. I believe something of this kind is now establishing in Antigua."

"February 18th, 1856.

"I inclose the returns of our Station-schools. You will see what a great increase of scholars there has been during the past year. This is truly pleasing and encouraging. May the Lord continue to smile upon our labours; to Him alone be all the glory! The School-paper, No. 7, I duly received. It is very satisfactory. To some it might have the appearance, as if our attention was directed more to the schools than to the Mission, but this is not the case. Of the two, the Mission is still the principal object with all the Brethren, as far as I can judge. Take for instance the following letter from Br. Geisler, of New Bethlehem:—'We have returned home from our visit in the Manchester mountains, very much refreshed in our minds, though the body feels the fatigue after the travelling is over. There has been no good thing wanting for soul and body, during the pleasant season of our Mission-Conference. I trust that our congregations may have a share of the lively and reviving spirit which prevailed in our meetings. There are many opportunities, on coming home again, to dispense the blessings received among our people, for there is a good deal of inquiry after the way of salvation, and the attendance at church has much increased. The Day-school has now 115 in daily attendance, and the Infant-school fifty. Emmanuel School has sixty-eight. Now, this is far more than we ever expected to see at New Bethlehem. But it is the Lord's doing, and to Him be praises given for His goodness and mercy. We also hope that the numerous attendance at our Sunday-schools will tend to increase our candidates for Church-fellowship. Now is also the time when more faithfulness is required on our part, and it must be our concern, that we may be watchful and diligent in the discharge of our duties.' I believe that the same spirit influences all our Brethren. I inclose a few lines to the Secretary of the Ladies' Negro Education School Society. The report and returns for them do not include the Normal-school, as their generous annual grant only goes to the support of our ordinary schools."

"March 5th, 1856.

"I am sorry to say that Br. Oerter's health is worse than ever. He suffers much from fever and a liver complaint. Of course he can do nothing, and Irwin-Hill has had to be supplied, ever since October last year. Yet he hopes that he may still recover, and be able to serve a little longer."

"March 17th.

"Last week, several of our Presbyterian Brethren, who had had their synod in our neighbourhood, visited us, and examined our schools. Among the rest, Professor Renton, a very learned man. He has spent three years at Halle and Berlin, and all of them have re-

ceived a classical education. They were much pleased with all they saw and heard. Their academy in Montego-Bay is a very superior school, and a theological hall is attached to it. Many of their scholars are older than ours; but I believe we excel them in the previous elementary training, and in training generally. All these schools will soon lead to a higher estimation of the capabilities of the negro race."

"April 5th, 1856.

"It is probable, that we shall receive 200*l.* from Government this year also, towards the support of our schools; but as the Education Bill was lost in the council, we cannot look for more.

"I again forward a report of our Home-Mission. I have still several to send. They will supply you with so much information, that it is not necessary for me to write more. Br. and Sr. Lind will remove to Irwin-Hill, a fortnight hence. Br. and Sr. Oerter intend to return to America as soon as an opportunity offers."

From Br. JOHN ELLIOT.

"LITITZ, JAMAICA, Dec. 6th, 1855.

"BR. BUCHNER having informed you of the opening of our new school-house on February 27th, I will pass on to the next day, when we commenced our school with Robert F. Beckford, one of the young men from Fairfield Training-school as teacher, and about thirty scholars. The next week we had above sixty, the following week above seventy, and so on from week to week, until the number rose to 150. The overflowing meeting at the opening was therefore no deceptive omen of what the school would be. When I saw our number rising so rapidly, I began to dread the effect it might have on our two out-station schools; but happily my fears were not realised. Instead of falling off, one, Ballard's Valley, holds its ground, and the other, Dukinfield, has nearly doubled its numbers since our school commenced. We intend to have an examination here on the 21st instant, but alas! we have no rewards. I suppose this is my fault, as I am ashamed to beg. I should be both able and willing to dig, if I thought it likely to find any such articles within a few yards of the Savanna's surface, but of this there is no hope. The children of the three schools will, however, be supplied with buns and beverage.

"Our congregation goes on steadily, but our candidates and excluded are very fluctuating classes. Last year, in consequence of our jubilee, a great many delinquents came forward, and had their names re-entered. This swelled our numbers about fifty over the preceding year; but I fear the increase was only temporary, for many have neglected attending speaking during the twelve months following.

"This year commenced with every prospect of being a very fruitful one; but though there have been more fruitful showers and less breezes than usually falls to our lot in this Savanna, the people have been bordering on starvation ever since Midsummer.

"We had a Missionary love-feast appointed to be held here the first week in September, but it was found necessary to put it off till

October 30th. We had not a full, but a very interesting meeting. Our respected friends—I may say Brethren—the Rev. Messrs. Forbes and Hogg, gave us their kind assistance. The latter brought with him a set of diagrams of the excavations of Nineveh, of which he gave very interesting and instructive explanations at considerable length, but all present, even the children, thought the time short. The Brethren Sonderman and Ward played their part with about twenty young musicians in the orchestra, in addition to which, Br. Ward addressed the meeting at its conclusion, as did Br. Buchner at its commencement. Br. Cook declined to do so, that there might be more time for the lecture.

"On September 14th, we had the honour of a call from his Excellency the Governor and Lady Barkly, on their journey between the Santa Cruz and Manchester mountains. Of their visit to Fairfield, where they breakfasted the same day, Br. Buchner will have informed you."

From Br. A. F. RENKEWITZ.

"DEAR BROTHER,

"NEW-FULNECK, August 25th, 1855.

"THIS congregation consists of 'Highlanders' and 'Lowlanders'. The former are freeholders, and dwell under their own vine and fig-tree; the latter live on sugar-estates, having neither house nor land of their own. But though they differ in regard to earthly things, they all profess to agree in this—'One thing is needful, even to have a share in Christ,' and there are indeed members of this congregation, of whom we can say with truth, that they walk with God.

"It is pleasing to observe, that our predecessors have not laboured in vain, nor spent their strength for nought. Upwards of thirty persons were added to the congregation last April, and there are now an equal number of candidates under instruction, preparatory to approaching the Lord's table.

"On the 2nd of August, we had a Missionary love-feast, at which about 400 were present. Several of our Missionaries from the neighbouring stations addressed the congregation. Admission was by ticket to such as had not been subscribers. One poor girl, who has a sick mother, came and said, 'I have no money, but I bring two shillings' worth of beans for the Mission.' A boy came with the request, to have his name put down in the list of subscribers. On being asked, whether he thought he should be able to go on with it, he replied, 'Oh yes, I have a Mission-fowl and sell the eggs.'

"On Sundays, our church is well filled with hearers. Those who live at a great distance bring their breakfast in a pan, and eat it in the church-yard, during the intervals of the meetings. The public service is followed by a meeting for the catechization and instruction of adults as well as of children. There are two meetings during the week, for the Sunday-school teachers, and for the instruction of candidates. In the different negro villages and districts, meetings are frequently held for all who are desirous to hear the word of God.

"With regard to the Sunday-school, we reap what others have

sown. The works of the late Br. North follow him. There are many young men and women, who have to thank him, in a great measure, for what they are. The average attendance is 230. The fourteen Bible and Testament classes are instructed in the church, the rest in the school-room. Long before 9 o'clock, the children may be seen, coming from different places, with their Bibles in a bag. Some take a particular delight in being the first.

"Besides the day-school at the station, which is now attended by about 100 children daily, there are three country-schools in the vicinity, the Coleraine, Osmaston, and Southwood schools, connected with New-Fulneck, all of which are prospering. In the beginning of next month, we intend to open a school in a district which is sadly in want of one. Should the Lord be pleased to bless the effort and supply the funds, a school in that quarter may become the means of converting many adults as well as young people.

"From the proceeds of the Jubilee contribution, we pay a Brother, who is qualified to act as Scripture-reader. He devotes one day in the week to this work, visiting the careless, the excluded, and others, living at out-of-the-way places, inaccessible to an European.

"I subjoin a few extracts from his report:—

"Entered a house, where several persons were sitting idle; I asked one of them, 'Do you ever pray?' 'Yes,' he replied, 'every day.' I told him, I did not think he did, and asked him, 'Do you know anything about Jesus?' 'Never got so far.'—After some words I spoke to N. N. about the word of God, and read the parable of the sower. He said, 'I trust altogether in Christ for my soul. He has died for my sins on the cross. I have been sick a long time. I belong to the Church of England. Nobody ever came to speak with me like you speak. I am glad you come, and thank you much.'—Found an old man lying on the ground in his hut. 'Well, old man, I bring something for you to-day.' Read a portion from the Scriptures. Found him very ignorant. 'Do you know Him whom they call God?' He answered, 'Up at top,' pointing upwards. 'What did God do for you?' 'He take off the whip-lash from we, and set we free.' 'What else has God done for you?' He was still. I told him 'The same Maker came down from 'top' and gave Himself to be nailed on wood with nails, and so died for sinners.' He said, 'Oh, that must be bad.' Meanwhile some more people had assembled in the house, who were affected by the word. So we all kneeled down, and prayed to Jesus for mercy. Some wept."

**EXTRACT of REPORTS of SCRIPTURE READERS and HOME MISSIONARIES
NEW FULNECK, 1855.**

"APRIL 7th.—Visited James Myers: 'How are you?' I asked him. 'Bad enough.' 'What is the matter?' 'I am blind; I don't know who is talking with me.' I told him who I was, and he was glad. He said, that he had formerly attended at Fulneck. His wife had died, and no person would pity him. I asked him, 'Who makes people blind, deaf, or dumb?' 'God, Sir.' I then told him to look to

Jesus, who would pity him, and give him eyes bye and bye, and a crown of glory besides. 'Do you pray?' I asked him. 'I have just been praying.' 'What makes you pray?' 'I have been out seeking sticks; and then I always pray when I come back to the house.' Read to him Psalm 51. He thanked me for it, and, after some conversation, I left him.

"May 5th.—I entered the house of Cath. Myers. She is an old member of Fulneck congregation, but is no longer able to walk, as she has pains all over. I had some conversation with her on spiritual subjects, and read a chapter. She said, 'Teacher, I am glad you have come to see me, and to read the Word of God to me.' After a few more words we prayed together, and I departed.

"June 8th.—Visited an old man, careless of his soul for a long time. I asked him, 'Do you know what you are ripe for?' 'Hell!' Having read to him from the Bible, I remarked 'You once belonged to Fulneck, but you have not come for years.' 'Yes.' 'Who baptized you?' 'Massa Davies.' 'What name did you get when baptized?' 'I have forgotten.' 'Forgotten! I fear you are a drunkard, and, if so, you will be excluded from heaven.' Read the 55th of Isaiah. While I was reading, he fell asleep; I awoke him, and spoke to him of Jesus, remarking that He did not wish any to perish. Another man, who had come into the house, shewed much feeling and interest; but when I knelt down and prayed, the old man fell asleep again, and remained lying on the ground.

"J. Steward, May 4th, visited William Armstrong, and had the following conversation:—'You never go to church?' 'For two years I have not gone.' 'Well, then, you are a Sabbath-breaker?' He answered, 'I never broke the Sabbath.' 'How do you mean this?' I asked. 'I keep it holy,' replied he, 'and never work on the Sunday.' I told him that God requires more than this, and asked him what we must do to please God? He answered 'Good works.' I then spoke to him of the work God wants us to do, viz. to believe in Jesus. He said, that no man can tell whether he will go to heaven or to hell at last. 'Hi! don't you know,' I said, 'when you are on the road, whether you are going to Kingston or to Black river?' He objected, 'Some people that go to church are no better than I.' I answered, 'Mind yourself. The reason of your staying away from the house of God is unbelief: "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes."' "

"BEAUFORT, 1855.

"March 9th.—I visited in the neighbourhood of Enfield. The helper Br., G. Campbell, accompanied me, after kindly entertaining me at breakfast. He pointed out a low thatched house, almost concealed by tall coffee trees, under the shade of which an old man in dirty clothes was sitting. On our speaking to him, he said 'Me tink ebery body forget me, atter nobody come to see me, or to look for me.' I said, 'No, old man, you are not forgotten; such as you are always remembered by the Minister and other good friends.' We entered the house, which was very dirty, and black with smoke. The poor man has a bad leg, which gave him much pain, and for which he said he had tried all sorts of medicines and dressing, but it was no better,

and he now 'left all wi' Massa,' pointing to the sky. I said 'Don't you wish to go out?' 'Oh, yes!' said he, 'I always want to go to church, and hear about me poo' soul.' 'And how does it stand with your soul?' 'Me no know, Massa.' I then, after some further conversation, read and prayed with him.

"NEW BETHLEHEM, 1855.

"The visits of the Home Missionary, Francis Martin, have been confined to the immediate vicinity of this Mission-station, in a district not extending more than two miles from this place. Having been prevented by sickness from regular attention to his duties, he has only made fifteen visits to 133 families. The following is a classification of the persons conversed with:—

" Excluded persons, who have not joined any denomination	41
" Strangers, either careless and not attending any place of worship, or openly ungodly	146
" Children of strangers, of whom but few attend school	91
" Persons professedly belonging to other Christian communities	98
" The children of the above, of whom only a part attend schools	72
" Members of our congregation, and their children	65
Total persons visited	513

"In general, the Home Missionary has been received with much pleasure, wherever he has called, and has often left the persons visited apparently deeply impressed with the necessity of seeking the Lord with repentance and faith, and of turning from the ways of sin.

"In no instance has he been refused permission to read the Holy Scriptures; nor was the word of admonition and correction despised, though there were not a few who made the usual excuses for not attending the house of God, such as not having clothes, &c.

"Very few of the adults can read, and such as have acquired this art generally make no use of it, in order to improve in the knowledge of the Holy Scriptures.

"In one place, the Missionary met with several old persons, who appeared altogether ignorant of the blessed name of Jesus.

"May our Lord and Master bless these labours in His vineyard, and aid the further endeavours of this Home Missionary to gain souls for His eternal kingdom!"

ANTIGUA.

From Br. G. W. WESTERBY.

"DEAR BROTHER,

"ST. JOHN'S, Feb. 27th, 1856.

"IT was agreed at the last meeting of our Mission-Conference to celebrate the jubilee of this Mission (D. V.) on Wednesday, April 30th, in St. John's. The following meetings will be held on that day:—Public prayer-meeting at six o'clock in the morning, in the church; public service at eleven o'clock; Jubilee Missionary-meeting in the

evening. On the following Sunday, May 4th, the Jubilee will be celebrated at all the stations at the morning and evening services, with a special congregation-meeting. The half-yearly Missionary love-feasts are to be considered as Jubilee Missionary love-feasts at all the stations, and a general effort made to increase the number of subscribers, and the amount of subscriptions. Collections will be made at all the public services in aid of the Mission-fund.

“*March 24th, 1856.*”

“We thank you for your letters and inclosures of March 2nd. The Retrospect will be very useful to us in keeping the Jubilee meetings. It contains much interesting information in reference to this island and Mission. The letter from the Society for the Furtherance of the Gospel will also interest and encourage our congregations. We return our sincere thanks for it, and for all the interest manifested on our behalf.

“I inclose a copy of a circular, which I have drawn up and printed, at the request of our Conference. We shall circulate about 2000 in this island previous to the Jubilee.

“All the Missionaries are well at present, except Br. Cooke. He leaves Newfield about the 4th of April.”

From Br. ALLAN HAMILTON.

“DEAR BROTHER,

“CEDAR HALL, *Feb. 11th, 1856.*”

“YOUR sympathising letter of December 15th was handed to me on my arrival here on the 18th of January, and was as healing balm to my wounded heart. Most fervently do I thank you for your kindness. Few, I am persuaded, can feel for me as you can. The partial failure of our endeavours to train little boys for future usefulness in our Lord's vineyard, occurring at the same time with my heavy bereavement, with all its consequences to me and my dear child, so depressed me that there seems scarcely any spirit left in me; and since my return, I have been so over-burdened with labours, when shaken and bowed down as I am, that I feel I need some relaxation.

From Br. C. F. MÄDER.

(*From the Missions-Blatt.*)

“LEBANON, *Nov. 6th, 1855.*”

“IT is, indeed, a very encouraging and elevating sight to see our church, Sunday after Sunday, crowded with attentive hearers. On these occasions, we observe not only the members of our congregation and of every class, whether candidates, received members, or communicants, but also many others—a mixed multitude. White, or almost white planters are seated by the side of their sable field negroes. Smartly-dressed mulattos, who are not a little proud of their lighter colour and longer hair, compared with those of the negroes, and coloured people of every shade, with light and dark yellow, greyish black, and dark brown faces, and one man, even with an almost copper-coloured face, such as the Aborigines of these islands probably had, besides some Portuguese families from the island of Madeira, who

have their hucksters' shops in the next village, and are of the Romish religion, amazingly ignorant, are grouped together in the house of God. Here are the blind and the lame, and in a corner near the door you will always find a poor leper crouching on the floor. They all come to hear, and I am sure they would not resort to the house of God if a desire had not been planted in their souls to hear the Word of the Lord. O that many of them might find the way which leadeth to life and glory! And O that the Lord would endow us, the preachers of His saving Gospel, with His gifts and graces, rightly to divide the word of truth, and to feed hungry souls with the bread of life! Yea, the sight of these multitudes is the best prompter to fervent prayer, that the Spirit of the Lord would rest upon us.

"I would still add a few words respecting one of our negro sisters, Old Jenny, of whom I may safely aver, that she is one of His peculiar people, and of the holy priesthood, a lively stone of His spiritual house. She has tasted that the Lord is gracious; her mouth speaketh out of the abundance of her heart, and she is so full of peace and joy, that she does not utter a word of complaint, but is always ready to give thanks and sing praises, though she is poor, sick, and aged. She is an intimate friend of my wife's. Lately, when I had seated myself by her side on the stone steps in our yard, where her favourite seat is, she said: 'When I was young, I knew nothing of our Lord Jesus Christ. I saw, however, many go to the Missionary, and heard him call them his Brethren and Sisters, and speak kindly to them; but I understood nothing of it. They went and talked together, and left me alone. This grieved me much. Then I sat down and hung down my head; but it was not long before I resolved to go also to the Missionary. He spoke to me of our Saviour, and said, 'Jenny, don't you know that He has done all this for you?' I sat down and said nothing. He continued, and related how Jesus had been nailed to the cross because of our sins, that His hands and feet were bored through with nails, that His arms had been stretched out upon the tree, and that His blood had been shed for the remission of sins. From that time I went regularly to church to hear and learn more of His truth, and now I know it, and have myself tasted how good and how gracious Jesus, my Saviour, is."

A SUMMARY of the RETURNS of the DAY and SUNDAY SCHOOLS connected with the MISSION of the CHURCH of the UNITED BRETHREN in ANTIGUA, for 1855.

We have at present fifteen day-schools in the island, attended by 827 boys and 744 girls, making a total of 1571 children. Engaged in the schools we have 8 male, 9 female teachers, and 5 sewing-mistresses, making a total of 22 teachers. Monitors are employed in the schools, who receive instruction out of school-hours.

During the year, there has been an increase of 146 scholars; and we are happy in being able to record a more diligent attendance, and a marked improvement on the part of the scholars and many of the teachers.

The school-fees paid by the children during the year amount to 264*l.* 10*s.* 0*d.*; and the total expenses of the schools, not including the repair of buildings, &c., amount to 388*l.* 13*s.* 5*d.*

15*l.* 16*s.* 7*d.* have been received by the sale of school stationery and needlework; 55*l.* have been kindly contributed by friends in England and Antigua; 53*l.* 6*s.* 10*d.* are the uncovered expenses of the year.

We have Sunday-schools at our nine Missionary stations in this island. At some stations there are two or more distinct schools, amounting in all to sixteen Sunday-schools, attended by

Juvenile males	782	Adult males	469
„ females	1054	„ females	527
Total Juveniles	1836	Total Adults	996

Number of teachers: Males, 119; Females, 155; Total, 274.

The number attending the Sunday-schools, including teachers, amounts to 3106. The decrease during the year amounts to 73. At some stations there has been a decided increase during the year; at others a decrease. The decrease is principally at Gracebay and Cedar-hall.

Teachers' meetings are held by the Ministers every week, to prepare for the duties of the following Lord's-day; and an annual meeting for all our Sunday-school teachers throughout the island is held at St. John's, at which reports from the various Sunday-schools are read, and addresses given on subjects connected with the work.

Though the results of these various efforts are not, we regret to say, all we could wish, yet we have the pleasure from time to time of seeing Sunday-scholars join the Church, and live consistently with their profession.

In the year 1845, the number attending the day-schools amounted to 1203; attending the Sunday-schools, to 1696.

The increase in the day-schools during the ten years has been 368; in the Sunday-schools, 1136.

ST. KITTS.

From Br. C. W. RÖNTGEN.

“DEAR BROTHER,

“ESTRIDGE, September 27th, 1855.

“WE had our Missionary-meeting here on the 26th of June. Notwithstanding the unsettled state of the weather, the Church was filled to overflowing. Br. Westerby, who happened to be on a visit in this island, kindly presided. Since I last wrote, our chapel has been enlarged by the addition of what was formerly the vestry.

“On the 1st of August, an examination of the pupils attending our day-school was held. The attendance of spectators was quite remarkable. All expressed themselves highly satisfied. In the evening I gave a lecture, the proceeds arising from which were devoted to the purchase of an organ.

"We have latterly lost two of our Sunday-school teachers by death, after a few months sickness.

"Sophia M'Dowell, the wife of our teacher, was taken ill at the beginning of the year. The disease proved to be a decline. Throughout her sickness, she evinced entire resignation to the Lord's dealings with her. On one occasion, after her husband had been speaking with her upon the words of the text, Eccles. ix. 10, she remarked, 'My only hope is in Jesus my Saviour; in Him death or life is welcome. I call upon Him sincerely with my whole heart. He will take me. I know my sinfulness, but His precious blood has atoned for my sins.' She then charged her husband to cleave to the Saviour, that thus they might be permitted to meet again in glory. On the day of her death, July 16th, she desired that her relatives might be summoned to her dying bed; and on their assembling, she named several hymns, begging they might be sung. She then asked them all to kneel down, when she offered up a prayer, and concluded by exhorting them to be faithful in their attendance at church and the Sunday-school. Soon after, she gently breathed her last.

"Two days after her death, another Sunday-school teacher, a young man, departed in the full assurance of faith."

BARBADOES.

From Br. T. L. BADHAM.

"DEAR BROTHER,

"SHARON, *February 21st, 1856.*

"YOUR kind letter of January 16th, accompanying the letter from our Elders at Berthelsdorf, certainly took me by surprise. Though convinced that the present state of things could not exist much longer, and even having a presentiment that a change of some importance was impending, I certainly did not anticipate anything of such a character. However, though the appointment was unexpected, and the thought of separation from my present sphere of duty and Missionary labour was very painful, I could not do otherwise than accept it. It was my earnest prayer that I might clearly recognise, and then unflinchingly follow, our Saviour's will. This feeling, I am glad to say, remains with me."

"February 25th.

"Thanks for your kind lines just received. They are, to a great extent, answered above. I only fear you expect too much in me. I am but a bruised reed, and, unless strengthened by the voyage, I shall be, I fear, not much better than an invalid on my arrival in London."

"April 10th.

"I once more write a hasty line, to inform you that Br. and Sr. Clemens arrived here safely and well on the 6th inst. May our Saviour richly bless and strengthen them.

"Our passage is engaged in the Mary Hardy. She will sail not later than the 19th instant, perhaps sooner. We may, therefore, hope to be in London by the end of May.

"I am still in a poor state of health, and, even if I had not the appointment, I should probably soon have been obliged to seek a little

rest and change. I hope the voyage will benefit me. On the 6th, I performed my last pastoral duties; I think no one, who has not experienced it, can form any idea of the painful solemnity of such an occasion."

"BRIDGETOWN, *April 18th, 1856.*

"We have long perceived that our efforts to benefit a large portion of the rising generation here have been nugatory. A large porportion of all the children in this island are illegitimate. In the case of such, we cannot expect that much anxiety for education, and especially for religious instruction, will be felt by the ungodly parents. Indeed, such children are, in a majority of instances, cared for, only in as far as they can be rendered profitable to their parents. In short, they are little better than slaves. In addition to these, there are, since the cholera, those who were rendered orphans by that awful visitation. These are very numerous, and, as regards the majority, in a state of neglect and even destitution. You are aware that the latter class, especially, has for some time been the object of much consideration. Casual alms seemed of little use, and indeed calculated to do more harm than good. And yet there seemed no possibility of erecting an asylum or anything of a permanent character. This subject came under the consideration of our Mission-Conference at our last meeting; and it was at last decided, in consequence of a suggestion of Br. Edghill, grounded on experience gained by him some years ago, that a sort of ragged-school, combined, if possible, with industrial teaching, and a dormitory, should be attempted. The plan seems to meet with almost universal approbation. The only objection seems to be, that we are confining it to town. However, the extent of the effort must be determined by the amount of assistance afforded to us. The public-meeting was densely crowded, and the proceedings very interesting. The very next day several children came, or were brought, to Br. Edghill. One was a bright-looking coloured boy. His mother was dead; a father he had never had, as far as any care or perhaps even knowledge of him was concerned. Another was a girl, the very counterpart of Topsy in Uncle Tom's Cabin, with the only difference of being more filthy in her habits than that celebrated personage, as described by Mrs. Stowe. Under the Lord's blessing, I think much good is sure to be done. I am glad that I have been privileged to see the work fairly started. May the Lord send prosperity."

From Br. A. CLEMENS.

"SHARON, *April 10th, 1856.*

"WE left St. Kitt's on Friday morning, April 4th, followed by the best wishes of our fellow-labourers and of the congregation, with whom we were very sorry to part. On the morning of Sunday, the 6th, we cast anchor in Carlisle-Bay, and soon had the pleasure of seeing Br. Edghill come on board to welcome us, and assist us in landing our luggage. At about 10 o'clock we were safely lodged under his hospitable roof. At 11, I went into the church and, after Br.

Edghill had read the Litany, I preached my first sermon in Barbadoes to a large, and apparently attentive, auditory. Towards evening I had the pleasure to see Br. and Sr. Badham, as Br. B. had to preach in town. On Monday morning we came up to this place (Sharon), and had the pleasure of meeting all the Missionary Brethren and Sisters.

"We were much pleased with our new residence, especially with the neat church and excellent school-house.

"Yesterday I went with Br. Badham to see our two country-schools, and found both well attended, and under the care of efficient teachers. Our day-school at the station appears in excellent order. We have not yet seen much of the congregation. Next Sunday I am to preach my first sermon at Sharon."

From Br. J. Y. EDGHILL.

"BRIDGETOWN, March 10th, 1856.

"SINCE I last wrote to you nothing of an important character has occurred here. Our Sabbath and week-day services have been regularly maintained and well attended. If numbers and attention to public ordinances of religion constituted prosperity, we should have here a flourishing congregation. But the want of spiritual life and even of high-toned morality is what we lament. Our prayer is, that our Saviour would pour out His spirit upon our congregation and upon the whole land, and so give efficiency to the labours of His weak, unworthy servants.

"I sincerely hope Br. Badham will arrive at home in safety, and be spared for a long time to promote the Mission-work, though not directly in the Mission-field. His call from this island is felt to be a great loss, not only to Sharon but to the whole Mission.

"We all regretted that the state of Br. Seidel's health obliged him to leave us. He is remembered by us as a kind and faithful fellow-labourer.

"We have had a severe trial in having to part with our two eldest boys, who went with Br. and Sr. Seidel to London, in order to proceed from thence to Fulneck. I need not tell you that it is very painful to part with our beloved children, even for a time, although we know they go to kind Christian Brethren, who, as far as they can, will supply the place of parents."

April 26th, 1856.

"Br. and Sr. Badham left this island on Sunday morning, in the ship *Mary Hardy*. Our younger daughter accompanies Br. and Sr. Badham. The trial has been a severe one, but we did not wish to lose so favourable an opportunity of sending her to Fulneck. May the Lord accompany them!

"We had a delightful meeting, a few days before Br. B.'s departure, to promote the establishment of Ragged-Schools and a Dormitory here in town. The Governor was in the chair, and gave us 100 dollars. Good Colonel Wright gave the same amount. An excellent feeling has been manifested by all classes on this question.

From Br. EDWARD COONEY.

"DEAR BROTHER,

"MONTGOMERY, Feb. 23rd, 1856.

"IN our schools at this place, I began, with the new year, to insist on payment being made beforehand for all the pupils. I had observed that they cared little for that which cost nothing, and that the children's irregularity of attendance corresponded with the irregularity in the payments of the parents. So I introduced this year a new plan, or rather the *old* one, which had fallen into disuse. I had but few to begin with: now I have upwards of 400 children, for whom pre-payment is made. There are around us, 300 to 400 more children uncared for. I have taken a census of them, and hope gradually to bring them under our care.

"We have adopted the same plan at Orange-Hill, having obtained for the latter school a trained teacher from Antigua. The number on the books is 120, while the average attendance during this week has been 97. We have also employed an experienced sewing-mistress from Scarborough. Thus we are trying to press on. But it is hard work. The amount of labour which has fallen to my lot for the last three months has been almost overwhelming.

"We have begun an afternoon Adult Sunday-school, in addition to that which is held in the morning. The latter is to be for those who are more advanced in life, and who are not good readers. The former is for young men and women who have been brought up in our schools. It has, thus far, met with unexpected success. We have about 160 present each day, and shall probably obtain more. We must exert ourselves to meet the wants of these young people. In dealing with them, labour, intelligence, and affection are required. Nothing else will do, and if these characteristics are wanting in our treatment of them, they will drift away from us into the world. So it is here, and, I fear, elsewhere likewise.

"For the supply of tracts and children's books, which the Committee of the Religious Tract Society has liberally granted us, I am truly grateful; but our need is so great, that I am constrained to ask you to use your best endeavours to procure for us an additional one, and likewise to lay our necessities under the notice of the British and Foreign School Society, whose esteemed Secretary has lately addressed a friendly letter to us,—with inquiries as to the progress of the work of education in which we are engaged."

TOBAGO.

From Br. R. J. VOULLAIRE

"DEAR BROTHER,

"MORIAH, Feb. 5th, 1856.

(From the *Missions-Blatt*.)

"WE arrived here from Montgomery October 11th, and on the 14th I delivered my first sermon with a warm heart, under a deep sense of the important duties devolving upon me. The situation of Moriah is truly romantic, standing, as it does, on a narrow mountain-ridge, and surrounded by hills and valleys, some of considerable magnitude,

between which the blue waters of the ocean are discernible. The church is almost every Sunday completely full, and the attention of the hearers is very encouraging. The day-school is attended by about 200 children on the average; and of our school-master, William Thomas, I can speak with much satisfaction. He is a man on whom I can depend, who performs his duties punctually and with zeal, and is truly desirous to direct the children to the sinners' Friend. The examination of the scholars in January, at which the Brethren from Montgomery were also present, was truly to his credit.

"The good behaviour of the children, their correct answers, and their lovely singing in three parts, would do credit to any school in Europe. Br. Thomas is very useful in a variety of ways, caring for the Sunday-school at an out-station, and holding a weekly evening-meeting.

"As far as I can judge at present, we have here to deal with decided characters. On the one hand, there are those who openly and daringly defy the laws of God; and on the other hand, such as are more decided to walk in the way of life, than is generally the case among the negroes. The patience of the Missionary is of course daily and abundantly exercised, for quarrels and sins of the flesh are of frequent occurrence, and we see here the truth exemplified: 'many are called, but few are chosen.' I believe, however, that the small number of true Christians at our station are more deeply grounded in the truth, than at many other stations. There is plenty of work here for the Missionary. Every evening of the week is occupied either by meetings or schools. My first duty on the Lord's-day is to teach a class of adult Sunday-scholars,—then follows the sermon, and a meeting for the members of the congregation. In the afternoon, I hold meetings in three schools at some distance from our settlement. In the evening we have either a discourse or a singing-meeting at Moriah, so that I have to deliver, on an average, six discourses every Lord's-day. I am, therefore, very glad that our friend and Brother, Mr. Purser, has kindly consented to assist me now and then in these labours. With respect to temporals, the times are at present very trying, and work is so scarce that it is often difficult to get the subscriptions of our people."

DANISH ISLANDS.

From Br. J. J. GARDIN.

"DEAR BROTHER, "FRIEDENSFELD, ST. CROIX, Jan. 28th, 1856.

"YOUR kind and interesting letter came duly to hand; it touches many points on which I could enlarge, but my time is limited, and I can only write briefly. As to the difficulties connected with our country-schools, I am rather ashamed of my former anxieties; for I now feel assured that our enemy can go no farther than the Lord will permit, and perhaps He sees that we require that kind of opposition as a stimulus. I had to state my views to the Governor, who is favourably disposed to us; and to-morrow the School-commission will probably consider and decide on my remarks.

"Since I wrote to you last, we have lost another teacher. Br. Merian has not kept school for three months. He is recruiting his health in St. Thomas's and St. John's. He was attacked by fever at intervals, and was too weak to go on, though he did not appear to be very ill. It is difficult to supply our schools in the West Indies with competent coloured teachers; in this instance, however, being bound by an engagement to the Government, our embarrassment is increased.

"I have received the diagrams, but no explanation of them; for which I would still beg: and please to give our best thanks to the Society for the Furtherance of the Gospel, which has favoured us with the grant. I have now twenty dollars collected from the sale of Bibles and Testaments, which I will request our Treasurer to pay for me, and I would beg you to obtain for me a fresh supply of about 100 Testaments and 50 Bibles.

"My Bible-class is, thank God, tolerably well attended, and I see more and more the great importance of it.

"In December, we had a visit from Br. Buchner, who seemed in very good spirits, and gives a very favourable account of the Training-school at Fairfield.

MOSQUITO COAST.

EXTRACT from the REPORT of a VISIT to the MISSION on the MOSQUITO COAST, performed in May, 1855, by Br. H. R. WULLSCHLÄGEL, of the MISSION-BOARD.

(From the *Missions-Blatt*.)

"OUR Mission-premises at Bluefields lie in the western part of the village. Immediately in the rear of them is a primæval forest, and on both sides, is land belonging to other parties. It is a pity, that they could not have been erected in the middle of the place, the distance from one end of the village to the other being nearly two miles, and the church being about ten minutes walk from the house. This inconvenience is much felt in rainy weather and in dark evenings. About ten acres of land belong to the Mission, six or seven of which are inclosed with a fence, and these are again subdivided into smaller portions. In the garden, which is next to the dwelling-house, the esculent productions of the tropics grow in perfection, as is also the case with the cocoa-nut and other fruit-trees which have been planted there. A good deal of labour has been bestowed upon the ground. There are six cows and twenty pigs belonging to the Mission.

"The Mission-houses are as follows:—the cottage inhabited by Br. and Sr. Pfeiffer; very small and low. It contains a room in which the whole Mission-family have their meals, besides closets for various household utensils. In the attic, is the small room which serves Br. and Sr. Pfeiffer as a sitting and bed-room, together with an apartment occupied by the king's sister Matilda, and a closet for the servant-girl. Further on there is a cottage thatched with palm-leaves, which is inhabited by the Brn. and Srs. Lundberg and Jürgensen. This also is very small and confined. Painted packing-boxes serve as

seats and tables. There are two boat-houses on the water's edge, and a shed and stalls for the cattle. The church is well situated on a gentle eminence near the lagoon, and strikes you upon approaching the place by water. It rests upon wooden-posts, under which the pigs and other animals sometimes find their way, and disturb the congregation in their devotions. Indeed, it has even happened, that ill-disposed persons have made use of it for creating a disturbance. The whole space around the church, nearly an acre in extent, has in consequence been closed in with a fence. The interior of the building is sixty feet long by twenty-seven broad, and the height to the temporary roof, formed with palm-leaves, is about fourteen feet. Its general appearance is very pleasing. The pulpit and reading-desk are made of mahogany, which is very common in these parts.

"Our Missionary labours have been hitherto chiefly confined to the black and coloured people at Bluefields. The population consists principally of professing Christians, who are rather glad to have a minister residing in the midst of them, qualified to administer the rites of baptism and marriage. These ecclesiastical functions had been previously performed by the captains of such American ships as happened to call at the place. The average attendance at our church consists of 300 persons, some twenty of whom have associated themselves more closely with the Mission. They come regularly every month to Br. and Sr. Pfeiffer, for the purpose of conversing with them on their spiritual and temporal concerns.

"Some are worthy and faithful Christians. The Sunday-school is held from nine until half-past eleven in the morning. Public service begins at twelve, and is over at two o'clock. Afterwards there is a meeting for the new-people, and for those who have entered into church-fellowship, and in the evening, a homily. On the first Monday of each month, there is a prayer-meeting; every Tuesday evening a public address; every Friday, a Bible exposition; and on Saturday a singing-meeting. After the evening-meetings, the teachers explain to their scholars the texts and verses which are to be learnt for the succeeding Sunday. Saturdays and Sundays excepted, the school is held in the church every day, from nine to twelve o'clock in the forenoon, and from one to three o'clock in the afternoon. It is opened with prayer and a hymn, and closed with a hymn. First of all is Bible-history,—about ten pupils read the Bible well,—then follows arithmetic, mental and on slates; in the afternoon, writing; and lastly, the boys are instructed in geography, orthography, and composition,—while Sr. Lundberg teaches the girls to sew. Br. Lundberg is most assiduous in conducting the school. It would be well if, in course of time, a young black or coloured teacher, trained in the Normal-school in Jamaica, could be sent to assist him. There are eighteen boys and eleven girls frequenting the school, all of whom are black or coloured, with the exception of three white children. The Sunday-school is attended by about one hundred persons, chiefly children and young people. Some of the day-scholars assist the Missionaries in imparting instruction. It is opened with singing and prayer; then the texts and verses, which have been committed to memory during the week, are repeated; after which the pupils read and are instructed in the catechism; the conclusion is made with a hymn.

"It is to be regretted, that the Indians, residing at Bluefields, about 100 in number, who for the most part understand sufficient English to be able to profit from the services in the church, as well as the inhabitants of the Indian village, Rama-Key, situate on the opposite side of the lagoon, have hitherto kept at a distance from the house of God.

"Br. Pfeiffer's time is also much occupied by various matters which do not immediately belong to the office of a Missionary. Thus, he is the magistrate of the place, and is also always willing to serve others with his considerable practical acquirements in the art of healing.

"Our Brethren and Sisters have given as much time as they could conveniently spare to the acquirement of the dialect of the Mosquito Indians.

"In order to make myself acquainted with the new station which is in course of establishment at Pearl-Key-Lagoon, I proceeded thither in the Mission-boat, a large canoe, rigged like a schooner. The Brn. Pfeiffer and Jürgensen accompanied me. Pearl-Key-Lagoon, so called from the Pearl-Keys, a number of little islands on the coast, is an extensive lake or fiorde, which opens into the sea. There are a number of pretty and fertile little islands in this lagoon, which are partly tilled. Bluefields is about twenty-five to thirty miles distant. In consequence of prevailing contrary winds, and a strong current, the voyage from thence is a very slow one. There exists another channel of communication along the rivers and creeks, but it is necessary, at certain spots, to lift the canoe and carry it across the land for some distance. The soil appears to be fertile, and the climate healthy. The village is situated on the lagoon, the banks of which are not so high as at Bluefields; on the contrary, there is a beach. The inhabitants, numbering from 2000 to 3000, are chiefly Negroes and Mulattoes; there are also some Indian families, but no Europeans. There is an Indian village about a mile distant, and another lies on the other side of the place, also upon the banks of the lagoon, from eight to ten miles off. At the southern end of the hamlet a piece of land has been granted us by the king for Missionary purposes, with the assent of the British Consul. There is no lack of negroes and coloured people, who are desirous to have the Gospel preached to them, and wish to come into closer church-communion with us. They are all, excepting the Indians, nominal Christians, like the inhabitants of Bluefields. I would just allude to the larger island, called Corn-Island, which is about forty miles from Bluefields, and is occupied by from 200 to 300 negroes and coloured people, together with some whites. There are no Indians living on it. These persons are in like manner anxious for Christian instruction, being convinced of the worthlessness of their nominal Christianity, partly in consequence of visits which Br. Pfeiffer has paid to them, and partly from their having come to Bluefields and received instruction 'in the more excellent way.' I formed the acquaintance of several, who had come to Bluefields to fetch Br. Pfeiffer, whom they look upon as their minister, and I found them to be worthy people. After a larger Mission-boat, (towards which the Society at Zeyst

have kindly offered to contribute) has been obtained, we may hope to see a congregation gathered at Corn-Island, which can be served with the word and sacraments by the Missionaries residing at Bluefields. We cannot think of forming a separate station there at present."

From Br. H. G. PFEIFFER to the MISSION-BOARD.

(From the Missions-Blatt.)

"BLUEFIELDS, October 28th, 1855.

"WE have had much rain and stormy weather this year; of this, one very unpleasant consequence is, that all kinds of ants come out and take refuge in the houses. The duck-ants or wood-lice were specially troublesome. Impelled by the water, they entered the houses in multitudes, and commenced their work of destruction, so that I was obliged, with the arsenic bottle in my hand, to run from one house to another, to destroy these dangerous intruders. You cannot form an idea of such a continuous rainy season; for seven weeks in succession, there was only one Sunday, on which the pouring rain did not hinder our people from coming to church. In the beginning of August, we had our first religious meeting. Some of the most approved of our hearers were received into the congregation, and among these was Mary Waters, the first negro-woman whom we baptized here, and old Thomas Archibald, a faithful soul, who has been truly awakened by the grace of God, both to the knowledge of his own sinfulness and to the fulness of salvation which is in Christ. The first time I entered his hut, one Sunday afternoon soon after we had arrived, I asked him, whether he did not need a Saviour and would not like to come to church, but he returned such a proud and insolent answer that I left with a sorrowful heart. I continued, however, to preach to him Christ and Him crucified, as the only Saviour who could forgive his sins; and in spite of his many and frequent objections, the Word of the Cross approved itself as the power of God unto his salvation. He came to church, was divinely convinced of his misery, sought the Saviour as a penitent sinner, and he is now able to rejoice in the grace of God that brought salvation. Surely, if we had gained but this one soul for Christ, all our troubles and labour would be richly rewarded. But thanks be to God, He has favoured us to see more fruits, not only among the adults but also among the young. Several of our Sunday-scholars have already learnt to love the Friend of children, and have quitted this world of sin, with joy and with a longing desire to be with Christ. On September 17th, we solemnly erected the first post of the new church at Pearl-Key-Lagoon. It was a day of rich blessing, and the Lord was sensibly with us. I shall never forget the moment, when we knelt down and entreated the Lord to grant us in this place a peaceful habitation for the preaching of His saving Gospel,—a house of prayer, wherein salvation and its blessings might spread over the whole country. With the eye of faith we seemed to discover, through the mists of futurity, well-springs of life in the midst of this desert, and verdant and flourishing fields where

parched ground now meets the eye. Oh that the Lord would increase our faith! The assembly around us appeared deeply affected by the solemn act which they witnessed."

SURINAM.

(*From the Missions-Blatt.*)

IN our last we mentioned the establishment of a new station on the plantation *Nut-en-Schadelyk*, on the right bank of the Comewyne, on whose left bank, a little higher up, lies our station Liliendal. Our labours in Surinam are of such an extensive character, and require the service of so many Missionaries, that we ought, if we would be guided by the rules of prudence, to be very cautious with respect to the establishment of new stations, which always entail an increase in the staff of labourers. But the Brethren's Church has hitherto obeyed the direction of another compass, not only in her proceedings generally, but also in her Missionary enterprizes, even the providential leadings of the Lord, and she has no reason to wish for another guide. Wherever He goes before us, we *must* follow. Whenever He shews us a district, in which He has created a desire after the Gospel, there we must pitch our tents, as soon as we see that He has opened and prepared the way.

On this principle, Br. Weyberg removed with his family last autumn to the above-mentioned plantation, to superintend the building of a church and dwelling-house.

From Br. Weyberg's diary the following are brief extracts:

"On November 21st, 1855, towards evening, we arrived here; but were obliged to spend the first night, with our three children, on the ground, exposed to all kinds of vermin. However, the Lord was our shield, and the text of the 22nd filled our hearts with joy, inasmuch as it contained the promise: 'I will bless them that bless thee.'

"On the building-place, the negroes of a neighbouring plantation had begun to clear away the underwood, and to cut down a very large Kankantri-tree. But as it was one of their idols, they evidently seemed to be afraid to complete its downfall. To-day, however, six negroes set to work in earnest, and about four o'clock in the afternoon the immense idol, measuring ten feet in diameter, fell with a great crash. The negroes of the plantation Browserslust, at a distance of nearly a mile, heard the noise, and hailed its destruction with shouts of joy.

"Negroes from the neighbouring plantation soon came to see us, and expressed their delight at the prospect of having a church near them. An aged negro-man and a woman could not find words to express their gratitude for this token of the Lord's goodness towards them. As soon as the old woman had heard of our intention

to build a church, she hastened to the spot and began to assist in clearing away the brushwood.

"On November 29th, the preparations had so far advanced, that I could solemnly lay the foundation of the church, which I did at six o'clock in the evening. Many of the people who had come to witness the solemnity, were deeply affected.

"On December 2nd, being the first Sunday in Advent, I preached the first sermon in our dwelling-house to about 200 attentive negroes. The huge idol, whose lower end was hollow, was some days ago set on fire, and being still green, it continued to burn till the following day. The thought flashed across my mind, while looking at the burning trunk, that the Lord would kindle a fire in this district and melt the stony hearts of the people.

"December 14. The rainy season began with this week, and the torrents of rain, which continued to fall for hours in succession, soon penetrated through the roof of our old dwelling, so that we were obliged to rise in the course of the first night and secure our goods from the wet. On the 15th, we were able, in spite of the delay occasioned by the rain, to raise the church, with the help of some carpenters from the next plantation; and the joy of the people was tangibly expressed by a good collection after the sermon on Sunday the 16th."

From a letter of Br. Weyberg, dated February 17th, we learn that it has pleased the Lord to visit His servant with a heavy trial, his dear wife having been brought to the very brink of the grave by an alarming attack of gastric fever. She had, however, been mercifully spared, and was considered to be at length in a hopeful state of convalescence. The affectionate interest manifested by the negroes during this season of distress and anxiety, was very soothing and encouraging.

AUSTRALIA.

OF the progress of the Mission in this distant and somewhat desolate field, no very recent intelligence has come to hand. The following letters from the Brn. Täger and Spieseke, though of comparatively old date, contain, however, some particulars of an interesting and rather encouraging complexion, as tending to prove that the work is not altogether stationary.

From Br. A. F. C. TÄGER.

LAKE BOGA, July 28th, 1855.

"FIVE families, numbering in all 22 persons, are now mostly staying here. Some are employed by us, and the rest work on the neighbouring farms, returning to us every night. By our constant intercourse with them, we have at last succeeded in gaining their confidence, and removing the suspicion which hostile whites had formerly fostered in their minds. Oh, dear Brethren, it is no easy matter to have intercourse with these degraded and savage people, and to treat them as becometh

the servants of Christ. If we tell them of a Saviour's love, they ask for flour, clothes, and the like, or inquire whether the oxen, which they were told we intended to buy, would soon arrive. If we reprove them for their laziness and vices, they say, 'Wait a little, we will hear you another time; or, we have always been fond of it;' or they boldly deny their evil deeds. On the other hand, they are most willing to observe the Sunday and the festivals of the Church, for the simple reason that they have their provisions on that day, without the trouble of earning them with the labour of their hands. In the evenings, if the weather is fine, they are very cheerful. On such occasions they call to mind the deeds and times of yore, or sing a wild song, beating the time with sticks. Oh, that it would please the Lord soon to open the ears of these poor heathen, and to give us ability more fluently to preach to them the Gospel in their own tongue. Pray for us, that we may have patience given always to follow the direction of the Lord, and to be found faithful servants of our heavenly Master.

"With respect to our temporal concerns, we are now engaged in securing our land by a wooden fence against the depredations of those who pass by our station on their way to and from the interior, and have for this purpose hired a yoke of oxen from Mr. Campbell's station, and already drawn 1400 of our posts. We regret, however, that many of them have been destroyed on occasion of an extensive bush-fire. We have likewise succeeded in engaging a sober labourer to construct the fence, for which we have likewise provided the necessary poles. The blacks, who are employed in cutting them, unite with their labours the pleasure of hunting, and seldom return without some game. The fence will only inclose part of our land, and we hope it will be completed by the end of September; but we purpose inclosing a piece of ground, about 50 feet square, close to our dwelling, to secure our horses during the night, as we have often observed suspicious characters about our premises, who evidently seemed to wish for the night, that they might steal our horse. The cost of the whole will be about 200*l.*; but we should be unable to keep possession of our land without this fence. The building of our house has also considerably advanced. Br. Hansen is now employed in covering the walls with white clay; and we shall have to coat them with cement, or to plaster them with lime outside, if we do not wish to expose ourselves again to the wet, of which we have suffered so much in our present dwelling, whenever there was a heavy shower of rain."

From Br. J. H. SPIESEKE.

(From the Missions-Blatt.)

July, 1855.

BR. SPIESEKE writes:—"In my last letter I expressed the hope, that the natives of different tribes in our neighbourhood, would return to us in the beginning of winter, after their fishing season; and our Saviour has not suffered this hope to be disappointed. Hamilton, whom I have already mentioned as belonging to the Lake Boga tribe, has been with us ever since May, 1854, together with his wife and son, and is only just now gone on a short visit to his daughter and

friends. At present there are four other families here; we try to learn their language; and I have often observed, that I could not attract their attention when I addressed them in English; but as soon as I repeated what I had said in their own tongue, I made a visible impression upon them. We endeavour to preach the Gospel, both by word and *walk*, and often tell them of the ground of our hope, and the sacrifice offered for the propitiation of the sins of the whole world. We have not been able as yet to establish regular services for the adults, or a school for the children, but we do as much as we can for the latter; and several have asked us, whether their children would soon be able to write on paper, believing that both they and their children would then receive their daily rations, without earning them by their labours. Br. Täger continues to suffer from the rash, which has so long afflicted him, and I have again had sore eyes, a complaint which seems to be very common in this country."

MISSION TO THE MONGOLS.

THE following extracts of letters from the Brn. Pagell and Heide, referred to in our last Number (Vol. xxi. p. 554) contain the interesting particulars of their first serious attempt to carry out the important object of their Mission,—an attempt which, as already known, has terminated in failure. For the present, it would appear, that all access to the regions of Central Asia, beyond the limits of our Indian empire, of the native states enjoying its protection, is effectually barred by the fears or the jealousy of the Chinese Government. The time appointed by the Lord for opening doors hitherto closed against the messengers of the Gospel, must therefore be awaited, in the obedience of faith and the patience of hope. Meanwhile it will interest our readers to know, that, on the return of our Brethren to Kotghur, after seven months spent on their adventurous expedition, they were advised by their kind and experienced friend, the Rev. Mr. Prochnow, to remain at that station during the winter, and then seek for some suitable place in the province of Lahaul, where they might have an opportunity of holding occasional intercourse with natives of Thibet, and even with Mongols, and whence they might circulate copies of the Holy Scriptures and religious tracts, in the language of those tribes. To this recommendation, the Mission-Board have already given their assent. According to the testimony of Colonel Martin, recently arrived from India, and who had seen Mr. Prochnow at Umballa, in the beginning of February, our Brethren at Kotghur were well, and diligently employed in improving their knowledge of the Thibetian and other languages, and in preparations for a second Missionary campaign.

From Br. A. W. HEIDE.

"LIPA, IN KUNAWUR, *Sept. 28th, 1855.*

"WE remained a shorter period at Leh than we had originally intended, inasmuch as it soon became evident that Mongols do not even come to the periodical fair,—and a longer stay could not therefore have promoted the object of our Mission. But a few particulars regarding our sojourn of twenty days at Leh may not be unacceptable. *Leh*, for this is the real name of the capital, while *Ladak* is that of the country,—though both names are often used indiscriminately even by the people themselves—is situated on the side of a mountain. It has about 4000 inhabitants, but is by no means a handsome place. The houses having all flat roofs and rising in terraces, one above the other, present a picturesque appearance from the banks of the Indus, which flows between low yellow sand hills at the distance of about four miles. The environs are treeless. Only in the gardens, here and there, groups of trees meet the eye—and these consist partly of poplars and elms, which are by no means easily reared in a soil generally very dry, especially in summer, and only fruitful where artificial irrigation is practicable. For this reason, the towns and villages of the district are generally situated on the banks of rivers and rivulets, generally flowing from the snow-mountains, and whose waters are with much labour conducted to the fields and meadows. In the valley of the Indus, where the flatness of the country allows of frequent irrigation, beautifully green meadows line the banks,—and fruit-trees, such as apricots, apples, pears, &c., flourish in abundance; but where the banks are high and rocky, not a blade of grass can be discerned. The inhabitants of the city consist of Hindoos and Mussulmen, of whom the latter come partly from Kashmir and partly from Yarkand. The burial-ground of the Mahomedans reminded us of the quiet resting places of our Brethren at home. When in town, our tent was always surrounded by people, who came either to see us or to bring articles for sale. Among the latter, the people from Kashmir are particularly importunate and deceitful.

"We called upon Bastikam, the principal functionary of Goolab Singh, but met with no very kind reception, probably because our knowledge of the Thibetian language, which Englishmen generally do not care to acquire, had excited his suspicion; and it was not until he had satisfied himself regarding the real object of our journey, that he changed his demeanour. He then invited us to see him in his castle; but we hesitated to comply with his invitation until we had received proofs of his friendly disposition and sincerity. To show these, he sent us a sheep,—and two more shortly before we left the city. We also visited the son of the King of Ladak, whom Goolab Singh had de-throned, a young man about twenty years of age, narrowly watched and poorly maintained in his large dilapidated castle. Among those who came to see us, was a servant of the Dalai Lama of Lassa (or H'Lassa), a merchant, who traded for his spiritual master in Tartar tea. He conversed a long time with us, and his report respecting the road to H'Lassa agreed with the testimony of others. It often happens that travellers are attacked and plundered by robbers, who infest this road

in bands of thirty or forty men. We again engaged a Lama to instruct us in the language. He came daily, for one or two hours, and taught us a second way of writing, which is generally employed by the Thibetians in writing letters and transacting business—and frequently written with a rapidity equal to that of our shorthand writers. A third way of writing is that used in books, but otherwise little practised. Our Lama taught us this also, and we found little difficulty in learning the letters, as we were already well acquainted with the principal Thibetian characters. We provided ourselves likewise with Thibetian books, purchasing three large volumes and a number of smaller books, which, for fear of the Lamas, were brought to us by night. We likewise continued our inquiries respecting the Mongols, and learned that it would take three weeks to reach the first Mongols, who live in a north-easterly direction from Leh, and the same time from Yarkand. We, however, found none in Ladak, who could speak or write the Mongolian language. Before we left Leh, we made various purchases, and in case we should be allowed to cross the Chinese frontier, we each of us procured a red Lama dress.

" We left Leh on July 19th, travelling along the banks of the Indus till we reached the large monastery of Hemis. The country is beautiful; but in consequence of oppressive taxes, imposed by Goolab Singh upon the Lamas and the people generally, many of the former have emigrated to Thibet, while whole villages of 20 to 30 houses have been deserted by the latter, to escape the iron rule of the new king, and to find refuge in the English territories. From the Hemis monastery we proceeded due north, passed the large Chinese monastery, several villages, and crossed the Kailas mountains by a pass at a height of 18,000 feet. Thence we proceeded through a barren tract of land till we reached the great salt-lake Pangkong. Having travelled along the shore of this lake, we arrived on July 28th at the village of Chushul, which lies close to the Chinese frontier. Thence the road leads through Rudok to the nearest Mongols, and we were now about to make the attempt of crossing the frontier. After a short rest, we were preparing to set out, when three Chinese functionaries entered the village on horseback, and most courteously, although at the same time urgently, requested us to relinquish every thought of crossing the frontier, as they had strict orders not to permit it. They wore a peculiar dress, long gay-coloured coats and broad fur caps. We had a long conversation with them, and offered them some Thibetian tracts; but they refused them, apparently from fear of their superiors. They professed to know much of the Mongols about Rudok, whom they represented as a people dwelling in tents and living by robbery and plunder, who never came to Rudok but to steal and commit depredations. Of the Mongolian language, they knew nothing. With respect to the distance, they said that their country might be reached in about three weeks, but that the way lay through a wild and barren tract of land. They did not call the Mongols Soppo, as the Thibetians do, but Rundor, a name we had never heard before. We wondered how these Chinese functionaries could so soon have heard of our arrival, but the unwillingness of the people of Chushul to provide us with anything we wanted, explained the matter. Finding that it

would be useless to proceed, especially as we might, by a successful attempt, have imperilled the lives of the poor functionaries, who would certainly have had to pay with their heads for not preventing our crossing, we left Chushul on August 1st, re-crossed the Kailas mountains, and travelled along the banks of the Indus till we reached the village Nyoma. Here we deemed it advisable to separate for a time, in order to become acquainted with two different districts. Br. Pagell went up the Indus, till he came to the road to Hanle, by which he might have reached Spitti before me, had he been allowed to travel through the Chinese territory. I went down the Indus, crossed it, and travelled in a southerly direction towards the province Rupshu or Rakehn. On August 7th, I came to the White Lake, and on the 8th to the Tschomoriri Lake. Both are salt-lakes, between barren, sandy, and rocky shores. Near the latter, we met a company of Tartars with their flocks, and about seventy tents. It was very interesting to me to meet them, but I was astonished to find in the midst of them the tent of an English officer, who, to my great surprise, accosted me in German, which he spoke very fluently. He also invited me to dinner. On August 10th, I reached the foot of the principal chain of the Western Himalayas, and on the following day crossed the Parang-pass at the height of 19,500 feet. I scarcely experienced any difficulty of breathing—in spite of the rarity of the air—probably because I was kept in constant motion by walking. Had I been obliged to pass the night on this height, I might not have fared better than on the Kailas-mountains, where we spent a night and could not sleep from headache and oppression on the chest. On the north of the Parang-pass we beheld an immense glacier, which with its deep fissures, whence issues a mountain-stream, presents a magnificent view. On the south side, the road is very steep, stony, and difficult. As we were descending, I proceeded in advance of my horse and the yaks (or Thibet-oxen), in the hope of reaching a village where I could pass the night. But it grew dark, and I felt fatigued before I reached a village. While I was considering what I should do, my tent and servants being far behind, I spied an encampment of Tartar-merchants. I approached and sat down among them. They were very kind, and gave me woollen shawls, in which I wrapped myself; and having selected a resting-place behind their sacks of borax, I fell asleep without fear or anxiety. It was not till midnight that my men came up, and made a fire of green wood and dry grass, so that I could prepare a meal. On August 12th, having previously crossed the boundary of Spitti, I reached the village of Kyibur, and met, to our mutual great joy and astonishment, our former companion the Lama, who had left us in Ladak, and who was engaged here in writing books. We also found here the Arch-Lama, with whom we had become acquainted in Sultanpur, who immediately invited me to visit him in his dwelling. We met in his house a younger sister of the Mongol-woman, whom we had seen in Sultanpur, and who appeared to have died soon after her arrival in Spitti. We had already in Sultanpur suspected the character of this Arch-Lama and his relation to the young Mongol-women,—but every doubt now vanished; and I plainly told his servant, who desired medicine for his master, that his disease was a striking evidence of the hypocrisy

and lying nature of their religion, which could neither possess nor impart life and truth.

"I stayed fifteen days in Spitti, anxiously waiting for Br. Pagell, of whom I had heard nothing since we parted at Nyoma. To my great comfort, I received intelligence of his approach, and having bought a horse at Spitti, I hastened on to Kunawur.

"On the 1st of September, I reached the river Paras; but as the bridge across this river proved impassable for my horse and yaks, I continued my journey through the Chinese Thibetian territory, till I reached Sunam, in Kunawur, on September 6th. I crossed the frontier without difficulty; but the inhabitants peremptorily refused to supply me with food; so that we suffered much from hunger, and were confirmed in our opinion, that it would be impossible under these circumstances to proceed any further on forbidden ground. At Sunam, where the prayer-mills are especially large, and put in motion by water, I again waited six days for Br. Pagell; and having heard of his arrival in Spitti, I proceeded to Kanam, a large village with two monasteries, and a nunnery, and here I had the pleasure of welcoming him on September 19th."

From Br. PAGELL.

"LIPA, Sept. 28th, 1855.

"AFTER parting from Br. Heide at Nyoma, I proceeded, on the 4th of August, on the road to Hanle, accompanied by my servant, who belonged to the Brahmin cast. Five yaks carried my luggage. We soon reached the Indus, which we crossed on a raft, consisting of a frame made of willow-poles, and supported by inflated sheep-skin bags. As the river is shallow at this place, the raft was drawn across by two men. For the first three days of our journey through the Indus and Haule valley, the roads were good, but everywhere there were evident traces of the ground having been but recently flooded. The country was very thinly peopled, so much so that I did not meet with a single house until the third day, when we reached the large Hanle Monastery, perched on a rock 15,117 feet above the level of the sea. It is very strongly built, and resembles a fortress. From forty to fifty Lamas usually reside here, but, during the present summer-season, not more than half that number were to be met with, the rest being engaged in instructing the people and collecting alms throughout the country. As soon as I had pitched my tent in the open air, close to the monastery, several Lamas called to inquire after my wants, and supplied me with what I required, for which I paid. A large farm is attached to the establishment, in which there are about twenty horses, as many yaks, and nearly 300 goats. As I had put on my red Lama cap, they were very anxious to know who and what I was; and upon my informing them that I was a European gellong, they expressed their pleasure, saying, 'Aschois ma gyallo, i.e., religion is a noble thing! Is your religion the same as ours?' My reply was, 'No; there is a great difference. Yours makes the way of salvation a very arduous one, and after long seeking and many prayers, which are but vain repetitions, you do not really find it. Our religion, on the other

hand, teaches, that all of us, the Arch-Lamas themselves not excepted, are great sinners, in whom dwelleth no good thing, but that God has offered us pardon and grace in His Word, and by these we are saved, and not by good works.'

"I then took up one of the sacred books in the Thibetian language, and read aloud a passage containing a dialogue between a King and a Brahmin, in which the former requests the Brahmin to explain to him the holy religion. The latter replies, 'O King, that is not so easily done. I have had to endure great sufferings in my body, in order to acquire it. Listen, then. If you will offer up your body, tear off the skin to serve as paper, use your blood as ink, and your bones as pens, you will thereupon become regenerate, and I will shew you upon this paper and with such pen and ink in what religion consists.'

"I drew their attention to this passage and others of a similar character, and asked them whether they really believed that this was the way to obtain salvation. They replied that it was indeed all true, but certainly very difficult. I then went on to assure them, that God alone is holy, and all men sinners, and declared to them the name of Jesus Christ whom God hath given to be a propitiation for our sins, and who, taking upon Himself our iniquities, hath obtained for us justification before God. Hereupon they pressed upon me the doctrine of the transmigration of souls, declaring, that if a person had not performed a number of good deeds during his lifetime, he was changed into an animal after death, or in case he had been rich and of noble birth, he would be born again a poor man, &c. I replied, that all these doctrines of their religion were nothing but lies, for every man was born only once into this world, and therefore died but once.

"On their becoming silent, I proceeded anew to make known to them the Gospel message, and to urge them to repent and believe in our Lord Jesus Christ. But finding, to my great sorrow, that it was extremely difficult to express myself properly in their language, I told them in conclusion, that I did not feel able to make myself fully understood then, but hoped after some years to return and converse with them more satisfactorily, adding some notices of our journey through India, and adducing several proofs that the Hindoos were beginning to recognise the vanity of their idols, and to turn unto the true God, who was declared unto them. They all listened in silence.

"As a good many called to see me, I remained another day there. They showed me over the monastery, and I found the temple quite resembling the sketches given of the Mongol temples in the works of Pallas. After returning to my tent and wishing to have some dinner, my servant took his fowling-piece to shoot some wild pigeons, of which there were a great many quite near us. An aged Lama observing it, asked me whether I, as a Lama, could commit such a sin as that of permitting an animal to be put to death. I told him that all of them liked meat well enough, and that when I was at Sultampur, I had seen a whole sheep hanging up in the room of an Arch-Lama. A general laugh was the only reply made to this. God the Creator, I continued, had given us permission to partake of animal food. One of the company happening to observe a Thibetian book lying upon

the ground, or rather on the covering of the tent, he drew my attention to it, saying, that it was a sin to allow this. I told him that my tent was very small, and that if I had a house I would put the book in a better place, but that the main thing was to carry the Word of God about with one, even in our hearts, and that this was the right sort of veneration to be shewed. To this all nodded their heads, and said, 'Yes—you are right.' In the afternoon all the ecclesiastics went out into the open fields, and amused themselves by practising with the bow and arrows."

Miscellaneous Intelligence.

I. SOCIETY FOR THE FURTHERANCE OF THE GOSPEL.—Though the attendance at the Half-yearly General Meeting of the Society, held on the 4th of June, was less numerous than usual, it included not a few warm and attached friends, as well as several Missionary Brethren and Sisters of our own or other societies. Among the latter were Brn. and Srs. Bubser and Weitz, returning to their sphere of service in Labrador—(Br. and Sr. Barsoe being still on their journey from the continent,)—Br. Hanna called to school-service in the Danish Islands,—and four youthful Missionaries of the Basel Society, appointed to labour in the East Indies. Br. J. Rogers, of Fairfield, a Bishop of the Brethren's Church, Br. Bennet Harvey, of Bedford, for many years superintendent of the Antigua Mission, and Br. T. L. Badham, who, after being actively engaged in the service of the Missions in Tobago and Barbadoes, has been called to share the duties of the Secretaryship to our Missions in this country,—were likewise present, and took part in the proceedings of the meeting. Prayer having been offered up by Br. Rogers, the Secretary delivered messages of apology and salutation from various absent Brethren and friends, including Br. J. Miller, the respected Chairman of the Society and Minister of the Brethren's congregation in London, who is suffering from bodily indisposition,—and read an affectionate letter from our revered friend, Dr. Steinkopff, expressive of his continued lively interest in the Brethren's Missions, and his fervent prayers for their prosperity. The communication of the circular, addressed to the Mission-Conferences in Labrador by the Society, led to some conversational remarks, in which Br. Bubser participated, on the present state of the Mission on that coast, and the progress of the Esquimaux in scriptural knowledge and spiritual experience. Some recent intelligence was then given from South Africa, and other portions of our Mission-field; and a brief reference was made to the Centenary Jubilees of the Missions in Jamaica and Antigua,—the latter of which was to be celebrated on the 30th of April. Br. Harvey followed in an animated address, in which he chiefly sought to impress upon the minds and hearts of his hearers, the importance of a right preparation for Missionary service, which he found briefly but emphatically set forth in the words of the Apostle, respecting the members of the Macedonian Churches: "they first gave their own selves to the Lord, and unto us by the will of God" (2 Cor. viii. 5). Br. Badham gave some interesting notices of the present state of the crowded population

of Barbadoes, and of the measures taken a few days before his departure from that island, to provide Ragged Schools and Dormitories for the many neglected children, including not a few, who have been left orphans by the ravages of cholera:—an effort in which the Missionaries of our Church have been favoured to take the lead. (See Letters from Barbadoes).

The meeting was concluded with prayer by the Rev. J. Collison, of Highbury,—and with the singing of the Doxology.

The day appointed for the sailing of the *Harmony*, is Wednesday, the 11th of June.

II. PROVINCIAL SYNODS.—A general Synod of the Brethren's Church having been appointed to be held, if the Lord will, in the year 1857, it became necessary to make arrangements for convening preparatory Conferences in the several provinces of the Unity, in the course of the present year. The Conference or Synod of the southern division of the American province was accordingly opened at Salem in North Carolina, on the 28th of April. That representing our congregations on the Continent of Europe commenced its sessions at Herrnhut, on the 19th of May; the British Provincial Synod is to be opened at Fulneck, on the 25th of June; and the Synod of the northern division of the American province, at Bethlehem, in Pennsylvania, in the ensuing Autumn. The deliberations and proceedings of these important assemblies have doubtless been, and will continue to be, a subject of deep interest and fervent intercession with all the faithful members of our Church in every part of the world. Special intercessory services, in reference to them, were held, throughout the British province, on the 19th of May.

III. CENTENARY OF THE MISSION IN ANTIGUA.—By the West India mail, just arrived (June 5) a brief report of the celebration of this festival at St. John's, on the 30th of April, and on the following Lord's-day, has come to hand. It will appear in our next Number. The services, one of which was honoured by the presence of the Governor of the Island, appear to have been numerous and respectably attended, and the blessing of the Lord to have been graciously vouchsafed.

IV. MISSIONARY APPOINTMENTS AND REMOVALS.—1. Br. and Sr. Richter arrived safely at the Cape, on the 23rd of December, after a passage of eighty-eight days.

2. Br. and Sr. Seidel, of Sharon, Barbadoes, being obliged to return to Europe, on account of Br. Seidel's impaired health, sailed from Barbadoes, February 19th, and arrived safely in London, April 6th, after a somewhat stormy voyage.

3. Br. Samuel Weitz was married on the 30th of March, at Herrnhut, to Sr. M. A. Rosenberg; and Br. C. A. Reichstein, on the 31st, at Gnadenfrey, to Sr. Ann E. Schnäbeli. After the U. E. C. had conversed with these Brethren and Sisters concerning their respective calls, the two Srs. were accepted acoluths. Br. and Sr. Reichstein sailed from London, for Barbadoes, in the barque "Osbert," May 17th.

4. On the 5th of April, Br. and Sr. Chapman Cooke, sailed for

North America from Antigua, which island they were obliged to leave on account of Br. Cooke's weak state of health.

5. Br. and Sr. Fricke arrived safely at Paramaribo, on the 31st of March.

6. Br. Thomas Ellis, destined for Antigua, arrived safely on the 13th of April, at Basseterre, in St. Kitt's, on his way to the former island.

7. Br. T. L. Badham, president of the Mission-Conference in Barbadoes, has been called to the office of Joint-Secretary to the Missions, in London. On the 16th of May, Br. and Sr. Badham arrived safely in London, with their daughter and a daughter of Br. Edghill, after a very short and pleasant passage.

8. Br. A. Clemens, of Basseterre, in St. Kitts, has been called to succeed Br. Badham, in Barbadoes, and, with Sr. Clemens, arrived safely at Sharon, April 6th.

9. Br. A. Hamilton has taken charge of the congregation at Newfield, Antigua; Br. and Sr. Moderau, that of the congregation at Cedar-hall; and Br. Hasting the direction of the Training-school at the same place. Br. and Sr. Thraen, of Gracefield, Antigua, have obtained permission to retire, after a faithful service of many years.

10. Br. and Sr. Hornig, of Emmaus, in St. Jan's, have been called to the service of the Antigua Mission.

11. February the 24th, Br. G. N. Feurig was ordained a presbyter, and the Brn. S. Weiz, and Charles A. Reichstein, deacons, of the Brethren's Church, by Br. J. C. Breutel, at Kleinwelke.

12. On the 3rd of January the Brn. James Turner, John F. Moderau, John L. Hasting, and John Buckley were ordained deacons by Br. G. W. Westerby, Bishop of the Brethren's Church. Sr. Buckley had been accepted acoluth in the evening of the previous day, in a meeting of the Mission-family at the same place.

13. January 22nd, Br. Theodore Sonderman was married at Fairfield, Jamaica, to Sr. Emily F. Thust, who had arrived there on the 10th.

14. Br. C. A. Hellstroem has been called to the service of the Mission in Surinam, and Br. George Hanna, of Dukinfield, to that of the Mission-schools in the Danish West Indies.

V. OBITUARY.—The following Brethren have departed this life:—

1. At Herrnhut, on May the 8th, Br. John Lundberg, who had been engaged in the service of the Labrador Mission for a period of 40 years. From 1829 to 1850, he had been superintendent of the work.

2. At Chicago, Illinois, United States, May 20th, 1855, in the 53rd year of his age, Br. Ch. Lichtenthäler, formerly Missionary in the West Indies, and of late engaged in the service of the congregations in North America.

ERRATA.—In Vol. xxi. page 509, line 19, for "twenty-four," read "twenty-six years."

At page 31 of the present Number, the heading of TOBAGO should precede Br. Cooney's Letter.

MEMOIR

*Of Sr. MARY ELIZABETH HOFFMANN, MISSIONARY in SOUTH AFRICA,
who departed this Life at KLEINWELKE, June 29th, 1852.*

I WAS born July 24th, 1790, at Lower Kunewalde, near Bautzen, where my parents were poor linen-weavers. My father had the eternal welfare of his seven children much at heart, and lost no opportunity of directing us to the children's best Friend. Our Saviour was pleased, at an early period, to make His gracious influences felt in my heart. And my father's statements regarding Him and His coming into the world, and dying on the cross for our sins, made a deep impression on me. In this way, I obtained a child-like love and confidence towards our Saviour, which was a blessing to me in those early days of childhood, when from bitter poverty we had often to go hungry to bed, as well as in maturer years.

My parents belonged to the Diaspora, and often took me with them to Kleinwelke. I wished I could live in such a quiet place, and, eventually, my wish was gratified. I soon obtained employment; yet, as my father could not assist me at all, even in the beginning, I was much pinched. At length, my health became delicate, and, as this rendered labour more trying to me, I resolved to return to my father's house. On my arrival there, my father expressed his pleasure at this *visit*. But, on my declaring that I wished to *remain* at home, he replied, "My child, remember, 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.'" I was not prepared for such an answer, having expected that he would be glad to receive me. I therefore only remained one night at home, and then returned to Kleinwelke. Here, I afterwards felt much happier, though I was, still, sometimes unnecessarily anxious about externals.

In the year 1812, I removed to Niesky, where I afterwards entered the service of Br. and Sr. K lbing. In 1818, I accompanied them to Berthelsdorf and Herrnhut. While at the latter place, in 1819, I received a call to serve our Saviour in the Mission in South Africa. Although I deeply felt my weakness and insufficiency for such a weighty commission, yet the Lord granted me the joyful willingness to serve in His vineyard, trusting in His strength and help.

After a short visit to my parents, I took an affecting leave of them, with the joyful hope of meeting again in a happy eternity.

The voyage from Hamburg to London occupied fourteen days, and that to the Cape three months, the latter being, in many respects, very unpleasant. After a sojourn of four months at Genadendal, I reached my destination, at Enon, on the 27th of April, 1822, accompanied by Br. and Sr. Lemmertz. Here, I was united in holy matrimony with Br. Frederick Hoffman, with whom I covenanted that

we would serve the Lord, to whose work we were called, with soul and body.

In the year 1823, we received an appointment to the service of the congregation at Groenekloof (now called Mamre). The journey thither was attended with much anxiety and danger, yet we arrived there safe and well. After a five years service at this station, we were appointed to accompany Br. and Sr. Lemmerts on a journey to the country of the Tambookies, with a view to commence a Mission there. My husband found it difficult to accept this appointment. However, our Saviour bestowed courage and cheerfulness on me, so that I could encourage my husband, though I was well aware that we should meet with many difficulties, and perhaps risk our lives. It was impressed on my mind that the Lord, when calling upon us to do something for His name's praise and glory, will, at the same time, afford the needful courage and strength. The truth of this we eventually richly experienced. After a visit to Cape Town, to procure what was needful for the journey, we took a cordial leave of the dear congregation at Groenekloof, and proceeded to Genadendal. Here, we were commended to the Lord in prayer at a public meeting, took a solemn leave of the Missionaries, and then proceeded on our way. As long as we had an even road, and good draught oxen, we went rapidly forward. But, when we had to get a fresh span of oxen, which were not so good, together with a badly-constructed waggon, we proceeded much more slowly, especially as the new oxen refused the hills. However, after many hardships, we reached Enon by Easter. Having rested at this place during the festival, we continued our journey in the Lord's name, accompanied by Br. Fritsch and some Hottentots who volunteered to go with us. On our way, we visited several friends, who, on hearing of our destination, expressed their fears for our safety, and begged that, at all events, the women might remain with them, until the Brethren had ascertained the state of affairs. I, however, declared that, as my husband would stand in peculiar need of my help at the new station, I would, on no account, remain behind. We therefore continued our journey, trusting in the Lord's gracious help.

On our arrival at the frontier of the Tambooki country, we ascertained that we could not proceed, without having first spoken with the principal chief. As he was absent, we were required to wait till his return. Our provisions, in consequence of this delay, became nearly exhausted, and had we not converted an ant-hill, hollowed out for the purpose, into an oven, we should have been also without bread. At length, as the Tambooki chief did not make his appearance, we were obliged to enter the country without leave, and arrived at the appointed place on the 20th of May, 1829. On our arrival, we united in earnest prayer to our Saviour, that He would graciously own us and our labours, and be our constant shield and safeguard.

Our first work was to construct an ox-kraal, and to spread our tent. The next step was the erection of a house. There was, however, no wood in the neighbourhood suitable for building; so we had to be satisfied with a hut of willow-sticks, and even this gave the Brethren much trouble before it was completed. When it was

finished, we were as glad of it as if it had been a splendid palace. Our dwellings were in the gables, the centre being set apart as a place of meeting. Curiosity soon attracted the Tambookies. But, when they heard the intent of our coming, it appeared very absurd to them, and they said that we should soon die of hunger in this desert. We, however, assured them that in a year they would see the contrary. The principal chief never came without his seven wives, and a whole train of servants, for whose accommodation he required an entire house, besides entertainment. His sons, Mapasa and another, also required to be treated as chiefs. But none of them showed a desire to live with us, until the Lord sent enemies, who robbed them of their cattle. Then they wished to come and learn how to cultivate the ground. About half a year after our arrival, the same enemies came with the intention of burning our dwellings over our heads. Happily we had not retired to rest, and our watchful dog warned us of their approach. The six Hottentots, who were still our only companions, discharged their muskets rapidly, one after the other, but, at our request, in such a manner as not to injure any of the savages. The latter now took to flight, carrying with them the firebrands which they had brought. When the alarm was given, I had thought of the text, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me" (Ps. l. 15); and exclaimed, "Dear Saviour, Thou art stronger than all our enemies. Let us now experience that Thy word is truth!" The same party had shortly before robbed us of some of our cattle. The next time the Tambooki chief came, he said, "I see now that you do not care if all you have is stolen. I thought you would have brought a whole commando of soldiers who would have guarded my cattle as well as yours, so that I might sleep in peace. But now, I do not wish to come to you." He then went to live a day's journey nearer to the frontier of the colony, in hopes to be more secure; he was, however, murdered by some of his own people a few weeks afterwards.

Mapasa now became principal chief in his father's stead, and revenged the death of the latter. Having destroyed the murderers, he came to us in full war-costume, and asked if we would not go further into his country with him. He was reminded that he had never yet manifested any desire to live and act according to God's word, and was informed that, whenever he felt such a desire, he could come and live at Shiloh, as we did not intend to leave that place. His intention in making this proposal was, to destroy those Tambookies, who were living with us, because they belonged to the tribe by whom his father had been murdered,—their heathenish customs requiring that, in such cases, the whole tribe should be extirpated.

It is difficult to form a correct idea of such heathen races, amongst whom there is a continual conflict between light and darkness, and over whom Satan reigns. No sooner did we entertain the hope that a soul was gained for our Saviour, than the enemy was immediately busy. On one occasion, two men, who were appointed candidates for baptism, drew back, because hostile colonists had made them believe that they would die, as soon as they were baptized. The colonists were, at that time, so opposed to our objects, that the re-

mark was made, on the occasion of our church-building, that it would be preferable to erect a gallows at Shiloh, and hang all the blacks. Yet, we were often led to experience that God's hand is stronger than all the craft and malice of Satan. On occasion of the visits of wild heathen, we were often not a little anxious, not knowing what their intentions might be. At such times, I prayed simply to our Saviour, and was then enabled to meet them boldly, and to give them my hand in friendly salutation.

In the first six perilous years of our abode at Shiloh, we were three times robbed of our cattle. Yet the Lord watched over our lives, and I was able to pass my time very pleasantly. Indeed, I at times really enjoyed the thought that we were so dependent on the Lord and His help alone, and was astonished at His goodness in rendering me so happy in that savage country. Afterwards, when there were more inhabitants in our place, I met with difficulties, especially at the individual speakings, which could only be conducted by means of an interpreter. A family of Bassootoos, who had been kidnapped by a Tambookie chief, were the first permanent settlers. They were baptized, one after the other, and eventually cultivated land, and showed themselves diligent people. Other heathens, who lived with us, and showed no earnest desire for change of heart, were given to understand that they had better go away if they would not listen to God's word. They, however, declared, "Here we are in God's place, and we are likewise His children. We will not go away, for here we can sleep in peace, without being continually persecuted by our enemies." At length the Spirit of God was successful in convincing some of them, and especially two famous sorcerers, that they were sinners. Hard and stubborn as their hearts had been, they were softened and impressed by grace, so that they could scarcely find words to express their inward experiences. When conversed with, previous to the enjoyment of the Holy Communion, they sometimes burst into a flood of tears, and said, "Dear children of God, you were never weary of taking pains with us, though we gave you so much trouble. We could not believe, because we loved our heathenish customs. O how good and how great is Jesus, who has had mercy upon us!" An old, believing Tambookie female was accustomed to calculate beforehand the time for the Holy Communion. Once, when it was postponed, she exclaimed in great anxiety, "O, I hope the children of God are not going to grow weary of taking pains with us bad people!" Such proofs of the power of God's grace impart to the labourers in God's vineyard fresh courage and perseverance in difficult circumstances.

As the congregation increased, our duties increased with it; and, from ~~the~~ want of intelligent assistants, all the economical responsibilities devolved on us. The result in my case was, that I was attacked by an inflammatory fever, during the course of which we were left to our own resources, being entirely without medical aid. There is much danger of disease to Europeans, who are exposed to the burning sun of an African summer. However, I found it not difficult to hold out, for my heart's language was, "I owe Thee spirit, soul and body." Nor did it ever occur to me that these exertions might be prejudicial to my health, as I now, in advanced life, feel to

be the case. However, I do not regret this,—my dear Saviour daily sweetens my sufferings, and blesses me so abundantly with His gracious nearness, that I feel it the greatest privilege to have been permitted to serve Him.

In the year 1836, we were alarmed by rumours of a Caffre war, which indeed, as we afterwards found, had been raging for two months before we heard of it. It was recommended that we should take to flight, or, at all events, that the Sisters should be sent to a place of safety. But I could not make up my mind to this step, fearing we might fall into the hands of the enemy, and believing that we ought to remain at the station to the last. We had observed that Mapasa had several times inquired when we meant to go; and now, when the rumours became daily more alarming, the native women, who lived at Shiloh, came to ask where they must remain while we were away. I told the latter that we would take refuge in prayer to our dear Lord, and that, if they were of one mind with us thus to appeal to Him, they would see that He is stronger than all foes. We did thus unite in looking to Him for help, and had a gracious experience of it. A commando of armed farmers made their appearance, the captain of which was a pious man. He begged an interest in our prayers, and declared that he and his party were come to protect Shiloh. Thus the Lord cared for us. These and other similar experiences not only gave me occasion for frequent conversations, especially with the females, on confidence in God, but likewise had the effect of rendering me very attached to Shiloh. Hence I found it difficult to obey a call to Enon, which I received in 1838.

Here, however, I must mention some circumstances which, while giving me cause for humiliation, at the same time lead me to deep gratitude to my faithful Saviour. They form a proof that, after manifold experience, we may still be unfaithful, and grieve our gracious Saviour. I imagined that my fellow-labourers gave me a share of duty more than my due and beyond my strength. This discouraged me, and instead of making known my troubles to our Saviour, I sought help of man. At length I was almost in despair, and even my bodily health suffered. The enemy of my soul took the opportunity to insinuate that God would not hear my cry, and that I should be lost. I cannot describe what I endured. Often my duty required that I should seek to administer comfort to others while I was without comfort myself. Eventually, severe sickness attacked me, and I was ill the whole winter. What thanks do I owe to my Saviour for His faithfulness at this time. He held His hand over me and supported me in those hours of darkness. After many severe spiritual and bodily trials, I at length recovered. From this time my vocation became anew important and precious to me, and I could heartily say,

“O may my life and labour,
Express what Thou hast done,
By love towards my neighbour,
By serving every one,
Without self-interest or disguise;
And may Thy pure example
Be my best exercise !”

On our journey to Enon, in January, 1839, we suffered much from want of water. At Enon we found the greatest distress prevailing on account of the drought. After some time, however, the Lord answered our prayers and sent refreshing rain. But we soon had other trials. The small-pox broke out among the Hottentots and carried off twenty persons. Not long after this I experienced a return of the complaint from which I suffered at Shiloh, accompanied by similar mental conflicts. A series of eruptions over the whole body, though very painful, had the effect of improving my general health considerably. My dear husband was never quite well after we arrived at Enon. He suffered much from severe pains in the chest, and though temporary relief followed the use of means, it soon became evident that his disease was consumption and would be the means of his dissolution. This was a painful prospect for me; however, I implored our Saviour to deliver me from my own will, and to make me resigned to His. On the 3rd of July, 1841, the soul of the dear sufferer obtained permission to enter its rest. In my lonely state I poured out my heart before our Saviour, and experienced a happy enjoyment of His peace. Even during the funeral my thoughts were more in heaven than on earth.

Shortly afterwards I was directed to accompany the widow Sister Halter to Genadendal, that we might take charge of six children during the voyage to Europe. The journey to Genadendal was, I think, the most difficult and unpleasant I ever performed in Africa. Before embarking, I visited several of our stations, and among the rest, Groenekloof, where I had previously laboured fourteen years. At this place I was much pleased with the declarations of some upon whom all our efforts had been exerted apparently in vain. They now declared that they had never forgotten our solemn admonitions, and even some, who had been negligent for years, had been since led to reflect on these things, amid their heathenism, and had eventually returned to the congregation of the faithful.

We sailed from Cape Town on the 30th of April, 1842, and arrived safely in London on the 24th of July. As the congregation partook of the Holy Communion on this day, we had an opportunity of participating and of expressing our feelings of thankfulness to our Saviour. After a pleasant sojourn of five days in London we proceeded on our journey, and, on the 20th of August, arrived at Kleinwelke. When I found myself once more in my native country and took a retrospect of the past, I exclaimed with deep emotion,

“He leads us with a mother's care,
Protects from danger, guards from fear,
Give to our God the glory.”

Kleinwelke was the place of rest appointed for me. My attachment to the scenes of my former labours rendered it difficult for me to feel at home, and I had to suffer much from ill health, especially from rheumatism. However, my Saviour graciously heard my prayers and strengthened me. Whom the Lord loves, He rebukes and chastens. Often should I have forgotten Him, had I not been driven to Him by suffering. To His praise I must testify that He is

often sensibly near me in my solitude, when I enjoy heart's communion with Him. In the retrospect of my course through life, I must exclaim :

"I fall at Thy feet,
Thy mercy's so great,
I'm lost in amaze;
Thy love and forbearance all thought far surpass."

And, in reference to the future, my confidence is expressed in this verse :

"My Saviour's blood and righteousness,
My beauty is, my glorious dress;
Thus well arrayed, I shall not fear,
When in His presence I appear."

Here our late Sister's own account closes. On the part of the congregation at Kleinwelke it is added :

After a missionary-service of more than twenty years, connected with many trials, a period of rest was most desirable for our late Sister, especially as she repeatedly suffered from the complaint referred to her by herself. At such times she was an object of compassion to all who were acquainted with her circumstances. The more thankful were we to our Saviour that He permitted His light to shine in her darkness. She took a deep interest in the spread of the kingdom of God throughout the world. Although, towards the close of her life, she had much to suffer from continual rheumatism, our Saviour graciously supported her, and she was enabled to be active until a few days before her death. A violent fever, accompanied by great weakness, was the means of her dissolution, and on the 29th of June, 1852, her ransomed soul passed gently from faith to sight, her age being 61 years and 11 months.

SOUTH AFRICA.

ALTHOUGH there is nothing of a new or very striking character to report from this extensive and important portion of the Mission-field, we doubt not that the extract from a letter of Br. C. R. Këlbing will be perused with interest, containing, as it does, references to several matters, bearing not only on the state of the work intrusted to the Brethren's Church in South Africa, but also on Missionary operations in general.

Br. Suhl gives an interesting view of the Mission-work and its results; and although a faithful portrayal necessarily includes some shades of darker colouring, yet, on the whole, the representation given is of such a character as may well excite feelings of praise and thankfulness. Not the least pleasing feature is, the cordial co-operation and kind and brotherly feeling evidently existing between our Brethren and servants of God of other sections of the Church of Christ.

The report given by Br. Franke, in a letter from Mamre (formerly Groenekloof), embodying extracts from the diary of that congregation, will be found to afford some pleasing proofs that the work of God still goes on in an encouraging manner under His gracious blessing. The departure of one or two aged pilgrims, while exciting feelings of regret for the loss of those who were a good salt among their fellow countrymen, yet, from the evidence given that they had a good hope of everlasting life though Jesus Christ our Lord, affords cause to glorify God for the blessed effects following the faithful preaching of His gospel by His servants.

The testimony borne by the Missionary to the faithfulness of the aged Jeremias Abel affords an opportunity of calling to mind with thankfulness the kindness of our Saviour in providentially raising up suitable and faithful assistants to our Missionary Brethren and Sisters, as well in their domestic concerns as in the management and oversight of their numerous congregations.

From Br. C. F. FRANKE.

"DEAR BROTHER,

"MAMRE, *May 26th*, 1856.

"ON the 9th of this month I had the pleasure to receive your kind letter, dated February 5th, and I beg you to accept my cordial thanks for it. I hope you safely received my last letter dated January 15th. It was forwarded by a gentleman who was proceeding to London, and who undertook to hand it to you. Inclosed in it was the account of the journey of Br. and Sr. Richter. We had the pleasure of their company here till the 4th of March, on which day they left us accompanied by Br. and Sr. Suhl, who had also spent a short time here to our mutual gratification. While Br. Suhl was here, he made a pretty sketch of this station, which Br. Roser intends to have lithographed at Stuttgart. In the foreground of the picture he has represented me, and the good old day-labourer, Jeremias Abel, who happened to be just engaged on the spot, pulling up bushes. I am so much the more glad that this old man found a place in the picture, as it pleased the Lord, on the 18th of this month, by means of an attack of influenza, to call home to Himself this aged faithful servant of our Missionaries here. He was the second son of the centenarian Benigna Johanna, and was himself seventy-nine years old. He had for many years performed the duties of a church-servant, with more than ordinary faithfulness, and was actively engaged until last Whit-Sunday. On that day, he was taken seriously ill. He was at once convinced that his departure was at hand, and stated that our Saviour would soon take him to Himself. The evening before his death, I visited him for the last time, and was much edified by his expressions in reference to his approaching end, as he placed all his hopes in the merits and death of Jesus. On this occasion, he requested me to send a special hearty

salutation to you, as he had known and loved your late father when he was here, and hoped soon to meet him again in heaven.

"After despatching my last letter to you, I passed through a very busy time. I had, in the first place, a good deal of desk-work, which had a very fatiguing effect on mind and body. Scarcely was this finished, when my wife and myself had to undertake the individual speaking with the various classes of our congregation. Such speakings, though fatiguing, are at once pleasant and useful, as they afford us a good opportunity to speak a word in season to those who require it. After the speaking on Sunday, February 24th, ten young persons were received into the congregation; on Palm-Sunday, seven were confirmed; and on Easter-Monday, three adults and six children were baptized. We had the pleasure to see the meetings in the Passion-week remarkably well-attended. The services were enlivened by the performance of several musical pieces. On Easter-morning, though we were not favoured with fine weather, we prayed the Litany in the burying-ground, as usual. Many of our people from the out-stations, as well as strangers, came to celebrate the festival with us. Among the latter was an English gentleman, who is settled in the neighbourhood of Cape-Town. He is the son of the incumbent of a parish about forty miles from London. This gentleman is always glad to be visited by our Missionary Brethren and Sisters. He regularly attends here at Easter. Br. and Sr. Bonatz, when on their journey from this place to Simon's Bay, with several children, spent two days at his house, and experienced much kindness from his estimable family.

"We kept the festival of the unmarried women of our congregation on the 4th of May, and enjoyed the Lord's blessing. The Whitsuntide services were not numerously attended, many of our men having gone to labour at ploughing and sowing with the neighbouring farmers.

"I lately received a letter from my brother-in-law, Br. R. Baur, from Shiloh. Br. and Sr. Bauer had come as far as Enon, to meet him, and they arrived safely at Shiloh on May 6th. Their journey had been somewhat dangerous, as the passing of the numerous rivers, which were swollen by the heavy rains, was attended with risk as well as difficulty. Though sometimes thoroughly wetted, they were never overturned. The same was the case at the deep holes, which had been excavated by the torrents among the Kat Mountains; many fragments of shattered waggons bore testimony to the dangerous character of spots which our Brethren and Sisters were privileged to pass in safety. Br. Baur is much pleased with the place, which is to be the scene of his future labours.

"In the beginning of February, Br. and Sr. Christensen paid a visit to our out-station at Goedverwacht, and conversed with the little congregation there. Br. C. also baptized eleven adults and several infants, and married two couples. At all the services, the school-house was crammed with attentive auditors. Br. and Sr. Richter were able to accompany Br. and Sr. Christensen on this occasion, and were much pleased with their visit.

"All the Brethren and Sisters here are well, except that some still feel the effects of the influenza, by which all were attacked, and that Br. Jannasch is again suffering from sore eyes."

A few incidents from the history of this congregation, during the last few months, follow.

"On July 17th, a person came to us, who had the commission to enrol the names of all men capable of bearing arms, from the age of twenty to fifty. It appears that the Governor has the intention of organizing a militia, which is to devote some weeks every year to military exercises. It was found that Mamre furnished 215 suitable men. At the same time, those who possessed horses and firearms had to give in their names.

"On the 20th, was the funeral of a very old man, named David Vertuin. He became a candidate for holy baptism in 1818, and was baptized towards the close of the same year. In the year 1820, he became partaker of the Holy Communion. For many years, he served the congregation as overseer, with much faithfulness and earnestness; and in his walk and conversation was a pattern to all. For several years his great weakness prevented him from attending at the meetings in the church—a privation which often affected him to tears. But he often bore witness that our gracious Saviour did not leave him alone, and it was at all times edifying to visit him and witness his faith, patience, and child-like love to and dependence on our Saviour. Though he lived with a married daughter, in a state of great poverty, never did a complaint escape his lips. Full of praise and thankfulness, he lay on his miserable couch, and, without ever begging, was truly grateful for even the smallest assistance from the poor's fund. When Br. Jannasch visited him the day before his dissolution, he stated that he had prayed our Saviour, as He had graciously preserved to him the use of his mental faculties, even to an advanced age, to be pleased to continue this favour to the end. His desire was granted; for as he was engaged in prayer, according to his daily custom, surrounded by his grandchildren, just as 'Amen' was pronounced, he suddenly ceased to breathe, and his ransomed soul passed over to the mansions of eternal peace.

"On the 26th of August, departed Ernestina Meiring. She once belonged to the congregation, having been baptized here. She, however, loved this present evil world, and let her husband have no peace, until he gave up his house in Mamre, and went to live, with his whole family, at a farmer's settlement. At that time, she had become spiritually dead. But the Good Shepherd, whose voice she had refused to hear, and from whose fold she had wandered, rescued her, by throwing her upon a bed of sickness. She at length came to herself, saw her real condition, and wept and prayed for mercy and pardon. She now also saw and acknowledged her sin in forsaking the Lord's people, and sent her husband to seek permission to be brought hither, that she might profit by our instructions in the last hours of her life. This request was granted, and the last weeks of her earthly pilgrimage were spent here. She was very grateful for the visits of the Missionaries; and she often expressed her thankfulness for the benefits shown her by the Lord and His servants, as likewise that her children could once more enjoy the benefits of the schools and the church, of which she had been the means of depriving them. At length, she departed this life, as we believe, as a pardoned sinner.

"On the 4th of December, an old man, while at work in the harvest-field, was bitten by a poisonous spider, very frequently met with at this time of the year. As speedy assistance was afforded, and the remedies used were efficacious, he recovered, by the Lord's help, in a few weeks. When this result does not follow, in such instances a long and severe sickness, or even death itself, usually ensues."

From Br. C. R. KÖLBING.

"DEAR BROTHER,

"GENADENDAL, *May 31st, 1856.*

"ACCEPT my best thanks for your long and interesting letter of the 2nd of February, which was received on the 9th of May. I am not able to reply at the same length, being much engaged at this time in writing letters to Europe, or with the same amount of interest, as nothing particular has happened since my last.

"Accept our best thanks for the readiness with which you have advocated the petition of our Enon Brethren for a steam-engine. We are glad to hear it has been favourably received, so that we may hope our appeal has been successful. This good news was communicated by me to the Brethren at Enon without delay.

"I hope I did not forget to thank you for 'Evangelical Christendom,' which I receive punctually. I have been much pleased with several of the articles in it.

"The hope expressed in your letter, that the bloody war might soon be brought to a termination, has been realized sooner than we ventured to expect. The steamer 'Spithead' yesterday brought the glad tidings, that the treaty of peace had been signed—an event for which we ought to praise the Lord.

"What you mentioned about the question as to the mode of proceeding in establishing Missions is very interesting to me. My opinion is, that Missionary villages are to be preferred, where they are practicable; but that Missionary stations in places inhabited by mixed populations may also be very useful. This opinion is, I believe, borne out by the experience of ourselves and other Missionary Societies. Our Brethren of the Rhenish Society resided in Namaqua villages, under the rule of native captains. In some instances, the Missionaries were driven away, and, in others, they found it impossible to prevent cattle-stealing expeditions, because they had no control over the people.

"Br. and Sr. Richter have reached Enon, after a long and stormy passage of 18 days, from Cape Town to Port Elizabeth.

"At Enon, there was plenty of rain; the people had sown a great deal, and a good and fertile season was expected.

"Our veteran Br. Fritsch, after forty-five years of service, feels his health declining. He is so far recovered from an attack of the influenza, as to be able to walk about, but his strength is much broken."

Bethel and Hemba in British Caffraria, brought here by their superintendent, Mr. Schultheiss, who paid us an agreeable visit in May. The pupils, in general, give us satisfaction; in some, however, we find but few traces of a work of the Spirit of God. But for the elder, who will be ready to be employed a year hence, it will, I fear, be difficult to find employment, as at present nearly all our settlements and out-stations are supplied with native teachers or school-masters. Genadendal and Elim are the only places in which two are employed. The second school-master at Elim had been stationed at Kopjes-Casteel, but the parents of the children at the latter place, from whom the school-master had received board and lodging, having refused to continue to supply them, the school had to be given up.

"We hope our day-schools will be benefited by the generous grant of 20*l.* from the Zeist Missionary Society towards the improvements of our school-houses.

"The examination of the Twistwyk-school under the teaching of Peter Beukman, which the Brn. Kölbing, Kühn, and myself attended on the 26th of September, gave us great satisfaction. It was the first since the establishment of the school in March last year. Half of the pupils could not only read Dutch, and answer the questions on their scripture lessons, but they knew also the elements of Geography, and could translate into English. Two of them are English boys. The proprietor of the estate, Field Commandant Jan Linde, a magistrate, who was present, gave, after the examination, a considerable present of clothes to the four most advanced scholars. At Twistwyk, nearly all the parents pay their school-fees regularly.

"I am sorry to have to remark, that the willingness to contribute to school or congregation expenses, or even to the Missionary cause, does not seem to increase. Our last Missionary-collection was only 6*l.* 0*s.* 9*d.*, after all our exertions and endeavours to teach our people their privilege and duty of assisting to send the Gospel to heathens, out of gratitude for what the Lord had done for themselves. We resolved, however, not to grow weary in exhorting our congregation, but to celebrate the Missionary-festival this year also with as much solemnity as ever, faithfully administering exhortation, reproof, and encouragement. It was held on August 26th. Among the speakers in the afternoon-meeting was Ezekiel Pfeiffer, who, after referring to the words of St. John, 'God is love,' &c., reminded his countrymen of the love of Jesus to mankind and to the Genadendal congregation especially, of their duty to love Him in return, and to shew their gratitude by active love to their heathen brethren and sisters. Then he made a confession of the increasing indifference in our congregations, including himself. 'A sad proof of it,' he said, 'was the indifference about our Missionary cause, a holy cause to which particularly the young people ought to contribute, instead of spending their good earnings in the purchase of fine clothing and other sinful or worthless objects. Do not think you give your contributions for the benefit of your teachers; no, they are destined for new Missions, to convert those who are still heathen. And what you give out of love to Him, our Lord Jesus will, through grace, consider as given to Himself. None of those who give from the heart, ever repent of having done so. Bear in mind,

the heavy account you will have to give if you have done nothing for Jesus, to shew that you have really loved Him. And what you do—do it soon, for many a one will not see the next Missionary-festival.' At the conclusion, he knelt, and uttered a fervent prayer. The collection made after that meeting amounted to 2*l.* 3*s.* Besides this, and our own addresses, exhorting our people to shew their faith by their works, we and our congregation have been favoured with powerful exhortations from occasional visitors, who spoke from their own experience of the Missionary zeal of those tribes among whom they laboured. Thus, in May, the Rev. Mr. Schultheiss, of the Berlin Mission among the Korannas and Kaffirs; in June, our dear Br. Bonatz, whose account of the various experiences he has made in the twenty-three years of his faithful service among the Tambookies and Fingoes, were particularly interesting and edifying; in September, the Rev. James Read, jun., of Kat-river, and some weeks ago the Rev. Mr. Prietsch, of Zoar, severally addressed our congregation. I must still add, that as no one is compelled to join the Missionary Society, all the contributors give spontaneously and willingly, and many, I dare say, principally poor widows, out of their penury, so that I often wonder how they get their shilling a year. Eight days ago, a communicant sister edified me much by bringing, besides her contribution money, threepence as a thank-offering, and adding with tears, 'that I give to our dear Saviour for all His mercies shewn to me.' To-day, she brought another penny as a gift; thus you see, a blessing continues evidently to rest upon our Missionary Society, and also, generally speaking, on the work of the Lord carried on here. We may not be able to compare our collections with other societies, nor even with our own Clarkson, where the Fingoes contribute as much as the Genadendal society; still, we are content with small amounts as an unmerited fruit of our imperfect labours. You are quite right in your remark, that our individual speakings are invaluable means of grace, particularly in such an overgrown congregation as this. They are also much blessed to ourselves when we see that the good Shepherd has also many who seek to follow Him also in this large and defective flock. Lately, the blind, unmarried Sister Agnes, could scarcely find words to express her joy at being again invited to partake of the Lord's Supper. Another time, when ill in bed, she remarked, 'I often suffer much pain, but the presence of my Saviour makes me feel happy.' And the other day, when visited again, she remarked, 'I am now suffering less pain; for this I thank the Lord, but I am more thankful for the assurance that my name is written in the book of life.' Her mother, a female assistant, proves also by word and deed, that she is a child of God. Both are regular contributors to the Missionary Society.

"Some time ago, I was much pleased to hear from two communicants, that for some time past they had wholly abstained from wine and spirituous liquors, one from sorrow and shame, because he was still ashamed that three years ago he had been guilty of intoxication; the other, in consequence of the severity of his father, who once in his younger days, before he came to Genadendal, threatened to shoot him if he ever drank wine or brandy again. Knowing his father to be a

passionate man, he obeyed from fear. Afterwards, when grown an adult, he prayed the Lord for strength to adhere to his purpose, and has been delivered from the inclination to drink.

"Augustus Pit, who, after a faithful service of twenty-one years in the Cape Corps, last year returned to Genadendal, said to me, 'I cannot be thankful enough to the Lord for His mercy shewn to me, in the preservation of my life and health amidst so many dangers. When many of my comrades fell at my side, I always remained unhurt. Then people used to say, 'This is lucky;' but I answered, 'It is the Lord's mercy.'

"While engaged in September last in speaking with the whole congregation, in classes or choirs, we were particularly edified and cheered by hearing that most of those with whom Sr. Suhl and myself conversed, always had family-worship, and lived happily together, and enjoyed the love of their Saviour. A married sister said, 'When I come home again, after a long absence, and am able to attend the church, I am every time so joyful and happy, that, during the first days, I seem to need neither food nor drink.'

"The daily instruction given previous to baptism and confirmation, proved also an occasion of blessing to me, particularly when I was favoured to see how the Holy Spirit brought souls, long stupid and wholly indifferent, to some understanding of their need of a Saviour. Among those who were baptized in August, was an aged man. He declared, 'My desire is to become a child of God. I long for the grace of holy baptism, for I believe that Jesus Christ is also my Saviour, and has shed His blood for my salvation.' Great was his joy when he was admitted to the favour he desired so earnestly. We were privileged this year to baptize thirty-five adults into the death of Jesus.

"Last month, I was much pleased with the conversation of three communicant sisters, who shew their love to the Lord also by faithfully serving their sick brethren and sisters. One widow was concerned, because every day she discovered new faults in herself, yet even in regard to these she could praise the boundless mercy of the Lord. Another said, 'I also experience that our Lord is the father of the widows and orphans. From my childhood, I was kept at Genadendal by my parents; and having learned no farmer's work, I was dependant on my late husband and my mother. When the Lord took both away, one immediately after the other, I was left without comfort, and went with my babes into a farmer's family. The Lord looked graciously on me, and so ordered it, that, for some little work I did, I got plenty of food. Thankful to Him, I went home, trusting in His faithfulness; and this was the beginning of my awakening and conversion, and He has kept His promise to me also. But I find much cause to be ashamed of my weakness and unfaithfulness. Often I am reminded of a saying of my father,—It is with the human heart as with the corn: the young grain on a newly-sown field looks commonly very nice, and there are no weeds to be seen; but an older field, when the corn is ripening, is full of weeds.'

"More than eighty of our congregation have departed this life since January. Among them several came unexpectedly to the close

of life, some of them, we fear, in a very unprepared state. Two died in the perilous occupation of fetching buchu leaves from the remotest mountain glens, which the Hottentots are fond of doing, the sale being very profitable. The one, an old excluded communicant, was on his way home with a load of branches on his back, on a cold, boisterous day, towards nightfall, and was found frozen to death on the last hill before Genadendal. The other, a widower of sixty years of age, seeing fine buchu bushes upon a high precipice, though warned by his comrades, ventured to ascend it, but in descending his foot slipped, and he fell down from a terrible height, and was killed on the spot. His body could not be brought here till the next day. At his funeral, general sympathy was manifested. Particularly affecting was the grief of his aged father, David Linnert, the oldest of our overseers, who, at Christmas, 1792, drove the Brethren, Marsveld, Schwinn, and Kühnel from Zoetemelk's Valley to the Bavianskloof, and who, in losing his son, lost his chief support.

"Of most of those who departed after a longer or shorter illness, we can cherish the joyful hope that they are with the Lord. I heard a young communicant sister exclaim, some hours previous to her happy end, 'The Saviour is with me. I am ready. I wait for Him. Come, Lord Jesus, come quickly!' So, likewise, a very old and infirm widow, who was lately confirmed, and had partaken only once of the Lord's Supper, lived in constant communion with the Saviour. Through the charity of her countrymen, she and her sick husband had never been left without a home, and after his departure, she was cared for and lodged by good friends. In my last letter, I mentioned the happy departure of old Abraham Phyllis. In September, this year, his married daughter Clara, who of all his children most closely followed his example, was also called to her rest. Some days previous to her death, she said to me, 'My sickness is for my good; I had forsaken the Lord, and am now again driven to Him.' Such proofs of the Lord's mercy and faithfulness are a great encouragement to us in our labours."

WEST INDIES.

THE work of the Lord appears to be proceeding in a steady course in this extensive portion of the Mission-field. While there are great discouragements to try the faith and patience of the labourers, arising in part from circumstances connected with the social and commercial state of the islands, it is evident that the blessing of the Lord is not wanting, and that the Gospel is not preached in vain.

Some further extracts of the reports of the Scripture-readers and Home Missionaries in Jamaica will be perused with interest, as tending to afford an insight into the spiritual condition of the population of that island, the nature of the instrumentality employed, and the results which are likely to follow these efforts. Nor is the account of the Centenary Jubilee celebration in Antigua less cheering and in-

teresting. May this festive season prove a blessing to the Mission, encouraging the labourers, and exciting renewed spiritual life among their flocks. The kind interest manifested by the Governor-General proves that no diminution of His Excellency's favourable appreciation of the humble labours of the Brethren has taken place since the period when he temporarily administered the government of the Windward Islands in Barbadoes. The information that Br. James Harvey has been ordained and appointed to regular Missionary service in St. Kitt's, will have a peculiar interest for all, to whom the name of his father, so long and blessedly engaged in the service of the Antigua Mission, is familiar. In Barbadoes the Mission-work appears to be proceeding satisfactorily. The new effort in the way of Ragged-schools and an Orphan Asylum still meets with encouragement. The enlightened and active interest in this undertaking manifested by the Governor is very cheering, and cannot fail to produce good results to the community, over which His Excellency is called to preside. That in Tobago the experience of the Missionaries should be a chequered one, will not surprise any one who is not ignorant of Satan's devices, and who bears in mind the low moral and social condition of a large portion of the emancipated population of the West Indies.

JAMAICA.

From Br. J. H. BUCHNER.

"DEAR BROTHER,

"FAIRFIELD, May 15th, 1856.

"FROM the Mission here I have not to report any particular event. The Brethren and Sisters are, as far as I know, all in the enjoyment of health, thank God! Br. and Sr. Oerter are still at Irwin Hill, but will leave for America by the first opportunity. Br. and Sr. Lind are with them. Br. and Sr. Hennig are well and active. Br. Hennig has made so much progress in the English language, that, in a few months, he will be able to take his full share in the duties of his station.

"The attendance at church and school is everywhere very satisfactory, and I believe I am correct when I say, that an increasing desire to benefit, by the means of grace, is everywhere manifested.

"Br. Hennig and myself have, during the last fortnight, visited our four out-station schools here, and found them in good order and doing well.

"From the letters of other Brethren, I make the following extracts:—Br. Heath writes, April 28th—We have been a little encouraged, at the Candidates' Speaking, to find several of our young people, as well as old ones, desirous of union with the congregation, at the same time manifesting some knowledge of their own hearts. We have also been able to elect four Brethren as helpers, with some hope

that they have grace of heart, as well as bodily strength, to visit in their districts and edify their Brethren and Sisters more than has been the case lately. They can also read, which is an advantage that some of the old helpers do not possess. This little congregation is so situated that it gives plenty of travelling work to its servants, and *that* over shocking mountains and thick wood paths. Last week I rode to Cairn Curran, over one of the worst mountain roads, in fact, no road in some places, the bush being merely cleared a little amidst the high trees. The two or three families there were glad to see me. One of the new helpers is for that place, and will keep a meeting there every two or three weeks. The former helper was incapacitated by breaking his leg from climbing the steep hills. Our schools and congregation go on much as usual, excepting that the station-school has fallen off a little, in consequence of the opening of 'Birkenhead,' and of one that a neighbouring clergyman has opened near St. John's church. This is, however, a real advantage, for our school-room was much over-crowded, and it was impossible to teach the children properly. We shall still, I believe, average more than 100 when the planting is over. At present we have generally from 80 to 90. The teacher, Br. Russell, is much pleased with the free gift of the Tract Society's Commentary on the Scriptures. Before presenting it to him, I ascertained more exactly his mind about the service of the Lord, and was glad to find that, from the time of his being in the Normal-school, he had felt a desire, and prayed to the Lord, that he might be so engaged: to use his own words, 'I see that the Lord hears and answers prayer, for when I was in the Normal-school I prayed that I might be, if it was only as his most unworthy servant.' I have encouraged him to study regularly out of school-time and to write essays once a month; and every Sunday he keeps one meeting, either for the children or the candidates.

"Br. Kiergaard writes: 'The school at Fonthill is increasing. I am spending some money in making the room adjoining the school-room habitable, as the sister of the teacher is going to keep the sewing-school. All the other schools are going on in their usual course. There have been some cases of Obeah in this congregation, which have been investigated, and the guilty parties have confessed their errors, and expressed sorrow. I wish it may be so in reality.'"

"June 17th, 1856.

"Br. and Sr. Oerter have not yet met with a vessel to take them to America. Br. O. has the fever, at times, very severely, and his sight is declining. It is a melancholy case, and we feel much for him.

"Br. Lind has likewise already suffered from intermittent fever at Irwin-Hill, and has gone to Beaufort for change of air. The other Brethren and Sisters are, as far as I know, well.

"The teacher of the day-school here, Peter Blair, will very likely leave us by the end of July, to join our Brethren in Mosquitia. I have very good hopes for his future usefulness. He is a worthy young man, of good education, good talents, and, I believe, firm religious principles. We regret that Br. and Sr. Feurig are prevented by circumstances from paying us a visit, on their way to Bluefields."

EXTRACT of REPORTS of SCRIPTURE READERS and HOME MISSIONARIES.
 "BETHANY, 1855.

"WHILE on my way to Waterloo, I met a young man, the son of one of our old members, and himself formerly a member. The following conversation took place between us: I asked him if he now came to church. He replied, that he no longer attended at Bethany, but at another place of worship. 'What for?' I asked. He said, that the minister put him out of the church (i. e., suspended or excluded him). I inquired why. 'On account of the prophet meetings,' was the reply. I asked, further, 'Do you think the keeping of those meetings is right?' He answered in the affirmative. I inquired if his aged parents attended these meetings. 'No,' he said, 'not now, but in old time.' 'Yes,' I said, 'when there were not any ministers of the Gospel to teach them better, they did so; but now, you see, they have left it off.' He made this reply. 'My father and mother have left it off. But they and the helpers too know that it is right to attend these meetings.' 'How,' I asked, 'do you prove that?' 'Because it was such meetings that brought the ministers to this place.' I then asked if he could read, and, on his replying in the negative, I said: 'Well, no sensible man will talk as you do.' He then asked me, 'How is it that Mr. — (a minister at whose place of worship he attends) does not seek into these things as your Church does?' I asked him, in reply, whether it would be right in him to neglect the care of his pigs, because his neighbour suffered his to starve and be eaten up by vermin. He said, 'No,' and added, that it was not so much the ministers who 'troubled' the people, as the helpers of the Church, who carried every little thing to the ministers. I then concluded the conversation with this remark: 'My friend, you left our Church for want of liberty to do what you please—take care that liberty does not become a snare to you at last.'

"I visited Br. J. W. at his house, being anxious to see and converse with him, as he has been long under affliction. He was very glad to see me, and, to my inquiry how he felt, made this reply: 'It is indeed by the mercy of God that you find me alive this morning, for I never expected to live until now.' In a short time, a number of persons assembled in his yard, and expressed their happiness to see me. After we had sung a hymn together, I read to them the 116th Psalm. We then knelt down, and thanked the Lord for His great mercy to our Brother, and for sparing his life so long. We also besought the Lord to restore him to his wonted health and strength, if it should be His holy will.

"I went, accompanied by a helper Brother, to see a young woman who is ill, and who, until lately, lived in open sin. She complained of severe pain in her head, and I felt great sympathy for her. I said to her, 'Remember, the last time I was over here, I found you in a great dispute with some of your neighbours; and this time I find you on a bed of sickness. You talked about coming to church, but I told you I feared the Lord would punish you for your great wickedness.' I read the fifth chapter of the Epistle of James, and offered prayer on her behalf. She said that it was her desire to turn to the Lord, in future, with her whole heart. I then spoke to her

father, showing him that, as he never gave himself to the Lord, he had no friend to turn to, now that trouble had come upon him. I then related to him the history of Jairus and his daughter, and tried to convince him of his own miserable state. Our time being fully occupied till dark, we were obliged to lodge for the night in the house of an old Sister."

BEAUFORT, 1855.

"I went to the house of one of our members, who told me that he had a brother leading a most disgraceful life, and requested me to go and see him, which I did. On my way to his house, I met a woman in a very ragged and dirty condition, who, I was told, has not less than five illegitimate children by this man. When I reached his house, he was at work in his ground. His brother called him, and he came, accompanied by another woman. He expressed some surprise at seeing me, but offered me a seat, which I accepted. I inquired how many children he had, to which he replied, thirteen, by three different women. From himself and his brother I learned somewhat of his history. He was once a married man, and, at that time, attended church at Fairfield. His wife, having died some years ago, he has since been leading a careless and profligate life. I reasoned with him on the sinfulness of such a course, showing him the danger of having put his hand to the plough, and then looking back. He admitted that he did not feel so happy as he was, when he attended the means of grace. I advised him to get married to the woman by whom he has the most children. He objected to this, and I had to leave him, as I found him."

NEW CARMEL, 1856.

"Visited R. S., whose wife had been a member of the congregation, but, for reasons unknown to me, had been excluded. He made no objection to my reading a portion of Scripture in his house, during which his wife was also present. He said, among other things, that he was a member of another denomination of Christians, and yet had attended public worship only four times during thirty years. His son, who was sitting by, said, 'I should be ashamed to talk about such a thing.' 'What,' said the father, 'ashamed to speak the truth?' 'No,' replied the son, 'not of speaking the truth, but of not attending the house of God!' The father then turned the conversation, and began to talk about Cornwall and the Land's End, priding himself not a little on having once been in England.

"As I came to the door of E. R., and asked permission to read a chapter, she replied, 'Come in, my friend—God bless you. He has sent you here to-day.' She then directed me to look towards the chamber-door, where I saw a woman in rags, sitting on the floor, evidently in great pain. This, her only remaining child of half a dozen, was an invalid, having neither fingers nor toes, or being unable to use them. The mother said, she had had another in the same state, but she was now dead. 'Sir,' she exclaimed, 'I have no friend whatever to give me anything. My husband is dead, and I have no one to help me.' I told her that God has promised to be a father to the fatherless, and a husband to the widow; and that, if she would

trust the Lord, she would find him such to her. She thanked me, and begged that I would come in whenever I came that way, and read to her and her poor daughter; which I promised to do."

Returns of the Congregations and Schools in JAMAICA, for 1855.

STATIONS AND SCHOOLS.	Communicants.	Members.	Candidates and Excluded.	Total Adults.	Children under 12 years.	Total.	Boys.	Girls.	Total.	Average Attendance	Able to read.	Able to write.
Normal School . . .	...	...	...	...	...	...	30	...	30	30	30	30
Fairfield . . .	604	99	306	1009	560	1569	95	83	178	120	85	54
Bethabara, Juvenile	350	62	119	531	300	831	103	62	165	125	60	45
Ditto. Infant . . .	...	...	...	...	...	...	44	44	88	60	...	...
Bethany . . .	404	85	304	793	577	1370	50	53	103	70	40	29
Ebenezer . . .	...	...	...	...	...	...	26	27	53	44	33	15
Nazareth . . .	246	33	159	438	330	768	83	55	138	90	62	20
New Eden . . .	297	71	159	527	350	877	65	57	122	85	26	20
Lititz . . .	340	52	102	494	480	974	109	76	176	156	38	39
Ballard's Valley . . .	...	...	...	...	...	...	23	10	33	30	15	9
New Bethlehem . . .	244	48	111	403	300	703	51	62	113	77	82	20
Schoolfield . . .	...	...	...	...	...	...	24	16	40	29	28	5
New Fulneck . . .	380	70	237	687	550	1237	100	56	156	90	64	42
Springfield . . .	197	65	143	405	291	696	54	31	85	70	44	23
New Carmel . . .	426	143	349	918	650	1568	60	40	100	75	80	32
New Hope . . .	254	110	178	542	450	992	...	120	120	80	50	45
Beaufort . . .	204	41	140	385	290	675	137	94	231	145	150	80
Irwin-Hill . . .	181	43	159	383	309	692	57	50	107	60	66	48
TOTAL.	4127	922	2466	7515	5437	12952	1102	966	2068	1436	953	556
In 30 Country Schools . . .							1140	725	1865			
TOTAL . . .									3933			

ANTIGUA.

From Br. G. W. WESTERBY.

"**DEAR BROTHER,**

"**St. Kitt's, May 12th, 1856.**

"I CAME hither on Monday, May 5th, with Br. J. Harvey, and intend (D. V.) to return to Antigua by the next steamer. Inclosed I send you an account of the celebration of our Jubilee. A few Sundays previously, I read a large portion of your valuable *Retrospect* of the Antigua Mission at the public evening-service. At a congregation-meeting on the Sunday before the Jubilee, the letter addressed to our congregations by the London Society for the Furtherance of the Gospel was read. Our members and friends of the St. John's congregation have manifested the great interest they have taken in this Jubilee by donations and subscriptions to the amount of 50*l.* over and above the usual half-yearly subscriptions to the Missionary Society.

"We desire to view this, not only as a token of their interest in the occasion, but likewise as a proof of their value for the privileges which they enjoy, and of their thankfulness to the Giver of every good gift. I am glad to say that all the Missionary Brethren and Sisters are enjoying tolerably good health. All are earnestly and heartily engaged

in their appointed work, and I think we may all derive encouragement from the circumstances attending the Jubilee celebrations, and the spirit pervading them.

"There has been a long-continued drought, so that provisions are scarce and dear. In some parts of the island, there is great want of water. We hope that we may soon be favoured with rain.

"We earnestly pray that the Jubilee-services may be blessed to all who have taken a part in them.

"Br. J. Harvey will be ordained a deacon on the evening of the 14th, in the church at Basseterre."

REPORT of the CELEBRATION of the CENTENARY JUBILEE of the MISSION of the UNITED BRETHREN in ANTIGUA, April 30th, 1856.

IN the evening of the 29th, a meeting of the Sunday-school teachers was held in the school-room at St. John's. On this occasion, a letter from Br. Miller, Minister of the congregation in London, was read, relating to the duties of teachers, and encouraging them to begin the new century with zeal and faithfulness in their important work. All present were much edified by the kind and brotherly spirit in which the letter was dictated.

The morning of the 30th dawned propitiously. Some of the Missionary Brethren and Sisters from the country had come to town the night before, and others arrived early in the morning. At six o'clock, a prayer-meeting was held, to supplicate the Lord's blessing for that day, and for the ensuing century. Br. Mäder opened the meeting by singing No. 856. 1, reading the 96th Psalm, and delivering a short address. The Brn. Buckley and Klesel successively engaged in prayer; and Br. Turner concluded with a few remarks, and the singing of No. 1114. 4. The attendance was good. At eleven o'clock, was held a public preaching, at which were present His Excellency Governor Hamilton, accompanied by the members of his family, and numerous friends belonging to various Christian bodies, in addition to the usual church-attendants. The audience was, therefore, considerable. All the Missionary Brethren and Sisters were present, except Br. and Sr. Moderau, who were unfortunately detained at home.

The service was opened by Br. Thrän, who first read the words of an anthem, which was sung by the choir, and then engaged in prayer. The choir then sang 'Jubilate Deo,' and Br. Hamilton read Psalms 2, 46, and 87. Br. Westerby then gave out a hymn, to be sung by the congregation; and Br. Klesel read the Scripture lessons. Br. Ellis then preached an edifying sermon on Isaiah xlix. 6. After dwelling on the subject contained in the text, he referred, with much warmth and animation, to the circumstances of the commencement of this Mission. At the close of the sermon, an anthem was sung, during which a collection was made. The whole concluded with the singing of a hymn and the blessing. The Governor afterwards expressed himself much pleased with the entire service.

In the evening, at seven o'clock, a public Missionary-meeting was held. Not less than 2000 persons are supposed to have been assembled in and around the church, many of whom could not

obtain seats. The Governor had been requested to preside. He was, however, unable to be present, but kindly sent a liberal donation. After the meeting had been opened with singing and prayer, followed by an address from the chairman, a report was read, together with a statement of the receipts from the various Missionary Associations, during the year ending April 30th, 1856. The latter amounted to 553*l.* 17*s.* 2*d.* After this, several of our Brethren and Christian friends addressed the meeting. Br. Westerby, after referring, at some length, to the zeal and devotedness of the first Missionaries, read an interesting letter from some of the children attending the day-school at Spring-Gardens, stating that they had felt a desire to do something for the Lord at this festive season, and had therefore laid by a portion of their pocket-money for the purpose. The sum thus collected and sent in, as a freewill-offering, amounted to seven shillings. Our kind friends, C. M. Eldridge, Esq., of the Established Church, and the Rev. Mr. Gregory, Wesleyan Missionary in this island, expressed their hearty congratulations, and mentioned the good which had been effected in the island generally, through the instrumentality of our Mission. Although the meeting lasted from seven till ten o'clock, yet the interest was kept up to the close, and all went home, joyful and glad of heart.

On the Sunday following the solemnities were continued. In the afternoon of that day a love-feast was held with the members of the Missionary Association connected with the congregation at Spring-Gardens. A great number of other friends also attended, so that not less than 1000 persons partook of the love-feast. It was a most lively meeting, and, although so many were present, not the least confusion took place, nor did it occupy too much time. Besides the delivery of addresses, some pictures, illustrative of heathenism, were exhibited and explained by Br. Westerby. The proceedings were enlivened by numerous anthems sung by the choir, as well as by a piece sung by the school-children in a very creditable manner. In the evening-service Br. Westerby read the letter addressed to the congregations in Antigua by the Unity's Elders' Conference, in reference to the Centenary Jubilee.

Similar services took place on this day at all the country stations.

Thus ended this joyful and solemn celebration, which will be long remembered by all who were present at it. The total amount of the special collections at Spring Gardens on this occasion, was 25*l.* 15*s.* 5*d.* The amounts collected for the Missionary Associations at the various stations, are as follows:—

	£	s.	d.
St. John's	184	8	0
Grace-Hill	81	11	7
Grace-Bay	51	5	1
Newfield	27	2	4
Cedar-Hall	63	12	6
Lebanon	79	11	11
Gracefield	20	5	8
Green-Bay	58	19	5
Five Islands	37	0	8
	<u>£553</u>	<u>17</u>	<u>2</u>

TABULAR RETURN
OF THE STATIONS, MISSIONARIES, CONGREGATIONS, AND SCHOOLS CONNECTED WITH THE MISSION IN ANTIGUA,
AT THE CLOSE OF ITS FIRST CENTENARY.

PARISH.	STATIONS, AND OUT-STATIONS.	Date of Establish- ment.	Missionaries.	ADULTS.		Children under 14 years.	Total.	RETURN FOR 1884.					
				Commu- nicants.	Non- Commu- nicants.			DAY SCHOOLS.		SUNDAY SCHOOLS.			
								Boys.	Girls.	Total.	Juvenile.	Adult.	Total.
ST. JOHN'S.	St. John's	1756	m. Brn. G. W. Westoby, Ep. Pr., J. Turner, & Sr. M. Gump	990 279	478 145	400 280	1368 624	120 68	84 59	200 127	481 202	89 53	628 280
	GREENBAY	1845	m. Br. J. Buckley	...	...	...	...	...	...	...	...	...	...
	Diocesan, FIVE ISLANDS, FOREHEAD	1838		148 208	69 83	100 268	317 697	28 71	26 44	54 115	133 142	24 44	170 263
	GRACEFIELD	1840	m. Br. Thorne	...	...	...	...	...	...	...	...	...	...
ST. MARY'S.	GRACEBAY	1797	m. Br. Kiesel	326	109	200	743	71	61	132	201	58	288
	CEDAR HALL	1822	m. Br. Allan Hamilton	566	306	567	1469	98	83	181	221	219	466
	Training School	1846	m. Br. J. L. Hastings, & Brn. James L. Harvey, E. Zippel	...	...	...	...	25	...	...	...	...	...
ST. PAUL'S.	GRACEHILL	1774	m. Br. C. B. Ellis	661	313	475	1380	110	94	204	250	259	532
ST. PHILIP'S.	NEWFIELD	1817	m. Br. J. C. Cooke	286	76	236	547	56	47	103	128	12	186
ST. GEORGE'S.	LEBANON	1829	m. Brn. O. B. Maeder, J. F. Moderau	379	204	380	824	106	126	232	210	178	494
			Total	3825	1483	2830	8148	738	663	1450	1868	935	3179

* Including 276 Teachers.

* Including 276 Teachers.

GENERAL RETURN OF SCHOOLS FOR 1885.

	JUVENILES.		ADULTS.		Total.	TEACHERS.		Total.
	Male.	Female.	Male.	Female.		Male.	Female.	
15 Day Schools	237	744	...	...	1571	8	9	22
9 Sunday Schools	783	1064	...	527	2832	119	355	274
Expense of Day Schools	£ s. d.		£ s. d.		£ s. d.	£ s. d.		£ s. d.
15 Day Schools	688 13 5		264 16 0		264 16 0	70 16 7		70 16 7
9 Sunday Schools	...		...		...	...		...
Balance of Expense	...		...		...	...		...
Total	£388 13 5		£388 13 5		£388 13 5	£388 13 5		£388 13 5

From Br. A. HAMILTON.

"DEAR BROTHER,

"NEWFIELD, *June 14th, 1856.*

"THE last few weeks have been full of interest and activity in all the congregations of the Brethren throughout this island. It was felt in all our assemblies that the Lord was with us of a truth. In addition to other services, jubilee love-feasts have been held with the contributors to the Missionary Society, at our various stations. The little congregation of Newfield, where I am favoured to labour, has contributed over 32*l.* since the beginning of May. There were discouraging circumstances of various kinds; there has long been a severe drought, which still continues; the fields are parched; the cattle are perishing; food is high-priced; and wages are low. Yet, for all this, we have abundant cause for joy and thankfulness.

"At the jubilee-services, our churches in the country were dressed with festoons, tastefully interspersed with inscriptions.

"A cheering and enlivening effect has been produced at all our places by the Divine blessing on the solemnities of the season; and I am happy to know, that, in many instances, poor wanderers from the fold have responded to the warm and earnest invitations addressed to them, to return to the Lord.

ST. KITTS'S.

From Br. JOHN HULL.

"DEAR BROTHER,

"BASSETTERRE, *June 27th, 1856.*

"SINCE my last communication, I have passed through a severe trial, as you will have heard, in the sudden removal of my dear father, without being permitted to see his face once more in the flesh, as we had begun to anticipate would be the case. We are cheered under this dispensation by the hope that he now rests from his labours, and that sudden death was to him sudden glory.

"At the beginning of last month, Br. Westerby paid us a visit, bringing with him Br. James Harvey, as our future fellow-labourer. Br. Harvey preached his introductory sermon on the 11th of May, and was ordained by Br. Westerby on the 14th, in presence of a large and attentive congregation of all classes.

"The new organ was opened on Sunday the 18th, and has given general satisfaction by its powerful tone, and adaptation to the wants of our place of worship.

"We have just completed our annual series of Missionary-meetings at the various stations. I was much disappointed in not being able to attend those at Bethel and Estridge, being laid up with a bilious attack, from which, I am thankful to say, I am now quite recovered."

Return of Congregations and Schools in St. Kitt's for 1855.

STATIONS.	CONGREGATIONS.						Average Attendance at Day Schools.			Average Attendance at Sunday Schools.		
	Communicants.	Congregation Members.	Candidates and New People.	Children under 12 years.	Excluded who attend.	Total.	Boys.	Girls.	Total.	Males.	Females.	Total.
Basseterre	498	139	273	585	65	1560	65	43	108	176	193	369
Bethesda..	298	72	87	873	56	883	112	90	202	129	161	290
Bethel ...	132	57	81	120	10	400	59	71	130	56	74	130
Estridge ..	202	89	110	190	27	618	70	70	140	120	180	250
Total...	1125	357	551	1268	160	3461	306	274	580	481	558	1039

BARBADOES.

From Br. AUG. CLEMENS.

"DEAR BROTHER,

"SHARON, July 11th, 1856.

"THE repairs and enlargements at Montgomery-school are completed, and we have now a very nice-looking school-room, capable of accommodating a good many more scholars than before. New scholars enter every week. The average attendance at Montgomery-school for the past quarter, was 74, and at Buxton-school, 65.

"The ragged-schools are doing well indeed. Yesterday was a great holiday for the children attending them, the Governor having given them a treat. His Excellency's great object was to interest the influential portion of the community yet more for this noble cause, and he therefore invited all the gentlemen that were on the platform at the great meeting, and several besides, to take lunch at Government-House, and to witness some of the results of the late exertions in behalf of ragged-schools. At about ten o'clock, the children from the four schools met at an appointed place, and proceeded in good order to Government-House, where they assembled in a hall adjoining the private secretary's office. When all were duly accommodated, Br. Edghill made them go through their various exercises, and examined them. They gave very satisfactory answers, and behaved remarkably well, so that all the gentlemen present seemed highly pleased. Lunch had been provided for the children in another room, of which they partook in several divisions, as all the two hundred children present could not be accommodated at once. You may fancy that they all did honour to the viands on the tables, and disposed of them quickly. After they had finished, they were allowed to play about in the grounds, while the gentlemen invited partook of lunch. Soon after four o'clock, the children returned thanks to their honoured hosts, and bid them good-bye, when many little girls, in all simplicity, went to shake hands with Mrs. and Miss Hinks, who had been very kind and attentive to them throughout the day. At parting, we expressed our heart-felt thanks to his Excellency for the favour manifested to these schools. I doubt not that the schools gained some valuable friends among those who were present on this day.

From Br. J. Y. EDGEHILL.

"DEAR BROTHER,

"BRIDGETOWN, *July 11th, 1856.*

"THE Governor, having visited the schools last week, stated his intention of having the children at Government-House, for a treat. We went accordingly, and found a number of the leading men of the island, assembled to witness the progress made by the children. Nearly 200 of the latter were present. The result of this meeting will not fail to be good. On the whole, we have cause to praise the Lord for His goodness and mercy. The schools have between 50 and 60 in each. At the dormitory there are 13 boarders, and the same number of day-scholars. Mrs. Hincks has kindly undertaken to clothe and feed two of the girls. Do try and get some children's clothing for us; I mean cast-off clothing, and even adults' clothes, as we could alter them; also any donations of school-books, cards, maps, slates, &c. If I could get means for another infant-school, I should be glad. The expense would be about 2*l.* per month. But I could not venture to open another school with the present funds. May I ask you to try to get some rewards for us. I hope that the kind friends who have so generously supplied our wants before, will not forget us, now that our schools are increasing so much.

July 25th, 1856.

"The work in town goes forward. There is no rapid progress, no excitement, no striking results; yet work is being done. There are 156 children in daily attendance in the station juvenile-school, 50 in the infant-school, nearly 200 in the ragged-schools, and from 240 to 250 in the Sunday-school. The attendance at the public services is large. All these are signs for good, and afford some encouragement; but the want of spiritual life remains; and from time to time we are shocked by the discovery of some fearful transgression of the Divine law. We are tempted to ask, 'Shall these dry bones live?' With man this is not possible; but who dares limit the Holy One of Israel?

"The ragged-schools are progressing very satisfactorily. We are now not only using but selling salad and radishes, cultivated by the children in the garden attached to the dormitory."

From Br. F. DAIBER.

"DEAR BROTHER,

"CLIFTON-HILL, *July 23rd, 1856.*

"ST. JOHN'S WOOD school is on the increase. In the last weeks we have had upwards of 40. This week I have commenced a night-school for married people who wish to learn to read, having previously announced and explained it. The first evening, 15 persons came forward, of whom only two knew the A B C. Being acquainted with the disposition of the people, I charge them nothing; the only terms of admission being good behaviour. I do not, however, know how the expenses of lighting are to be defrayed.

"I should be truly thankful, if, among the numerous friends, who kindly and liberally do so much for schools, and for the cause of our Saviour generally in the West Indies, and who do not forget the children at Christmas, some would kindly bear poor Clifton-Hill n

mind. It is true, I have not much to relate of a character to gladden the heart, and I might sometimes despair of seeing fruit. Still, it is my duty and privilege to have patience and do our Saviour's work.

"I should be glad if the kind friends and supporters of St. John's Wood-school, would pardon me for asking an additional favour, and that is, to send some little presents for *their* children. However trifling, they would, I am sure, be accepted with grateful hearts. The children of that school are not only poor, but many of them almost destitute of every home-comfort, while several are orphans.

Return of Congregations and Schools in BARBADOES for 1855.

STATIONS.	Communicants.	Congregation Members.	Candidates, New People, and Excluded, who attend.	Children under 12 years.	Total.	DAY SCHOLARS.		Sunday Scholars.
						Station Schools.	Country Schools.	
Sharon	461	98	161	673	1393	230	91	440
Bridgetown...	117	29	121	82	349	177	...	264
Mount-Tabor.	199	36	152	277	714	150	...	200
Clifton-Hill...	88	18	77	203	383	183	40	150
Total...	865	231	511	1232	2839	740	131	1054

TOBAGO.

From Br. EDWARD COONEY.

"DEAR BROTHER,

"MONTGOMERY, May 8th, 1856.

"IN your last letter you ask me to let you know something about Orange-Hill, or, more correctly, Spring-Garden-school.

"You are aware that, since the 6th of January, the school has been opened under fairer auspices. At the close of 1855, we obtained the services of a trained teacher; we lodge him here in our Mission-premises, and as the distance between the two places is considerable, he has to leave in good time in the morning. He occasionally takes his Saturdays for visitation of the parents and children living in the scattered villages around the school. Br. George has visited the school frequently, and, from time to time, examined the children in their classes.

"Education is not valued, unless the light of the Gospel has penetrated; and parents will not deny themselves for the sake of the children, unless they have some Christian light and principle within them,—or even, as in India, some earthly advantage set before them. When emancipation was granted, many crowded to the schools. But, I think, the belief of numbers was, that their earthly position would be improved thereby. But now, many are seen to get on without it, and those that have it are no better in many cases than others; so the feeling is entertained by many that education is of little use, and this feeling can alone be overcome by Christian duty.

"While speaking of Spring-Garden, I should have stated that the number on the books, belonging to the Sunday-schools, including

children and adults, is 230. After the Sunday-school, which is opened at half past nine, we hold a public service, the attendance at which is, on the whole, encouraging. More could be done for the place, if we had more time ourselves for visitation of the adults. This is a difficult work on many accounts.

DANISH ISLANDS.

From Br. F. KLEINER to the MISSION BOARD.

(From the Missions-Blatt.)

"STANDING, as I do, quite alone, I often wonder how I shall get on, from one day to another. I can now hardly speak of real Missionary activity, of following the wanderers, and of seeking the lost. The Lord knows how willingly I should do this, but I am not able, however willing. In these circumstances, the Lord Himself is pleased to act for me. For I am sure it is not my doing, if, as the helpers tell me, they have never seen the meetings so well attended before. It is a fact, that, since New-year, we have been obliged, almost every Sunday, to carry the benches out of the school-room, and even the chairs out of the dwelling-house into the church, and yet some have had to sit on the steps, outside. Our Sunday-school, which in September last amounted to thirty-seven, now numbers eighty-seven pupils. In addition to my other duties, I now have to preach every four weeks, and ought to do so, if possible, every fortnight. Our Saviour has His work in many souls here; indeed, the extremes of real piety and ungodliness seem to be more decidedly marked here than I have noticed anywhere else."

For the correct understanding of the above, it should be borne in mind, that Br. Kleiner was called, as lately as last September, to take the place of Br. Klose, as warden of the Mission, besides having the care of the congregation in the town of St. Thomas,—a position of evidently increasing importance, and which, alone, would seem to require all the energies of the Missionary.

Return of the Congregations in the DANISH ISLANDS, for 1855.

ISLANDS AND STATIONS.		Communicants.	Baptized, and Candidates for Communion.	New People and Candidates for Baptism.	Excluded.	Children under 15 years.	Total.
St. Thomas.	New Herrnhut	231	81	282	37	287	918
"	Niesky	384	90	189	45	391	1099
"	St. Thomas's Town	128	24	12	6	95	260
St. Croix.	Friedensthal	716	128	519	93	437	1893
"	Friedensberg	490	56	573	67	436	1627
"	Friedensfeld	750	237	635	90	609	2321
St. Jan.	Bethany	157	37	140	27	167	528
"	Emmaus	307	84	252	46	441	1130
Total		3158	737	2607	411	2863	9776

SURINAM.

THE very extensive work entrusted to our Brethren in this colony appears to be proceeding without interruption, and under the blessing of the Lord. The reflection, that the many thousands of slaves, who form by far the largest portion of the population, are entirely dependant on the services of our Missionaries for a supply of Gospel-truth, might well tend to excite feelings of discouragement at the vastness of the work, the greatness of the responsibility, and the insufficiency of our power and means. But the work is the Lord's, and hitherto He has manifested His mighty power in a wonderful manner. One remarkable feature in the later history of the Mission in Surinam has been the sudden removal by death of so many of those engaged in its service. Once more, as will be seen by the following extract, it has pleased the Lord to remove an active labourer in the midst of usefulness. Under such circumstances, all we can say is, "It is the Lord, let Him do what seemeth Him good."

From the Missions-Blatt.

"SAD intelligence has reached us from Paramaribo. Again has a faithful soldier of Christ fallen in the midst of conflict, to rise, however, once more, and to receive from his Captain the reward of grace for faithfulness till death. Under date of the 5th June, Br. Van Calker announces to us the departure of Br. F. A. Weyberg, which took place on the 4th, after only a few days illness. He was at the newly-established station Heerendyk (formerly called Nut-en-Schadelyk), on the Comewyne, the building of which he superintended. Br. Van Calker heard, on the 3rd of June, of his being ill of fever; and, two days afterwards, just as he was about to post his letter for Europe, received intelligence of his departure at 10 o'clock the evening before. He was unable to ascertain any details, or to inform us how the widow with her three orphan children bore the loss. He, however, begs that we would remember them in our prayers—a request which we trust our readers will take to heart. Br. Weyberg was born in the year 1822, and was, therefore, only 34 years old. He entered the Mission-service in 1852. He was already settled in an independent situation in Europe. But love to the heathen constrained him and his wife (a daughter of the late Br. Bönhof, and born in the Danish West Indian Mission), to leave all and to go among the heathen, as heralds of the grace of God. His labour was short, but blessed. Being practically acquainted with building, it was his duty, in the first instance, to superintend the building operations of this widely extended Mission. This he performed with great readiness, untiring energy, and much skill. But he by no means forgot his chief vocation, to win souls for Christ, and to ground and build them up in our most

holy faith. This was the desire of his heart, and the Lord owned his endeavours. But lately we perused with interest the account of his labours at Nut-en-Schadelyk, at a period when he was anxious respecting his wife, who was seriously ill. Now, we see, that the Lord had other thoughts concerning him. In our deep sorrow, however, let us not venture to ask why our Saviour has so early called away this active and blessed witness. The Lord hath done it! Let this conviction satisfy us.

From the Same.

"In the year 1735, the first Brethren were sent to this coast, to see if anything could be done for our Saviour's cause. For a number of years, their principal sphere of labour was among the Indians in the western portion of the colony of Surinam and in Berbice. One or two Brethren, however, usually resided in the town of Paramaribo or at a neighbouring plantation, to provide for the wants of the Missionaries who were labouring in the wild forests, as well as to maintain a communication with Europe. These Brethren earned their bread by their own exertions. The Lord, by degrees, crowned with success their efforts to direct the attention of the numerous slaves in the town to the Saviour of sinners, and to make them anxious for instruction. Hence, the necessity of the establishment of a Missionary station in the town became evident. It was, however, not until the year 1767, that they succeeded in obtaining a plot of land, to which, since that date, considerable additions have been made. The first church was erected in 1778, and was succeeded in 1828 by a much larger one, which is still standing. It has, however, been much enlarged since its first erection, having been raised an entire story, by which means the church was made more airy, and space gained on the sides for dwelling-rooms for some of the Missionaries. Besides the Missionary Brethren and Sisters, several negroes reside on the premises, who are engaged as servants and work-people.

"From the commencement of the Mission to the present time, 310 Brethren and Sisters have been called to its service. Out of this number, there have been

Called to other Missions	-	-	-	-	-	17
Departed this life	-	-	-	-	-	134
Left the Missionary service	-	-	-	-	-	9
Returned to Europe, on account of failing health,						
or as widows	-	-	-	-	-	92
Now actively engaged	-	-	-	-	-	56

During last year, 711 adults and 489 children were baptized by our Missionaries. Access is afforded to the Missionaries to 176 estates; while a considerable number are still closed to the preaching of the gospel.

"Several times, extensive conflagrations have threatened destruction to the town-station. But the Lord, to whom it is consecrated, has hitherto held His mighty hand over it."

Return of Congregations and Missionary Districts in SURINAM, for 1855.

NAMES OF STATIONS AND DISTRICTS.	Communicants.	Baptized.	Candidates and New People.	Excluded.	Total.
Paramaribo and Vicinity	1621	2198	1282	401	5502
Plantations on the Rivers Surinam and Para	132	1517	1977	145	3771
Ditto on the Saramacca	66	597	382	89	1134
Ditto in the Charlottenburg District ..	156	1931	3564	171	5822
Annazorg	80	783	934	65	1862
Rust-en-Werk	51	297	408	57	813
Liliendaal	102	757	494	53	1406
Salem	205	500	123	62	890
Bambey	27	89	24	5	145
Totals	2440	8669	9188	1048	21,345

NORTH AMERICA.

AMONG all the Missions which have been undertaken by the Church of the Brethren, as an humble instrument in her Lord's hand, there is none in which our Saviour has been more abundantly glorified by the success attending the preaching of His blessed gospel, in the turning of sinners from heathen darkness to Christian light, and from the power of Satan unto God; and in which, at the same time, the faith and patience of His saints have been put to more severe proofs, than the venerable Mission to the Indians of North America. And, although those striking features of success are now wanting, which characterized the early history of this Mission, and which are still to be met with in other portions of the field of labour assigned to our Church, yet the very continuance of Missionary effort, and the existence of Missionary congregations, are matter of wonder, and should be subjects of adoring thankfulness. Nor can we avoid giving room to the hope that days of greater prosperity may still be in store to prove that the long-continued self-denying labours of the Lord's servants have not been in vain. The following extracts from Reports lately received serve to shew that, amid a variety of exceedingly discouraging circumstances, the work of the Lord is still maintained, and that our Saviour gives His servants courage and perseverance, and enables them to realise the truth of His gracious assurance, 'Lo! I am with you alway.'

Extract from the Report of the DIRECTORS of the SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, for their 78th Anniversary, held at BETHLEHEM, the 20th of September, 1855.

"I. From New Fairfield, in Upper Canada, the information received is not very encouraging. Besides the injurious influence of persons, drawn in great numbers into the neighbourhood by the Great Western Railroad, lately constructed in proximity to the settlement, a cause of trouble has sprung up from within the congregation; a contract, intended for the benefit of the Indians, having been entered into on the part of the Missionaries with an agent of the Colonial Government, by which an opportunity was given the Indians, for a certain reasonable price, to manufacture staves and other lumber from timber on the Indian reserve, preference was given to contracting with that individual with a view to making payment more secure, and to keeping the manufacturers more out of the way of temptation than would probably be the case, if they had to deal with other individuals. This soon attracted attention, and insinuations were not wanting that they might have obtained better bargains. Some leading men, who, moreover, had objects of their own in view, opened their ears to the tempter; among them, one, who having been a chief helper in the congregation, enjoyed the confidence of both the Missionary and the Indians. This man not only became exceedingly annoying to the Missionary's family, but also exerted his influence to create a faction in the congregation in opposition to him and his measures. In this he succeeded to that degree, that a petition for the removal of their teacher, based on various charges, was duly prepared and transmitted to the presiding conference at Bethlehem. Two other chiefs and helpers, Timothy Snake and John Peter, did not enter into their counsel, nor consent to their actions; the former, especially in this hour of trial, approved himself a steadfast follower of Christ and a faithful member of the congregation, not only with firmness resisting all their importunities and threats, but rebuking them in plain terms for the impropriety of their proceedings. These two Brethren at the same time presented their views and sentiments to the Provincial Elders' Conference in writing. Not succeeding in their designs in this manner, there was much counselling among the disaffected, with the view of getting up a petition to Government, to have the Missionary removed, without, however producing any result. Though such occurrences are anything but encouraging, it is a matter of gratitude to perceive that the Lord continues to uphold the faith and courage of His servants; we are troubled, but not cast down, is their language. Latterly, the deficiency and high prices of provisions, the scarcity of money, and consequent decrease in the demand for staves, &c., seem to have damped the ardour of the adverse party; and the influence of the leaders appears to be waning. It is evident that there are not a few who do not approve of these proceedings, but fear prevents them from openly avowing their sentiments: for, amidst all this disturbance, the Church is well attended on the Lord's day, and the festival-days and seasons seem not to have lacked any of their usual solemnity and interest, though the inclemency of the weather on

several occasions might have offered a plausible excuse for non-attendance. Nor were evidences wanting of the continued striving of the Divine Spirit with man. On a certain occasion, an Indian brother presented himself before the Missionary, in order to manifest his repentance for having had any connexion with the above-mentioned party, requesting at the same time that an opportunity might be given him to make a public confession before the congregation; this, however, was not deemed advisable in the present state of excitement. As to temporals, this year has been very propitious; though in the neighbourhood the grain had suffered from the Hessian fly, our Brethren were abundantly blessed in their basket and in their store, and they had generally enjoyed good health. Thus, the servants of the Lord, who labour in this thorny field, are from time to time encouraged to persevere amidst many discouragements, approving themselves as ministers of God in much patience, and awaiting the development of the Lord's purposes with this Mission. Circumscribed and unproductive as this field may appear, they feel themselves bound to continue their labour, until the Lord of the vineyard shall clearly say: It is enough. He, who for the sake of ten would not destroy the city of old, has still too many at New Fairfield, who seek Him, to admit of our withdrawing our hand from it.

" II. The Mission among the Indians in Kansas Territory.

" The work of the Lord seems still to be going on in this congregation, though here also disturbing causes are not altogether wanting. It will be remembered, that a tract of land, including their present locality of four sections or 2560 acres, has by Congress been granted to our Christian Indians in those parts; but, as no survey has, as yet, taken place, the limits thereof are not determined. Of this, advantage is taken by emigrants, who not only cut down and sell the best timber within the probable borders of the tract, but even, from time to time, try to establish claims within its area. This causes unpleasant collisions; and resistance to such unwarranted acts has provoked the animosity of intruders, even to the threatening of destruction to the settlement. Though the well-known faithful helper, Frederick, said that he 'knew one thing, that without the will of God no man could take his life,' still such occurrences have a tendency to embitter the feelings and disturb the minds of the Indians, and even to affect, in some degree, their confidence in their teachers. It is expected, that the survey will take place shortly. The Missionary-family since their entering on that station in the summer of 1854, had, at one time, suffered considerable inconvenience from the scarcity and high prices of provisions, and from the dilapidated condition of the old buildings and of the premises generally, especially during a season of unusually heavy rains, which swept away a great portion of their first crop, and materially interfered with their domestic comfort; at another season, they again suffered from great drought, which caused their well to become dry, and obliged them for a long time to procure their water from a very inconvenient distance. In the midst of the temporal avocations, which this state of things demanded, the spiritual work has not been neglected. Besides visiting in the families, the instruc-

tion of the children has been an object of faithful attention; this branch of the work is chiefly in the hands of Br. Peter Ricksecker and Sr. Smith. The children seem to appreciate the opportunity afforded them of improving in various branches of instruction; they attend school with punctuality and make encouraging progress; the Sunday-school is likewise well attended, not by children only, but also by persons of a more advanced age; and the opportunity now offered of exercising their musical qualities, especially in singing tunes and other sacred compositions, is highly valued; the services in the church are thereby much enlivened. On Sundays the church is generally well filled, not by Indians only, but also by white neighbours; the festival-seasons at Christmas and New-Year, the religious exercises of the Passion-week and of Easter, &c., which were celebrated in the manner customary in our congregations, but without any of the disturbance from troublesome Indian neighbours, customary in former years at the old station, attracted a numerous company of attentive hearers, among whom a truly devotional spirit seemed to prevail. May the Lord soon put an end to those disturbing causes which arise from the unsettled state of their land affairs, and bless the work of His servants with a renewed out-pouring of His Spirit in the souls of those entrusted to their care, so that the congregation may not only have rest, but be edified, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, be multiplied."

From the Moravian.

"ON May 1st was the happy departure of Levi, who had of late years been excluded from the congregation. Having been taken ill, he was brought to the house of his uncle Frederick, and, at first, we had hopes of his recovery, but, after a relapse, he became constantly weaker, and our expectation of his restoration vanished. It was a consolation for us, that he had sought and found his Saviour, and put his whole trust in the atonement of Christ Jesus our Lord; he also felt a great desire to be re-admitted into our church fellowship. This his wish was granted. In his latter days, he expressed a desire to depart and be with Christ.

"August the 9th, death visited us again, in the departure of our widow Sr. Polly Israel, after a long and afflictive disease, during which she often expressed her full confidence in Christ's righteousness. After she had resigned her only son, for whose welfare she was much concerned, into the care of Br. and Sr. Smith, to educate him as their own child, she felt easy, and waited patiently for the Lord's coming; and when He appeared, she left this world without a sigh.

"The Lord, in His infinite wisdom, also took a lamb from us into His fold above in the decease of Thomas Hendrick, who, after a short sickness, departed on the 17th of December. During his sickness, his mind was fixed on the Saviour, to whom he frequently prayed, and sang those hymns he had learnt at school. It is a matter of thanksgiving to believe fully that the three individuals who departed this year from among us, are now among the saints above, around the throne of God, praising the Lamb that was slain for them, in everlasting joy and felicity."

MISSION TO THE MONGOLS.

IN presenting our readers with the continuation and conclusion of the very interesting account of the journeys undertaken by the Brn. Pagell and Heyde, in their attempt to penetrate into Tibet, a natural feeling of regret can hardly be suppressed, that all these labours and well-directed efforts should be apparently in vain. Yet, in reality, nothing done in the Lord's service and for His sake, is in vain. He, doubtless, has great designs and wise purposes, the fulfilment of which even the wrath and opposition of man shall subserve. Meanwhile, the efforts of the two Brethren are by no means likely to be altogether without some effects. They have had good opportunity for gaining acquaintance with the people, their language and habits, as well as for observing the nature of the country and the various characteristics of different localities. And we may even hope that the gospel-truths spoken by them, as occasion served, even though imperfectly expressed, and but partially understood by their auditors, may produce some impression, though the results may not immediately appear. From the accompanying extracts from recent letters, it will be seen that our Brethren had by no means lost courage, or abated one jot of heart or hope. After a winter, diligently occupied in prosecuting their studies in the Tibetan language, translating portions of Scripture, and otherwise making such preparations as their own observations, and the matured experience of our kind Christian friend and brother, Mr. Prochnow, suggested as necessary, the Missionaries had set out for the locality where a fixed station seemed desirable, had reached it in safety, had been successful in obtaining a suitable site, and were already diligently labouring at the erection of the necessary buildings. In this important undertaking, they were encouraged by some very precious promises from God's word. May these be abundantly fulfilled in the future history of the Mission. Nor should we omit to mention with thankfulness the assistance afforded by the Government of the Punjaub, as well as by the local authorities. Not only has every facility been offered, but the kindest wishes expressed, and encouragement given. This is the more a matter of thankfulness, because those, for whose benefit this Mission is particularly intended, do not reside in any considerable numbers in the British territories. In British India, Braminism and Mahommedanism are, as is well known, the prevailing systems of religion, while, although it was the cradle of Buddhism, and is still considered a sacred land by the followers of that system, but few of its inhabitants are votaries of Buddha. The latter divinity has his followers diffused over the vast and populous regions of Ceylon, Burmah, Siam, China, Tibet, and a

large portion of Tartary. It is calculated that a greater proportion of the human race is enslaved by this false and pernicious system, than is attached to any other religious system whatsoever. The worship of the Dalai-Lama, and the veneration of Somona-Codom, of Fohi and of Shachdjamuni are alike forms of the system of Buddhism. Hence, although efforts on behalf of our Hindoo and Mahomedan fellow-subjects may seem to have a stronger claim on our notice and assistance, and although the results of such efforts may be more striking, than any which may follow Missionary labour in a remote district, and among tribes little known, yet those who are actuated by a desire to see the knowledge of salvation through the death of Jesus widely diffused, and who truly pity the state of those who are without God and without Christ, and have no hope in the world, will rejoice to see efforts made to convey the light of the gospel to such multitudes who sit in darkness and the shadow of death. Nor will this attempt of the Church of the Brethren to preach Christ crucified in such remote regions, to tribes so difficult of access, and amid such a variety of peculiar difficulties, surprise those who are acquainted with the Missionary history of the last hundred and twenty years. It has been peculiarly under such circumstances that the Lord of the harvest has been pleased to favour our efforts with success. Hence we cherish the hope that the Mission to the Mongols will be the object of earnest and prayerful interest to all who desire the spread of our Redeemer's kingdom.

From Br. PAGELL.

(Continued from Page 46.)

"During the two following days, I ascended several high mountain-passes, one of which, the Lanak, rises to the height of 18,746 feet above the level of the sea. On the third day we reached the last village in the territory of Ladak, and the next day crossed the frontier and entered Tsotso, a province of Chinese Tibet. After travelling for three days across considerable heights, on one of which there was still some snow, all the while enjoying a very extensive and delightful prospect, particularly of the Spitti mountains in the south-east, we arrived at Akse on the 13th of August, which is situated like an oasis in the midst of the wild, uncultivated country around. We were permitted to enter the place without the least resistance; but on my applying for some articles of food for my own use, and for some fodder for the yaks, the application proved to be in vain, for no one would sell or give me the least. They assured me, however, that I should obtain all I wanted at the next village. We reached this place, after a march of two days. It was larger than the former, and is properly a fortified frontier post, but without any military living in it.

"Our reception here was of a different character from that at the above-mentioned village. I had gone on in advance of the yaks, feeling very hungry, and applied to the gopa, or chief magistrate of the place, for some water and parched barley-meal, the common article of food among the Tartars. But he returned me a very unfriendly answer; and after much begging, I could hardly obtain even a little water, which was accompanied with the strictest injunction not to attempt to proceed further into the country, nor even to pitch my tent at that place, but to turn back immediately. I told him that was quite out of the question, that I could not and would not comply with his demand, because my beasts were weary and required rest, and that I should, therefore, remain there for a day. As no spot was pointed out to me for erecting my tent, I chose one at a short distance from the village, and soon afterwards from sixteen to twenty persons came out to keep a watch upon our proceedings. I requested them to sell me some provisions, but they replied that they durst not supply a European with any. Upon this, I begged them at any rate to give some food for the cattle, adding, that I would content myself with the rice which I had brought with me. The only answer I received was: 'There is plenty of water here both for you and your beasts to drink.' I did not make any remark in return. But upon the gopa's sarcastic observation, that I could give the yaks some of the tea which I was drinking, I thought it was time to shew some determination, and therefore, seizing a stone, I held it up to his mouth, and said, 'If you think that my yaks can have their hunger appeased by drinking tea, then you yourself may eat stones.' The gopa seemed frightened by the tone of my voice, and walked off with his whole company. Very early the next morning they all assembled again near my tent. After preparing their tea, according to the Tartar fashion, with salt and butter, they squatted on the ground and occupied themselves in spinning yak-hair, from which a description of female apparel is made, while one of their number performed for their amusement upon a flute. At a later hour they played chess, and mended their shoes and saddles.

"It was my original intention, with which my yak-drivers were ready to comply, quietly to break up during the night, and to continue our journey. But after having had a second conversation with them, in which they again assured me that their government had issued a decree to the purport, that, if any of the inhabitants should allow a European to proceed further, or sell any provisions to him, their gopa would forfeit his head, for which reason they could not consent to my travelling further in the country—I promised them that I would turn back. They then left me, three men remaining behind to watch us. Even my Hanle people could only obtain one day's allowance of meal from them. I determined, therefore, to retrace my steps on the same road which I had travelled over in four days; although, if I had been able to go forwards, I should probably have reached the Spitti frontier in two days.

"The first evening of our journey back, we encamped on the banks of a river, and my people went to a village not far off, to obtain provisions, but were sent back empty-handed. This so dis-

pirited them, that they came to me and demanded their pay, declaring their intention of returning home. Some strangers, who happened to come up just at the time, assisted them in making these demands, and in their endeavours to intimidate me; I gave them, however, a very sharp rebuke, and assured them that they should not receive anything until after our arrival in the Ladak territory; adding, that if they thought proper to forsake me, I should continue my journey with my servant; but that as soon as I arrived at Leh, I would lodge a complaint against them with Goolab Singh, and they well knew what would be the consequence. If, however, I continued, they were willing to remain with me, I would divide my rice, of which I had a sufficient store, with them, so that they would not suffer want. After some deliberation, they consented to my proposition. But on the second morning following, I found that they had decamped, leaving a message that they would return in two days with fresh yaks. I waited not merely two but five days, when, giving up all hopes of seeing them again, I determined to proceed as well as we were able. We found it, however, most difficult to manage the yaks, when two men happened to meet us just in the midst of our perplexity. I was thankful to be able to secure their services, although at a very high price. Towards evening, we were providentially led to take a road by which we had not travelled before, and there we met our former drivers, who were really coming with fresh yaks. Our wants were likewise supplied by a troop of friendly Tartars, who were coming from Kunawur with flocks of loaded sheep and goats. These were not only willing to sell us flour, but also gave us one of their sheep, which had strayed, in case we should be so fortunate as to find it. This sheep we discovered soon afterwards running about with its load of borax, and we took possession of it. Thus I had much cause to thank the Lord for having helped me out of all my troubles, having again experienced in a most striking manner that our gracious Father remembers His poor children, and that it is a small thing with Him to save by many or by few. Having travelled for five days from Akse through an uninhabited district, I came to the high road leading from Spitti to Leh, where I again met friendly people, both Hindoos and Mohammedans. Four days more travelling brought us to the foot of the Parang-pass, where we passed the night. The cold was so great, that I suffered not a little, though I was wrapped in woollen shawls. The next morning we set off very early, and soon had nothing but ice beneath and around us. Twice my horse fell with me through a thin coat of snow into deep fissures; but both times I was mercifully preserved. The road down the mountains to Spitti is very steep and dangerous. I, therefore, frequently met with heaps of stones by the roadside, with poles fastened in them, to which are tied rags of white linen, with prayers written on them. There are also yak-horns, horse-hair, sheep's wool, &c., on these heaps, and every Tartar that passes by cries with a loud voice, perhaps ten times, 'Sola!' throwing at the same time a stone on the heap, or pulling some hairs off his beast, to place them there. I several times took an opportunity to ask them what this 'Sola' meant, and receiving the answer that it was a religious invocation, to preserve them from accidents on this dan-

gerous road, I told them each time that it was a foolish superstition; that God was the only, but all-powerful protector, and that I put my trust in God and in His Son, Jesus Christ our Saviour. Eight days after leaving Akse, I arrived at Kyibur, the first village in Spitti. During all this time I had not passed through any village, nor even seen a cottage, and for the last three days our poor yaks had been left almost without any food. Shortly after, I joined Br. Heyde at Kanam. In this place there is a monastery, whose library contains almost the whole treasure of the Tibetan literature. There are here 300 volumes, each containing 500 large leaves, printed at Hlassa. A Lama lives in this library, and has set himself the task to read all these books through, in order by this good work to merit heaven and salvation. He had already been reading these four years, and seventy or eighty thick volumes were yet unread. The first question which he put to us was, how many good works we had already done, and how far we had advanced in the practice of virtue?

"In spite of all the hardships and difficulties of our journey, we have both enjoyed excellent health; and amidst the many dangers of our wanderings, the Lord has graciously protected us from all harm. I shall never forget a circumstance which happened in Zanskar: I was riding on a hired horse close to the edge of a frightful precipice, when I was thrown off, and yet graciously preserved from falling into the abyss. Yea, the Lord has mercifully ordered our steps, and the evidences of His presence, help, and preservation are so numerous and striking, that we can only say:

'Oh, did each pulse thanksgiving beat,
And every breath His praise repeat!'

"On October the 1st we left Kanam. The roads of Kunawur are the worst we have seen. We had to travel over extensive tracts, where the path was winding along steep rocks, and rising with steps; but where steps could not be formed, galleries of wood were substituted for them. Here and there we were, however, able to avail ourselves of the new road which is in progress from Kalka through Kunawur to the frontier of Thibet, and is not unlike our European turnpike roads. At last we reached Rampur, and entered the warm Sutlej valley, with its lemon and orange groves. The Rajah received us very kindly; and, having been lately at Kotghur, he could furnish us with the latest news respecting our friends there. He expressed a wish to have a volume of English sermons, and his teacher asked us with evident interest whether we had had an opportunity to preach the Gospel to the Tartars. On October 17th, we safely arrived at Kotghur, and were most kindly received by our kind friends, the Rev. Mr. Prochnow and his wife. The first night we spent in our tent, but the next day we took possession of our former dilapidated dwelling, Ban-galore Fanadhar, which by no means appeared to us so strange and uncomfortable as it is in reality."

From Br. A. W. HEYDE.

"DEAR BROTHER,

"KOTGHUR, April 22nd, 1856.

"ON the 3rd of March, we received the long-wished-for letter of Br. E. Reichel, with permission from the Unity's Elders' Conference for the establishment of a permanent station in Lahaul. Up to this date, we had felt very uncertain as to the future prosecution of our Mission, and, at last, even began to think we should be recalled,—a thought which was very distressing to us. In this case, we must have left the dear Tibetans, with whom we have become tolerably well acquainted, and should have lost what we have acquired of their language. We are truly thankful that this foreboding has not been realised.

"I inclose, with this letter, a copy of the correspondence with the Government respecting the permission to establish a settlement. From it you will see how well and how graciously our faithful Lord has directed everything. I think we may certainly look upon the friendly behaviour of those to whom God, in His providence, has entrusted the charge of the temporal welfare of Lahaul, as a proof of the all-provident faithfulness of the Lord, and as an indication that, as regards the future prospects of our Mission, we may boldly go forward, and perform our office of preaching the atonement.

"We are very glad to learn that we are to have another fellow-labourer.

"On the 7th of April, we experienced a smart shock of an earthquake here. We were at Mr. Prochnow's, engaged at a Missionary prayer-meeting, when, about 7 p. m., as we were singing a hymn, a violent shock took place. It was so smart, that articles, which were hanging on the walls, fell down. The motion resembled that felt in a railway carriage on a spot where the rails are not evenly laid. The shock appeared to come from the northward. We were thankful that no serious damage was done. Such events, however, emphatically remind us, that we have here no continuing city.

"On the whole, this is an extraordinary year in this region. The winter was quite contrary to the usual course, there being very little snow; and now, in the spring, we have no rain, so that the fruits of the earth suffer from the intense heat, and provisions will soon reach an enormous price. The Hindoos dwelling here have offered special sacrifices to their gods, almost daily, during the drought, imploring them for rain. On such occasions, the idol is supposed to promise at one time that there shall be rain in five days, at another, in three, and so on,—but none comes. O that the eyes of these poor people might soon be opened, that they might behold the light of the Gospel! The darkness of the heathen is indeed very great. Let us, therefore, give diligence, and preach the word of the cross, until, 'the day-star arise in their hearts,' and there be 'one fold and one Shepherd.'"

(From the Same to the Treasurer.)

"KARDANG, LAHOUL, June 24th, 1856.

"WHEN it is considered that all building materials have to be brought to the spot on men's heads, it will be easily understood that

the expenses of building are great, and that 1000 rupees do not go very far. We had laid several plans before the Mission Board, and much wished to await their determination; but, as we were in danger of losing the short summer of these lofty regions, we thought it advisable to make a beginning. As we fully believe that our number will, ere long, be increased, we thought it best to begin a two-storied house. The building site is close to the village Keting, just opposite to Kardang, but on the other side of the river Bhagar. The new Mission-station in the Himalaya will, therefore, I suppose, for the present, be called Keting. It is 10,000 feet above the level of the sea. Although we saw, at Sultanpur, the Deputy Commissioner, Mr. Jenkins, and the Assistant Commissioner, who had been commissioned by the Government in Lahore, to arrange for us respecting a building-site, timber, &c., yet, as these gentlemen did not reach Kardang until later, we could obtain no land, all that was suitable for cultivation being already ploughed and occupied. In short, we saw only lofty rocks and fields already well cultivated. We should therefore have obtained no site for building, had not the above-named gentlemen communicated to the head men of the district their wish that we should be accommodated. In consequence of their kind intervention, we have obtained a fine plot on the opposite side of the river from Kardang, which the people of that village had for some time let on hire to others, as being rather too far away from them. This plot cost us 300 rupees, besides some expenses for this year's crops, &c. This is certainly dear, but, after all, we were truly rejoiced and thankful to the Lord for having led us to a suitable place in the most populous district of Lahaul, and appointed us a fixed habitation and sphere of labour. The Daily Word for the day on which the chief Gopa granted the land, is very encouraging to us in our undertaking. It is, 'I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen.' Isa. xliii. 20. The texts for the day when we cut down the first timber were equally striking, namely, 'In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.' Hos. i. 10; and 'God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all):' Acts x. 36. As we have already mentioned, the Government engaged to supply timber for building. Above the village of Kardang, there is a fine, but not very extensive pine forest, and the Deputy-Commissioner furnished us with an order for fifty trees from it. The Kardang people were, however, much opposed to the felling of any trees. They believe that an angry god dwells at the top of the mountain, and that, if trees are cut down, he is incensed, and will hurl an avalanche upon the village in the next winter. All our representations and efforts to convince them of the contrary were utterly fruitless. We were, therefore, obliged to send a messenger with a complaint to the Deputy-Commissioner, at a distance of several days journey; and in the meantime, as they refused to point out the trees to us, we went ourselves with the carpenters into the wood, and, relying on the order we had obtained, cut down the first trees. Although the people were against our cutting wood, we cannot say that they behaved in a hostile manner towards us, but quite the con-

trary. We told them the intention of our coming, and that, as soon as we could express ourselves clearly in their language, we should declare to them the way of salvation, teach them what would be of benefit to them, and instruct their children. They were quite satisfied with all this. Even some lamas assisted us by carrying stones for the building. They little know or think that the time may be at hand when their dumb idols will fall, and that the simple word of the cross has the power to make them forsake their false doctrines and turn to the only true God and Saviour. As soon as the house is finished we shall make a beginning with the instruction of the children, and as soon as we have completed the out-buildings, we shall erect a school-room. We hope to hear, in five or six weeks, intelligence of the Brother who is to come hither as our fellow-labourer. We are, thank God, at present enjoying good health."

Miscellaneous Intelligence.

I. GREENLAND.—Towards the end of July, the first intelligence this year was received from our Missionary Brethren and Sisters in Greenland. Last winter was mild, and the Greenlanders did not suffer from scarcity, as, although the seal fishery proved unproductive, the calmness of the season admitted of the taking of abundance of fish. The attendance at church and school had been better than the previous winter; yet no trace of a renewed baptism of the Holy Ghost or of increased spiritual life was perceptible. In the two northern settlements, the health of both Greenlanders and Europeans had been good; but at Lichtenfels, not less than forty-two deaths had taken place in the course of the year. The ship *Baldur*, which sailed from Copenhagen on the 26th of March, having on board a number of letters for the Missionaries, had not arrived; and there was reason to fear that she was lost. This apprehension was rendered the more probable, as well as that of the loss of some other vessels, by the fact that large quantities of fragments had been washed on shore, on various parts of the coast of Greenland.

II. MISSION AMONG THE CHEROKEES IN NORTH AMERICA.—At Mount Zion, on the 9th of March, four adult Cherokee Indians were baptized, and three confirmed. The little church was so crowded, that many had to stand outside. This was one of the most blessed services ever held among the Cherokees; and it is hoped that a deep impression has been made on many of them.

III. MISSIONARY APPOINTMENTS AND REMOVALS.—1. Br. and Sr. Hornig have been called from the Danish Islands to Antigua, where they arrived on the 18th of May.

2. Br. and Sr. Hennig reached Kingston, Jamaica, in safety, April the 15th, after a passage of forty-one days. On the 21st, they arrived at Fairfield, whence Br. and Sr. Lind had removed to Irwin-Hill on the 16th.

3. Br. and Sr. Suter reached St. Thomas, April 2nd, after a very tedious voyage of sixty-one days.

4. Br. and Sr. C. Cooke, from Antigua, have arrived safely at Salem, in North Carolina.

5. Br. and Sr. Bauch, in Surinam, have removed from Rust-en-Werk to Heerendyk.

6. On the 15th of July, Br. Charles Andrew Hellström was married to Sr. Mary C. Stein; they were afterwards accepted acoluths, and received instructions from the Unity's Elders' Conference respecting their call to the service of the Mission in Surinam.

7. Br. and Sr. Reichstein arrived safely in Barbadoes on the 27th of June, and proceeded to their destination at Sharon.

8. Br. and Sr. Feurig, destined for Central America, Br. G. H. Hanna, for the Danish West Indies, Sr. Ann Gibson, for Jamaica, and Sr. E. Marlor, for St. Kitt's, sailed from Southampton in the steamer "Parana," June 17th, and arrived safely at St. Thomas, July 3rd, whence they proceeded to their respective ultimate destinations.

9. The Srs. Kleiner and Bentien, who had spent some time in their native country, for the benefit of their health, sailed from Altona on the 28th of June, for the scene of their former activity in the Danish West Indies.

10. On the 7th of July, Br. and Sr. Pfenninger, Br. and Sr. Schwennesen, the widow Srs. Crantz and Höppner, and nine children, arrived safely at Nieuwediep, having sailed from Surinam on the 11th of May.

11. Br. George Thomas Gaissert, called to the service of the Barbadoes Mission, sailed from London, June 18th, and arrived safely in Barbadoes, July 24th.

12. Br. James L. Harvey, called to the service of the Mission in St. Kitt's, having arrived in that island from Antigua, May 5th, was, on May 14th, ordained a deacon of the Brethren's Church, by Br. G. W. Westerby.

13. Br. Henry Aug. Jäschke, labourer in the Unity's Schools at Niesky, has received a call to the service of the Mission among the Mongols.

14. Br. and Sr. Thrän, after many years service, left Antigua on the 10th of June, and arrived safely in London, August 7th, accompanied by two children of Br. and Sr. Mäder.

15. July 9th, at Basseterre, in St. Kitt's, Br. J. Harvey was united in holy matrimony to Sr. E. Marlor; and on July 25th, at Fairfield, Jamaica, Br. Ward to Sr. A. Gibson.

16. Br. Charles B. Weiss, of Gnadenberg, Br. Th. C. Böhmer, of Niesky, and Sr. Ch. Weiler, of Gnadenberg, have been called to the service of the Mission in Surinam.

IV. OBITUARY. 1. On the 4th of June, Br. F. A. Weyberg departed this life at Heerendyk (formerly called Nut-en-Schadelyk), in Surinam, after a few days illness, of fever.

ERRATUM.—In the Preface to Vol. xxii., No. cccxxi. page vii., line 6, for "Centenary of the four earliest," read "Centenaries of the five earliest," &c.

MEMOIR

Of Br. CHARLES SELDEN SCHLO, Missionary in LABRADOR, who departed this Life at STUTTGART, August 15th, 1852.

(Compiled by his Widow.)

AS the oral statements of my late husband, respecting the wonderful providential leadings he had experienced through life, were very interesting and edifying, not only to myself, but likewise to many of his friends, I shall endeavour to set down what I remember of them, with the aid of some memoranda in his own handwriting.

The texts appointed for the day of his birth, May 1st, 1806, were, through his whole life, like a message from the Lord to his soul; the reality and blessing of which he proved, when he had to pass through severe trials. The passages were: "The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up," 1 Sam. ii. 6: and, "If ye endure chastening, God dealeth with you as with sons; for what son is he, whom his father chasteneth not?" Heb. xii. 7.

He was born in the little town of Wessenberg, in the Russian province of Esthonia, where his father followed the business of a glover. His mother was a native of Esthonia; but his father was originally from Gnadenfrey, and often longed to be again at his birth-place, and in the congregation there, whose fellowship he regretted having left.

At an early period, the subject of this memoir had to taste of the bitterness of life in this vale of tears. His father, who loved his children dearly, and daily commended them to their Saviour, but whose delicate health rendered it difficult for him to earn sufficient to support them, departed this life in 1809. His widow soon married again. This step was followed by distressing results for the children. Instead of prayer and praise, they now became accustomed to the sound of cursing and abuse.

An accident which befel our late Brother, and which entailed upon him a degree of suffering during his whole life, served to increase his wretchedness. For four years, he was only able to creep on his hands and feet. As soon as he was a little stronger he was sent by his step-father to tend cattle. In the winter, he was put to learn the tailor's trade. His weak limbs, however, rendered him unfit for this. He was set to one employment after another, but, in every case, found his lame leg an insurmountable obstacle. At length, he was engaged by a confectioner, to carry lozenges and other articles in a basket for sale in the market. But, here also, his lameness caused him much annoyance. Some mischievous boys, observing that he could not run after them, often stole the goods from his basket, and ran away. The result was, that he was sometimes scolded or beaten on his return to his master's house. One day he attempted to seize one of these little thieves, but, missing his grasp, fell down, and threw the contents of his basket in the mud. Upon this his master at once sent him away; and he was obliged to return to his parents. His cruel step-father, however, had no wish to be burdened with a poor, weakly child; and thought of

some plan to get rid of him. He pretended, therefore, that he had a sister, very rich and without children, living in Courland, whom he intended to visit, taking Charles with him, and who, he had good hopes, would take the boy, and attend to his education. With these fair prospects, he prevailed on him to consent to leave home. For some days the journey was very pleasant, as the old man made himself agreeable, and attended to the boy's wants. But as the distance from home increased, the step-father became more ill-tempered, refused to give the child anything to eat, and, when his own resources began to be exhausted, forced the boy to beg, taking away all the money he obtained in this manner. While in these distressing circumstances, the poor lad often fell on his knees behind a fence, and cried to God to have mercy on him. Nor were his prayers in vain. One day, when, on entering a village, his feet were dreadfully sore with walking, a kind-hearted peasant woman took him into her house, bound up his feet, gave him some refreshment, and presented him, at parting, with a little money, requesting him not to hand it to his father, but to keep it till the morrow, and buy some bread for himself. When he awoke next morning, however, his step-father was gone, and had taken the money out of his pocket. No one could tell him anything about his father. He knew not what to do. Home was left far behind, and Grubin, the place of his destination, was nearly two hundred miles distant. At last, he determined to risk the journey forwards. After wandering alone for two days, he fell in with a carrier, who was travelling towards Grubin. This man gave him a place in his waggon, and let him ride about one hundred miles. At last he reached the place where his aunt lived, and soon found her house. But how alarmed was he on entering, to see his father sitting at the table. The latter seemed startled, but received the boy with an oath, and the words, "What, you good-for-nothing fellow, are you come? I thought I had got rid of you!" After some days, the step-father returned to Esthonia, and Charles remained with his relatives. His uncle, who was a shoemaker, employed him in his business. But this did not last long, his uncle dying, and leaving his aunt in such circumstances, that she could hardly support herself. He was, therefore, obliged to seek a home elsewhere. This was a period of renewed suffering for the boy. He first entered the house of a farmer, from whose ill-tempered wife he had much to endure. At last, when playing cards one evening, she actually sold him for a dollar to a tailor, with whom he had to go, next morning. From this master he came to a butcher, who employed him for some time. At length, a cousin of his aunt's, who was a landowner, took him, and promised to let him learn some business. But, noticing the diligence and faithfulness of the youth, he sent away his coachman, and employed him instead. He was now in better circumstances; but it was painful to him to perceive, that his relative had selfishly resolved to bestow as little on him as possible, and not to let him learn any trade. He also longed to hear something from his mother, and brothers and sisters, not having done so since his arrival in Courland. It caused him, therefore, great joy, when he, quite unexpectedly, received a me-

sage from his brother, to leave his present abode, and come to him. This brother, who was several years older than himself, and who had been so prosperous at his saddler's business, as to think of establishing himself at St. Petersburg, had often been much distressed on account of his younger brother, to whom he was much attached. Without knowing where to look for the wanderer, he had come to Courland; and the Lord had so directed his steps, that, after several days' journeying in vain, he met with the very man who had bought the poor boy for a dollar, who told him that the lost Charles was yet alive, and informed him where he might be found. His brother immediately sent for him, and received him with open arms. Often afterwards did our late Brother remember, with thankfulness to the Lord, the time when he was thus rescued from his severe bondage. He was, at this time, in his nineteenth year. His brother, who treated him with a father's kindness, took him to Reval, and apprenticed him to a wheelwright, intending that they should commence business conjointly at St. Petersburg. But the Lord had appointed a different course for him. During his apprenticeship, in the winter of 1826, he went, on a Sunday, with several companions, to a raised open place in the town, where the boys had made a kind of fortress of snow. Here they amused themselves with pelting the passers by with snowballs, from their castle. While they were thus engaged, they saw a number of persons pass by in a quiet and orderly manner. His companions immediately said; "See, here are the pietists! Now, come, and let us all pelt them well!" He inquired who these people were, and was told, "O, these are the saints, who meet every Sunday, and sometimes in the week, to pray and sing." He immediately resolved to follow them at a distance; and did so, until he came to the room where they held their meetings. Stepping in, he sat down on a bench behind the door, hoping not to be noticed. But the chapel-servant had seen him, and, in a friendly manner, asked him to come in, and take a seat. The service, to which he had come out of mere curiosity, was employed by the Spirit of God, to make a lasting impression on him, even to turn him from darkness to light, and from the power of Satan unto God. The words of the following verse especially sank deeply into his heart:—

"Poor sinners, on this gracious day,
Come quickly, yea, without delay,
Weary of sin's oppression!
The Saviour's heart receiveth all,
Who deeply feel their gracious thrall,
And mourn for their transgression."

G. Hy. Bk. No. 317. 1.

Perceiving that our Saviour rejects none who come to Him, he went home, with tearful eyes, fell on his knees, and besought his hitherto unknown Saviour to forgive his sins and have mercy on him. But now came hours and days of trouble. The Holy Spirit disclosed to him how completely his whole life had been estranged from God. He felt himself a lost sinner, who had no refuge. At length, our Saviour was revealed to him, as the Lamb of God who taketh away the sins of the world, and who had taken away *his* sins likewise.

Then peace and joy filled his heart. He had also the comfort that one of his companions, about the same time, came to the knowledge of the truth as it is in Jesus. In 1828, his apprenticeship being at an end, he became a journeyman, and, as he was thenceforward able to attend the meetings of the Brethren's Society at Reval, without hindrance, he was admitted to membership. About this time, he was informed that his deceased father had often expressed the desire, that, at least, *one* of his children might return to the bosom of the Brethren's Congregation, which he himself had left. This induced, in our late Brother, the desire to obey his father's wish, when the Lord should point out the way.

In 1829, he went to St. Petersburg, where, however, he could obtain no employment, and had a severe illness to undergo. Through the kind assistance of the Brethren and Sisters at St. Petersburg, he was enabled, in 1830, to go to Christiansfeld, where he soon felt quite at home, and obtained employment. Ever since his conversion in 1826, he had felt an earnest desire to make known to others the happiness which our Saviour bestows, and, even before he left Reval, had entertained the idea of entering the missionary seminary at Basel. However, he was eventually thankful to our Saviour that this plan was not carried out, as, he believed, he was then much too young and inexperienced in the ways of the Lord. But, at Christiansfeld, when one of his acquaintance was appointed to the Lord's service, the desire to serve our Saviour in a similar manner, made itself felt anew. He was, however, so impressed with the importance of this holy service, and convinced how much is required to be a true apostle of the Lord, that he did not, for some time, venture to express his wish. At length, he felt he could delay no longer, and, in 1834, he communicated to his choir-labourer, Br. Mühne, the earnest desire of his heart, from thankfulness for what his Saviour had done for him, to serve Him, either in Christian or heathen lands. "But," he added, "not as I will, but as the Lord wills." Br. Mühne replied, "My dear Brother, I am glad to learn that for which I have long been waiting, for I have noticed that you had something on your mind. Now, we will entreat our Saviour for child-like obedience and submission to His will, and await His designs with regard to you." He now felt as if he had thrown off a heavy load, and went on his way in cheerfulness and comfort. Four years passed away, after this conversation, and he had made up his mind to give up his long-cherished hopes, and to end his days at Christiansfeld, when, on the 29th of January, 1838, he was informed that it had pleased our Saviour to call him to the service of the Mission in Labrador. Confiding in the Lord's assistance, after earnest prayer, he accepted the appointment, and left Christiansfeld, to which he had become much attached, for London. Thence he sailed for Labrador, and arrived at Hopedale, July 28th. Here, he was kindly received by the Mission-family, and was informed that Nain was to be the scene of his labours. He arrived at the latter place on the 10th of August, and entered on his duties. He soon felt at home, and began diligently to learn the language of the Esquimaux, in whom he speedily became deeply interested. But, although he was a native of Northern Russia, the climate of Labrador was too severe for him.

He suffered from violent pains in the teeth and head, accompanied by a distressing affection of the eyes, from which he never quite recovered. In 1841, he was obliged to ask for dismissal from Missionary-service. In 1842, he left Nain with a heavy heart, and went, by way of London, to Herrnhut.

During the succeeding winter his health was so much improved that he was able to accept an appointment to serve in the boy's school at Königsfeld. But the pains in the head returned with so much violence, that he was recommended to try the waters of Wildbad. The six weeks spent by him at that place were blessed to him in soul and body; and the acquaintance he was enabled to make with many children of God from Wirtemberg tended to refresh and strengthen him. In the Lord's gracious providence, this union of Spirit with many dear souls was to be more firmly cemented, for, in 1843, he was appointed to assist Br. Weitz in the care of the Diaspora in the Oberland of Wirtemberg. This appointment he accepted with a deep conviction of the difficulties likely to attend the discharge of his new duties, as well as of his own insufficiency, but with firm confidence in his Saviour's gracious help.

For nine years, he pursued his course in Wirtemberg, often praising his Saviour for the grace experienced in his own heart, while preaching the word of the cross, and for the blessing he was privileged to see conveyed to the souls of others. In the first years of his new employment his health was good, but did not long remain so, and, in 1848, he was so ill, that his dissolution was expected. It was matter of special thankfulness to him, that at this period, and indeed during the whole time of his residence in Wirtemberg, he experienced much Christian love and friendship from the excellent Dr. Barth of Calw.

It was his custom to pay a yearly visit at Königsfeld, where he generally spent a few days, to the strengthening of his heart. In June, 1850, on occasion of one of these visits, our marriage took place. It was our earnest desire, that we might live to the Lord, and serve Him unitedly, and this we covenanted to do. An infant daughter was given to us for a brief period, but was soon taken from us, to the abode of everlasting peace. This bereavement cost us many tears, but still we were enabled to say, "Thy will be done."

Early in 1852, my late husband's state of health became materially worse, and, in August of that year, we went to Stuttgart, agreeably to the wish of our friends in that city, to obtain the advice of a celebrated physician. But the Lord had determined to call His servant home. His sufferings increased to a distressing degree. On the 15th of August he endured much agony, and yet was filled with heavenly joy.

During an interval of comparative ease, I said to the sufferer, "Have patience a little longer. The Lord will soon come." Upon this, he raised his hands and eyes heavenwards, and said so distinctly, and with such a smile, "He is here, my dear Saviour is here," that I asked, "Do you see our Saviour, and the holy angels, and our child?" To this he answered, "O yes, they now take me by the hand." At length, amid the prayers and blessings of the Brethren assembled

round his bed, his redeemed soul obtained permission to leave his suffering body. When he had breathed his last, we knelt down and thanked our Saviour for the grace He had bestowed on His servant during his pilgrimage of forty-six years.

LABRADOR.

OUR Brethren and Christian friends will learn with regret, that the reports of the Mission in Labrador, which have just reached us, are in painful contrast to those of the preceding year. A season of great temporal prosperity has been followed by one of sore adversity—of want so extreme, and suffering so varied and so grievous—that, according to the testimony of our Missionaries at *Hebron*, where the twofold scourge of famine and disease was most severely felt, the like had not been known within the memory of the oldest inhabitant. For this distressing intelligence, the Society for the Furtherance of the Gospel had been in some measure prepared, by a letter from Br. Freitag, received *via* Newfoundland, in the early part of September; but with the extent of the calamity which has befallen our *Esquimaux* flocks, they were first made fully acquainted by direct communications from the two northern settlements. That these are more or less discouraging, as well as distressing, will not be denied; they are not, however, such as to produce despondency, or warrant mistrust. Heavy as the chastisement has been, the same Lord who has seen fit to inflict it, may also vouchsafe to sanctify it; and if, in answer to the earnest and persevering prayers of His servants and His people, He is pleased to cause it hereafter “to yield the peaceable fruit of righteousness unto them which are exercised thereby,” even the sufferers themselves will have reason to confess, that “it was good for them that they have been afflicted.” Meanwhile, there have been many circumstances in the history of the Mission during the past year, calling for devout thankfulness to God, and fervent ascription of praise to His Holy name. The health generally enjoyed by the Mission-families at all the stations, notwithstanding the measure of privation to which they were subjected,—the comparative exemption from severe suffering granted to the members of the two southern congregations,—and the evident proofs, that the Lord had not forsaken His people because of their unworthiness, nor withdrawn from them the influences of His Holy Spirit on account of their rebelliousness, call especially for grateful acknowledgment. Nor less so, the protection again vouchsafed to the *Harmony*, during her long and difficult, and occasionally perilous, voyage out and home, and the preservation from bodily harm of all on board, including the three Missionary couples, whom she

conveyed to their destined spheres of usefulness, and the venerable servant of the Mission, and his wife, whom she has brought home to enjoy a well-earned rest.

Of the voyage of the *Harmony*, the following particulars may suffice :—

She sailed from Horselydown on the 11th of June, and from the Downs on the 17th. On the 27th, she got clear of the Channel, and, after a pretty good passage across the Atlantic, fell in with the ice on the 22nd of July, about 240 miles from the coast of Labrador. The pack was of considerable width, and of immense length, extending, to all appearance, along the whole coast. Keeping off and on along its outer edge, chiefly in a northerly direction, the captain at last succeeded in finding a narrow opening, through which he pushed on the 2nd of August, and, having thus got between the ice and the land, he reached Hopedale harbour on the 5th. On the 7th, the wind veered to the N. E., and continued for three weeks to blow from that quarter, often violently, and occasionally with heavy rain and thick fogs. The drift-ice setting in again towards the land, filled all the inlets, and Hopedale bay was completely blocked up for eighteen days,—much difficulty being experienced in keeping it off the mooring chains. Had the vessel failed to get in, on the 5th or 6th of August, she might, therefore, have been prevented from reaching Hopedale at all. On the 29th of the same month, the *Harmony* left that place, and after a very hazardous run, owing to strong winds and thick fogs, arrived at *Nain* on the 30th. On the 5th of September, she proceeded to *Okak*, which she reached on the 8th; leaving that settlement for *Hebron* on the 21st. After remaining there from the 23rd to the 28th of September, she took her departure for London, got into soundings on the 17th of October, and had a tedious passage up Channel, owing to the prevalence of easterly winds. On the 31st of October, she came to her customary anchorage at Horselydown. The skill and carefulness, with which the vessel has been carried out and home by Captain White, with the assistance of Mr. Clouston,—at whose appointment as permanent mate, the Missionaries express their great satisfaction,—the Committee feel bound to acknowledge, while they render their thanks chiefly to that Almighty Lord, whom winds and seas obey, “who casteth forth His ice like morsels,” gathers it in heaps, directs its course, and restrains its violence.

Br. Jona. Mentzel and his wife have returned home, to rest from their long and faithful service in the Labrador Mission, extend-

ing to periods respectively of 37* and 25 years. It is a rather remarkable circumstance, that, of the Brethren and Sisters who went out to Labrador, between the years 1819 and 1830, none continue to labour on that coast,—several having departed this life, and others being in retirement.

To the state of the Mission, both spiritual and temporal, a general reference has already been made, sufficient, perhaps, to obviate the necessity of any extended remarks in this place. While circumstances of encouragement, and tokens for good, have been altogether withholden at none of the stations, the great need of a spiritual revival is everywhere felt and acknowledged; and the more so, because the severe temporal chastisements with which our Esquimaux flocks have been visited, have failed, in the majority of instances, to increase the hunger and thirst after righteousness, which should characterize all the children of God, and the heirs of His kingdom. The remarks on this subject made by our Brethren at *Okak*, it is impossible to read without pain, willing as the reader may be to confess, that the result is no strange one, where the influences of the Holy Spirit do not accompany the correction. Though complaints are made at *Hopedale* and *Nain* of the sinful conduct of some of the members, rendering it necessary to exclude them from fellowship, cheering instances are not wanting of the power of Divine Grace in restraining from evil, and impelling to acts of faith and love. The attendance on the means of grace appears to have been in general satisfactory; and the confidence in the Lord, and dependence upon His Almighty help, in time of utmost need, manifested by not a few, tended to sustain the spirits of the Missionaries. At *Hopedale*, several accessions to the Church had taken place. The outrage committed by an unworthy inhabitant of that settlement against Br. Elaner, whether the act of a sane or an insane person, is happily a new thing in the history of the Mission. It affords a lively idea of the unprotected state of our dear fellow-servants, as dwellers among a people who are strangers to the blessings and restraints of civil government.

The particulars of the dearth of food, which prevailed more or less at all the stations, and which amounted to a famine at *Okak* and *Hebron*, of the fearful straits to which the Esquimaux were reduced, and of the mortality which was the result at the latter settlement, will be read with painful interest. That the visitation, however clearly providential, would have been attended with less distressing consequences, had the Esquimaux shewn the requisite diligence in fishing,

* Of this term of years, the last twenty-five were spent at *Hebron*.

and proper willingness to economise the stores they already possessed, is not to be denied; and it is much to be regretted, that our Missionaries have not yet succeeded in inducing habits of greater industry and carefulness. That, in the time of utmost pressure, they opened their own stores, and dispensed freely, yet considerably, to those who were ready to perish, to the utmost of their ability, will not be imputed to them as a fault,—least of all by the Society, whose duty and privilege it will be, to provide them with a fresh supply, small and utterly inadequate as is the return of produce received this year by the *Harmony*.

The visits of the Northlanders to Hebron, which took place during the season of greatest scarcity, appear to have had no other object than the supply of their temporal wants; nor did any remain at the settlement, though invited and entreated to do so. They know not as yet “the day of their visitation.”

For the copies of the new edition of the Esquimaux Hymn-book, forwarded this year, sincere thanks are expressed by the Missionaries at all the stations; also for the supply of English Bibles and Testaments, and other books of an interesting and edifying character, received through the bounty of the Bible and Religious Tract Societies, and of private friends, for the use of the settlers in the vicinity of Nain and Hopedale. May the Lord lay an abundant blessing on the perusal of them.

LETTERS received by the BRETHREN'S SOCIETY for the FURTHERANCE of the GOSPEL, in the Year 1856, from the MISSIONARIES on the Coast of LABRADOR.

“DEAR BRETHREN,

HOPEDALE, Aug. 10th, 1856.*

“AS much drift-ice has beset our coast, several of the bays being quite covered with it; and as no ship had appeared on the horizon, as late as July 31st, we began to be somewhat uneasy. However, on the 5th of August, a little after eight o'clock in the evening, the *Harmony* arrived safely at her usual anchorage, to our great joy; and we were permitted to welcome among us, Captain White, and the Brn. and Srs. Barsoe, Bubser, and Weitz.

“For your esteemed letter we beg to express our hearty thanks. We felt especially called on to praise our Lord and Saviour for the information (which we had already received, in a less reliable manner, from the south), that the bloody war had come to an end, and that peace again reigned in Europe. Our Esquimaux also rejoiced at the intelligence, as they had had to suffer from the higher prices of various articles of consumption. May the Lord be pleased to grant that peace may long continue, for the blessing and prosperity of the nations; that we may not have, in future, to hear that Chris-

tians slaughter each other, but that they love one another, and are ready to turn their swords into ploughshares, and their spears into pruning-hooks.

"In reference to the approaching Synod of the Brethren's Unity, we desire and pray, with all our hearts, that the Lord and Head of His Church, would direct its deliberations according to His mind, and for the welfare of all the congregations and their members.

"During the past year, we and the Esquimaux committed to our charge, have been called to endure a variety of distresses and anxieties; but, at the same time, have experienced the loving-kindness and gracious help of the Lord. In consequence of the cold and stormy weather, in August and September, which was very unfavourable for the drying of fish, the Esquimaux were prevented from laying up a sufficient stock for winter consumption. It is true, that the autumn seal-hunt was more productive than in the previous year, and that they were tolerably successful in snaring foxes in the winter, so that they did not suffer want until the end of March: but, from that time, there was a decided scarcity, the stock of seals and of dried fish being, in most instances, exhausted. In the beginning of April, most of the Esquimaux repaired to their out-posts on the sea-coast. As, however, there were no seals to be obtained, many suffered severely from hunger, having nothing better to subsist on than sea-weed and shell-fish. At a later period, some of them were successful in killing white-fish; but, on the whole, their success in spring was so limited, that not one of them was able to pay his debts. The winter was a time of trial for us also, as there were no hares, rippers, &c.; and the constant use of salt meat affected our health.

"On the 3rd of September, last year, a large American whaling-ship, the Congress, Captain Bartlett, being in a leaky state, anchored near our place. On receiving a note from us, the captain was at once surprised and rejoiced to meet with civilized beings in this remote region; and this was still more the case, when he came hither in his boat, and saw our station. We assisted him in bringing his leaky vessel into our secure harbour, for the purpose of repairing it,—a work which was effected in a few days. We embraced the opportunity to converse with him respecting the one thing needful, and ascertained, in the course of conversation, that he had never been baptized, although his father was a Presbyterian. Being deeply affected by the result of his unfortunate voyage, (for he was obliged to return to New London, with his empty vessel, as soon as the repairs were completed,) he appeared to receive our testimony regarding the Saviour of sinners with willingness, and expressed his desire to become a true Christian. On the 7th, he set sail, having presented us, as a token of his gratitude, with two dozen canisters of preserved meats, of various sorts. These were of great use to us in the scarcity of the ensuing winter.

"The internal course of our congregation has, on the whole, been such as to give us cause for satisfaction; although several gross outbreaks of sin have taken place.

"On Palm-Sunday, six persons were confirmed, among whom

were the oft-mentioned John Reed and his wife. They were admitted to participation in the Holy Communion, on Maundy-Thursday. On Easter-Sunday, we had the pleasure to baptize a young woman, eighteen years old, named Mary Lean, from David's Inlet, with her two step-sisters, Margaret Ann and Susanna Lean, who are children under five years of age.

"The schools were well attended during the winter, and the children learned with pleasure.

"The Mission-family has, thank God, enjoyed good health. Br. and Sr. Elsner were rejoiced by the birth of a son, on the 16th of November, who was baptized into the death of Jesus on the 18th, and received the name Herman Alfred.

"The sanitary condition of the Esquimaux was also, on the whole, good. With the exception of some children, no person has departed this life, although several suffered from attacks of illness during the autumn.

"In the beginning of July, two heathen families, consisting of ten persons, who have hitherto lived between this place and Nain, came hither, in order, as they said, to be converted and join the believers. They stated, that this had long been their wish, but that their aged father, a murderer and a hardened sinner, had prevented them from so doing, as long as he lived. We sincerely hope, that they may not change their mind, and that the result of their living here may be, their becoming living members of the Church of Jesus Christ.

"We are sorry to state, that, on the 17th of July, an evil-disposed Esquimaux, named Jacob, fired twice at Br. Elsner, each time with two balls, because the latter had called him to account for stealing. Through the Lord's gracious care, no injury was done. We could not possibly allow this dangerous character to remain on our land; and, as he behaved almost like a madman, we had him tied, and carried southwards in a boat, with all that belonged to him. As we have here neither magistrate nor police regulations, we scarcely know how to act in such a distressing case as the above, fearing to be either too forbearing on the one hand, or too severe on the other.

"We have still to express our thanks for the violoncello and clarionet, which pleased the Esquimaux very much; likewise for the horn, by which a long-felt want has been supplied.

"Commending ourselves and our congregation to your sympathizing intercession, and with kind salutations, we remain, your affectionate Brethren and Sisters at Hopedale,

"FERDINAND KRUTH, A. F. ELSNER,

"H. G. KRETSCHMER"

"DEAR BRETHREN,

NAIN, Sept. 2nd, 1856.

"BY the protecting care of our almighty and all-merciful God, the *Harmony* has again arrived safely at Hopedale. This was on the 5th of August, and the good news reached us on the 9th. Suspense had already become painful, and doubts and apprehensions began to occupy

our hearts, lest, perhaps, war or other obstacles might have prevented the sailing of the ship. The abundance of drift-ice, which entered our bay, also caused us to fear that the vessel would have many difficulties to struggle against. But our faithful Saviour has turned all our fears into joy and thankfulness, putting to shame our want of faith, as He has often done before.

"As regards the command of the ship, we are glad you have succeeded in obtaining for Capt. White the assistance of Mr. Clouston, as regular mate. We believe we may put full confidence in him, as we know him well.

"We are thankful that the want of hymn-books will be supplied, to some extent, by the copies of the new edition which you have sent us, the former being quite exhausted.

"Concerning the Mission-family at this place, we can thankfully report, that, with the exception of occasional slight indispositions, we have all enjoyed good health. The only occurrence to be mentioned is the birth of a son to Br. and Sr. Vollprecht, who was baptized on August 13th, and received the name William Traugott.

"To the Esquimaux, the year past has been a season of much suffering. Their well-known thoughtlessness and indolence in fishing were partly to blame for this. Yet the fact, that most of their sources of supply were very unproductive, led us to excuse and pity them.

"A sort of influenza, which prevailed among them in the autumn, although it carried off some victims, was, through the Lord's mercy, not so extensively fatal as might have been expected.

"Though the past year has been marked by no peculiar manifestation of spiritual life, we may say, to the glory of the grace of God, that there are yet individuals among the Esquimaux, who know in whom they have believed, and have a good hope through Jesus Christ. A married sister, on her return with her husband from their autumn fishing station, expressed herself as follows: 'I have been happy, because I have peace in my heart; and when that is the case, one may be happy anywhere.' Another female observed, that her circumstances in life were often very trying, as she had very heavy burdens to carry over the mountains, when engaged in the chase with her husband. On one occasion, her distress impelled her to pour out her heart's sorrow before our Saviour, on which occasion, she felt much strengthened by the thought, that her Saviour had, for her sake, endured sorrow in this world, and had borne His cross, till He sank under the load. 'Yes, yes,' she exclaimed, 'He was, indeed, very near me then!' Thank the Lord, we often hear such encouraging expressions. And we are glad to say, that the services of the church are well attended. We have also, alas! had to experience much of a distressing character, from outbreaks of gross sin. Shocking instances have occurred of lying, slander, and hypocrisy; and even of those who were admitted only last year to the enjoyment of the Holy Communion, we have had to exclude three, on account of indulgence in the lusts of the flesh.

"Six persons have, during the year, renewed their baptismal covenant, and have been admitted to the Lord's Supper. They were deeply impressed, so that some of them could scarcely answer the

questions addressed to them, for weeping. May our Saviour keep them under His care to the end !

"The schools were well attended, though but for a short period, as the people were obliged to disperse soon after Easter, on account of the scarcity of provisions. Most of the children had been diligent ; so that, at the examination before Easter, we could feel satisfied with their improvement. In the learning of hymns and passages of Scripture by heart, the Esquimaux children manifest greater readiness than European children of the same age. Even little children, who do not know their letters, learn from their mothers to repeat verses of hymns very nicely. It is to be wished, however, that they would reflect a little more on what they learn, as their answers to questions, however simple, too often manifest how little their thoughts are engaged. Many of them write very well ; but they have little talent for arithmetic, especially the boys.

"While we regretted, that our congregation was obliged to disperse so early in the year, and in very cold weather, we were glad, that nearly all our people were able to attend the Passion-week and Easter-services, before they left. We think that this was a blessing to many—we cannot say to all—for there are some, whose spiritual slumber is so sound, that they experience but little of the blessed effects of the Holy Spirit's teaching.

"Their distressed circumstances, at the time of their departure from this place, excited deep compassion, some having only one or two dogs left, and some, none at all—many of these useful creatures having perished of hunger. The people were, therefore, themselves, obliged to draw the sledges, loaded with their children, tents, and simple articles of furniture. Some went to the trout-pools, others along the sea-coast, or to hunt reindeer ; but most of them obtained very little provision. The result was, that, nearly every day, some returned and begged for dried fish from our store. With this article of food, we were glad to be able to supply them, until the most trying period was over. We are thankful to say, that no one belonging to our congregation has died of hunger, though many have suffered much.

"That the manner of life of the Esquimaux is one of great hardship and danger, we have had several striking proofs, during the year. One man, while engaged in the seal-hunt, in his kayak, near the edge of an ice-field, suddenly saw a walrus close to him, displaying its enormous tusks. He was too near the animal to fire, and it seems almost a miracle that he was able to beat it off with the feeble weapons at his disposal, as these animals are exceedingly fearless, as well as savage.

"On another occasion, several men, who had drawn their kayaks, on sledges, upon an icefield, in quest of seals, suddenly perceived that the field of ice, on which they were, had broken loose, and was driving out to sea. The waves, which already rose to an alarming height, would soon have swallowed them up, had not the ice-field, guided by the wondrous hand of God, reached an ice-berg, upon which, with great difficulty, and still dragging their sledges after them, they succeeded in escaping. When the heavy sea had somewhat subsided, they reached

the shore in their kayaks, in safety, thanking our Saviour for the gracious protection they had experienced in so striking a manner.

"Last winter, we had not quite so much snow as in the previous one, nor was the cold so severe, the lowest range of the thermometer being only 28° below zero of Fahrenheit. During the summer, we have not had many warm days, but, at the same time, have escaped severe night-frosts. As we have also had genial showers, our gardens look very well for Labrador. We expect a good crop of potatoes. They are now just in blossom. Last year we had a poor crop.

"On the evening of August 30th, we had the pleasure of welcoming the *Harmony*, though, on account of the fog and contrary wind, she did not reach her usual anchorage until the next day.

"We likewise thank our dear Christian friends, in England and elsewhere, for the kind gifts of various descriptions, with which they have favoured our Mission; among which, we would especially notice the English books presented by the Religious Tract Society. We doubt not that they will be much valued by the Southlanders, who are now on a visit here. May the Lord, the Giver of all good gifts, bless those, who thus serve His cause, with heavenly blessings in Christ Jesus!

"We commend ourselves, dear Brethren, to your kind remembrance and intercession, and covenant with you in spirit to remain faithful to Jesus our Lord.

"Your affectionate Brethren and Sisters,

"AUG. FREITAG,

"JOHN T. VOLLPRECHT,

A. RIBBACH,

PETER MORTENSEN."

"DEAR BRETHREN,

OKAK, September 1st, 1856.

"WE may say, with the Lord's servant of old, 'Hitherto hath the Lord helped us!' And you, we are assured, will join us in ascriptions of praise to Him for His undeserved faithfulness. The experience we have made is a proof that He never leaves nor forsakes His people.

"That the *Harmony* is an object of intercession, not only to you, but likewise to many Christian friends, both in Great Britain and on the Continent, we are well assured: the Lord, who heareth prayer, having so graciously preserved her from dangers, which often threatened her destruction. May He grant her always to be a Missionary ship, and fill those who have charge of her with a spirit of faith and supplication. We are thankful to find, that our wish for the appointment of a regular mate is fulfilled. Mr. Clouston is much esteemed by us, as well as Captain White, and we wish them the blessing of the Lord in the discharge of their duties, and that they may ever remember, that, having charge of a vessel devoted to so blessed an object, they are doing service unto the Lord. We beg to salute our valued friend, Capt. Sutherland, most kindly, and to assure him that we remember him affectionately.

"It is a special matter of thankfulness to us, that our dear Brethren and Sisters, who left us last year on account of sickness, to seek the needful medical aid at home, have been restored to us in renewed health and strength.

"From your further communications we notice, that you, like ourselves, are still anxiously awaiting a 'time of refreshing' for our Esquimaux flocks. But, as our diaries will fail to give you any proof that such a blessing has been vouchsafed, we call upon you and all our dear Christian friends, to join us in our petitions to the Lord, that He would cause His kingdom to come with power in the hearts of our poor Esquimaux. They experience no want of the means of grace. Indeed, it may be said with truth, that the Word of God dwells among them richly.

"To Br. Badham, we heartily wish the blessing of our Saviour in his new sphere of labour, as Joint-Secretary to our Missions.

"The news of peace excited us to thank and praise Him who directs the hearts of kings as the rivers of water. May the results of peace be favourable to the extension of God's kingdom, and thus tend to the glory of His name.

"Towards the close of our last year's report, we stated that our garden-products, and especially the potatoes, had suffered so much from the frost, as to afford us little hope of a good crop. Our forebodings were realised, and we felt the want of vegetables during the winter, very keenly.

"This year, however, all looks promising, and, as nocturnal frosts are neither so frequent nor severe as they were last year, we hope for a good return.

"After the sailing of the *Harmony* last year, we had some very fine weather, so that the drying of fish could be successfully prosecuted. Those of our people who were diligent laid in a supply, which lasted till Easter. Many, however, had consumed their stock by Christmas, having lost the favourable time for fishing, in the hope of obtaining abundance of seals in autumn. These hopes were, however, disappointed. The number of seals caught was very small.

"Such masses of drift-ice as the oldest person living can never remember to have seen before, were driven into the bays, and the nets had in consequence to be quickly removed. Some of them were saved with difficulty, and a few, belonging to the Mission, were lost. All this filled us with apprehension, as regarded the long winter. Our fears proved only too well founded. General scarcity prevailed, of which we also experienced our share; hares and ptarmigans (rippers) being almost entirely wanting. Of the latter we obtained, sometimes, only three in a week, and of the former, only three the whole winter. The result is, that our stores are nearly exhausted. We have not seen, much less eaten, any reindeer flesh these ten months. At last, when in March the cod made their appearance, they formed our only animal food, of which we made use with our preserved vegetables. The want of fresh meat had a serious effect on the health of the Esquimaux. Several were attacked with scurvy, one of whom, a married woman, died.

"Up to Easter, the distress was not extreme; but, after that period, almost all our people were supported by us. Deaths also increased, especially among sickly and weakly persons, and children. Sometimes three or four burials took place at one time. Several families went to the trout-pools, but few obtained a sufficiency of food.

Some had no more than a single trout for a day's subsistence. One family, which had never known want before, being prevented from going to hunt reindeer by bad weather, went to a pool, but not being accustomed to fishing, suffered great hardship, and eventually returned to us in a wretched state of sickness and exhaustion. Another family, the father of which had come to us for provisions, and had been prevented from reaching their abode for a whole week, in consequence of snow-blindness, were reduced to such extremities, that they devoured the skins they made use of for bedding. On their afterwards attempting to come to Okak, one of them, a boy, died on the ice.

"From March to June was a trying season, during which all lived on what they obtained from the store, and on gruel, which was provided in our kitchen for the sick. In this way many lives were saved. Those who were at the provision-places were no better off, and frequently came in companies, dragging their empty sledges, to obtain provisions.

"We have also the pain to remark, that, at such trying seasons, the poor people seem to become more obtuse, inattentive, and careless about God's word, so that twofold evil results.

"The different meetings and services of the Church were held in their usual order, and were much better attended at the beginning than towards the end of the winter. We cannot report many pleasing results of the hearing of God's word. Though some appeared to profit thereby, so that we could receive five persons into the congregation, and admit one to the Holy Communion, it was painful to see how many served Satan, according to the desires of the flesh and of the mind, in spite of all the warnings and exhortations of God's word, manifesting no true repentance.

"The schools have been, on the whole, well attended; as, also, the children's meetings on Wednesdays.

"On the 11th of August, Benjamin and his company, twenty-six in number, returned from the south. According to their account, they are glad to be here again, and intend to build two winter-houses.

"On Sunday, August 24, we were shocked by the arrival of a boat, with the bodies of the two married men, Theodore and Samuel. In the previous week they had left us, well and in good spirits. On Friday, the 22nd, they went out in their kayaks, but soon returned, very unwell. Of the medicines sent from this place, by an express messenger, they had made little or no use, having all the symptoms of malignant dysentery. Their relatives wished to bring them hither living, but they died before they could set out. It was a severe blow thus to lose two strong and active fathers of families. The wife of Samuel was also ill, but, by the Lord's blessing on the means used, she appears likely to recover.

"To the praise of our faithful Lord, we can state, that the Mission-family has been preserved from severe illness.

"Br. and Sr. Albrecht's little boy was so ill, as to render the parents very uneasy, but he was, through mercy, restored. Our Br. and Sr. Horlacher have had a severe trial to undergo, it having pleased the Lord to take to Himself, very suddenly, on the 17th of June, the

son who had been born to them on the 4th of February. We sincerely sympathize with our dear fellow-servants, and beseech the Lord to comfort them.

"With hearty salutations, and commending ourselves and our dear Esquimaux to your intercessions, we remain, your affectionate Brethren and Sisters in the Lord,

"C. G. ALBRECHT.
F. ERDMAN.

W. HORLACHER.
F. TAPPE."

"DEAR BRETHREN,

HEBRON, *Aug. 31st*, 1856.

"THE past year has been one of severe trial to ourselves and our people, truly a season of chastisement from the hand of the Lord. The scarcity of food experienced during the winter, and the misery which was the consequence of it, are without example in the history of the Mission in Labrador. The first cause of this scarcity was the failure of the supply of fish, occasioned by their late appearance on the coast, and the unfavourable weather for drying the few which were secured. The second was the small number of seals taken, either by the kayak or in nets, owing to a quantity of drift-ice quite unusual at this time of the year. The consequence of this was, that even the most diligent of our people, who had never been accustomed to the want of provisions, still less to suffer hunger, had hardly anything left in store for the long winter. We looked forward to the future with deep anxiety. Up to New-year, the distress was not so very severe. It increased, however, daily. Not only was the considerable stock of provisions in our store consumed, but it proved even insufficient to preserve our people from the pangs of hunger, few of them being accustomed to live on bread and flour. As natives of a northern region, they cannot exist, at least for a long period, without animal food.

"In the Mission-family, we experienced a similar want. There were no wild fowl, no hares, no reindeer: a circumstance never known before. We sometimes thought, that all creatures given for the nourishment and comfort of man in these regions must have perished. The question, what to provide for our daily sustenance, was one that often engaged the attention of the Sisters. The only food at our disposal was of a kind, not suitable for this cold and severe climate; nevertheless, thanks to the Lord, we never suffered absolute hunger. As early as January, several families left us to seek a living at the trout-pools. In February, the results of this scarcity began to shew themselves. Several persons of a delicate constitution died. Others, strange to say, found that their appetites could not be satisfied, however much they might eat. Food was distributed every day. For several months, from twenty to thirty persons received food from our kitchen two or three times a week. But all seemed to be of little avail. While we can say, that no one at our place died of actual starvation, many aged, sickly, and feeble persons finished their course, owing to want of suitable nourishment.

"Many Northlanders visited us this year, but, as usual, only to

trade, not to hear the Gospel. All complained of hunger, and purchased provisions. Fourteen persons from Ungava-Bay remained here, fearing to return, lest they should perish of hunger by the way. They professed a desire to hear the Gospel, but frankly added, that, if they were not so hungry, they would not remain, and that the bread from the store was very good. One family of these people, consisting of seven persons, died at Saeglek, whither they had proceeded in April.

"It would occupy too much time and space, to recount all the occurrences worthy of notice; and we, therefore, refer our dear Brethren to our diary, which, we believe, gives a correct representation of our sufferings. The total number of departures here was very large, namely:—Baptized adults and children 41, unbaptized 18. Several who had led a careless life, died at various places, at a distance from Hebron. Of their last moments we know nothing, and cannot say whether they sought for mercy at last or not. A widow, named Helena, may be mentioned, who, with five of her children, died at one of the trout-pools. There do not seem to have been trout in any quantity, as the Esquimaux report; yet those who took proper pains, were able to provide a good meal each evening. The widow referred to had been for some years excluded, and lived a careless life, without any sign of true repentance, or desire for re-admission to the congregation.

"As regards the spiritual course of the congregation and the school-attendance, much remains to be desired. There is indeed some ground for excuse on these points, in the total want of suitable clothing for adults and children. It is, however, also a fact, that the Esquimaux, when suffering from want of food, too often lose all relish for spiritual things. This is much to be regretted, as the Lord's purpose in thus afflicting these poor people, to draw them by tribulation nearer to Himself, seems to be but partially attained.

"The 27th of January and Easter-Monday were days of special blessing to us; on the former, four, and on the latter, two adults being baptized. Several other persons were advanced in church-privileges during the year. On the whole, we can say, to the Lord's praise, that there is still among our people a seed to serve Him, and that we have repeatedly observed, that He will not forsake those who confide in Him in distress and tribulation. We have had the pleasure to hear many pleasing testimonies to this effect. The Lord mercifully helped those of our people, who went to hunt reindeer, and who were reduced to very great straits. They were worn out with the length of their journey, and dragging their sledges, having eaten nearly all their dogs. Several days passed without any success, and several became so exhausted, that death seemed at hand. 'Then,' as a brother afterwards related, 'one evening after a day of unsuccessful toil, we united in prayer to our Saviour to have compassion on us; and He heard our prayer, for next day, we met with reindeer, and have not suffered from hunger since.' They returned from their expedition, with hearts full of thankfulness to the Lord, for all the benefits He had bestowed on them.

"On a retrospect of the past year, we find abundant reason for

praise and thankfulness, for our Saviour's gracious assistance, long-suffering, and pardoning grace.

"We have been favoured with the enjoyment of good health, with the exception of the complaints and infirmities incidental to advancing age, which have been especially experienced by our dear Br. and Sr. Mentzel. We are heartily sorry to have to part with them, and shall miss them much, after their many years' service, and the experience they have accumulated since the commencement of this station. They have our best wishes, that the Lord may be with them, and bring them safe and well to the place, where they may enjoy a peaceful antepast of eternal rest.

"Commending ourselves and our Esquimaux flock to your faithful remembrance and prayers, we remain, your affectionate Brethren and Sisters of the Mission-Conference at Hebron,

"JONATHAN MENTZEL, C. SCHOETT, C. G. KERN."

GREENLAND.

IN our introductory remarks of last year, we drew the attention of our readers to the diversity not unfrequently found to exist, in the experience of our Brethren and their native flocks, in the northern and in the southern districts of Greenland. This year we have to notice a similar and yet more striking diversity—we might rather term it a contrast—between the circumstances of the Greenlanders, and those of the Esquimaux on the nearly opposite coast of Labrador—a people of the same race, and of similar habits, and dependent for sustenance on the same providential supplies. While among the latter, want prevailed, to a fearful extent, during the year ending with the summer of 1856—among the former, the necessities of life abounded; and health, and such a measure of domestic comfort as a Greenlander is satisfied to possess, were largely vouchsafed. On this head, the reports of our Missionaries at all the four settlements are of a cheering complexion. Nor are other features of the past year, bearing upon the temporal condition of the native population generally, devoid of encouragement. We would particularly advert to the measures adopted by Dr. Rink, the newly appointed Inspector of the Danish factories, for the repression of pauperism, and the promotion of habits of industry, thriftiness, and social order. The dispersion of the Greenlanders along the coast, however unfavourable to their religious instruction and the education of their children, appears to be no longer avoidable, and must therefore be submitted to. The most effectual mode of remedying its inconveniences, will evidently be, the training up of a body of qualified native evangelists. As a means to this end, Br. Kleinschmidt's small

but rising Institution at *New-Herrnhut*, is an object of much interest. The letters from *Fredericksthal* contain some pleasing intelligence, relative to the work of education, among the Southern Greenlanders, and the value which they set upon the Holy Scriptures, the collection of Hymns, and other edifying works. The erection of a School-house at *Pamiadluk*, for the benefit of a portion of the out-lying members of that flock, is a project, which, it may be hoped, will ere long be carried out. At all the stations there is the same complaint of a deficiency of spiritual life among the members of the Church, though the means of grace are in many instances well attended, and individuals are not wanting, who adorn the doctrine of Christ by a godly walk and conversation. Both at *Fredericksthal* and *Lichtenau*, a number of fatal accidents had occurred, bringing sorrow and desolation to many a home and household.

The non-arrival of the ship *Baldur*, with Inspector Hollbüll on board, bound to one of the Danish factories, had created general anxiety,—there being too much reason to fear that she had been lost on the passage. She was the bearer of a number of letters and publications for our Missionaries, which they will be sorry to have to forego. Br. Warmow, of *Lichtenfels*, has come home on a visit.

From Br. C. A. ULBRICHT.

“DEAR BROTHER, NEW-HERENHUT, *June 13th*, 1856.

“WE have had a prosperous year, thank God! Both Greenlanders and Europeans have enjoyed good health. With the former, especially, the Lord has dealt very mercifully, having provided them with what was absolutely needful, and not permitted them to suffer want, although the seal-hunt was by no means successful. Our labours among them were less interfered with, than is the case in winters marked by scarcity, and we hope that our efforts have not been fruitless. I have not undertaken any visitation-journeys during the winter, my colleagues having discharged that duty. Only a few days ago, Br. and Sr. Richter returned from a journey of this description. They had been in the neighbourhood of the Fiorde, had visited the Greenlanders at five different places, and Br. Richter had held a considerable number of meetings. Everywhere they found the people glad and thankful to be visited.

“It is a year since we have heard from our children in Germany, and, owing to the non-arrival of the ship, some time will probably elapse before we can receive any intelligence. We are now about to send the two youngest home. They will accompany Br. Warmow from *Lichtenfels* to Copenhagen, by one of the later ships, which will call at the former place. You can imagine our feelings, at having to part with the last of our children. We pray the Lord, to help us and the little ones over this painful separation. As soon as we hear

of the arrival of the ship at Lichtenfels, my wife and myself intend to accompany the children thither in a woman's boat. The pleasure of seeing our Brethren and Sisters there, will do much to alleviate the pain of the expected separation from those still dearer to us.

"For some weeks past, our attention has been attracted by the drifting ashore of ship's timbers and fragments of wood, on a line of coast extending nearly 300 miles. The Greenlanders have, almost daily, brought home spars and bulkheads, and, in the neighbourhood of the colony of Godhaab, a large quantity has accumulated. We have also obtained some; among the rest, a slab of mahogany, about eighteen feet long by fourteen broad. From the appearance of some of the fragments, it is supposed that a large American ship must have been driven northward by storms, and been crushed to pieces by the ice.

"While I write, it is snowing, with the wind from the south-west. Nevertheless, we have had an early spring, and were able to plant our gardens in the middle of May. We have again received a fine supply of coal, provided for us by our English friends. Please to express our hearty gratitude to our kind benefactors for this benefit*.

"We are thankful to the Lord, that peace is concluded. May it be a lasting one! It is to be hoped, that the great dearness of all the necessaries of life will now cease, so that the poor at home may have better times, and we, in Greenland, may obtain cheaper food, and not be so burdensome to the Mission-Fund."



From Br. S. KLEINSCHMIDT.

"NEW-HERRNHUT, June 21st, 1856.

"OUR Training-Institution for native teachers has received from Zeyst a valuable present, consisting of a neat little organ, and a small printing-press. If some other kind friends would now supply us with paper, &c., I think I might do something to satisfy the craving of the Greenlanders for information. At present, they relate to each other the most absurd fictions, the place of which I would gladly supply with something of a sounder character. But my hopes extend farther even than this. Last winter, I made a beginning, in conjunction with the Danish Missionaries at Godhaab, of revising those portions of Scripture, which have been translated into Greenlandish, and of translating what yet remains to be done, so as to present the Greenlanders with a complete and correct version of the Bible. With these views, the receipt of a complete printing-apparatus, has excited the desire in my mind to execute the printing of the Scriptures on the spot. I believe this would not only be practicable, but very desirable, as insuring, as nearly as possible, freedom from printing faults."

* One of these friends and benefactors,—the oldest, steadiest, and most honoured of their number,—Miss Mary Aikman of Edinburgh,—has been recently permitted to enter into the joy of her Lord. See Obituary Notices.—Eds.

From Br. J. F. D. TIETZEN.

"DEAR BROTHER.

LICHTENFELS, *July 17th, 1856.*

"ALTHOUGH I have not as yet heard from you, yet as I have some hopes of doing so by a ship which will call at the neighbouring colony, I hasten to get a few lines ready before her arrival, as her stay in this neighbourhood will be but short. The past year may be considered a favourable one for our Greenlanders, and we hope that their temporal prosperity has not been without a good influence on their spiritual welfare.

"Some of our outward relations will probably assume a different form, as the present Inspector of the colony, Dr. Rink, is endeavouring to improve the condition of the Greenlanders, by obtaining the introduction of civil laws, arrangements for the maintenance of the poor, and other institutions, which may prove beneficial. May the Lord also write His laws in the hearts of all! These regulations will, at all events, tend to call forth greater activity, and may also arouse some degree of liveliness in the church. As regards the latter, there appear to be obstacles which are insuperable. For instance, the dispersion of the Greenlanders, their distance from the Missionaries, the rigorous climate, and the mode of obtaining a subsistence. In a winter so mild as the last was, our dispersed congregations are able to visit us frequently. This was the case at Christmas and Easter, when the church was filled with attentive hearers. We really can say but little against the dispersion, much as we regret it. The present appears to be a remarkable time for Greenland. The principal means of subsistence, namely, the taking of seals, is becoming more difficult, and less productive every year. The seals make their appearance on the coast less frequently and numerously than formerly. This is the Lord's doing, and we can only keep silence, and believe that He has wise purposes in view.

"The attendance of the children and young people in the schools has, on the whole, been good; and we trust they have enjoyed a blessing, by having learned a considerable number of texts and verses of hymns. It may truly be said of the young people in Greenland, that they are quick of comprehension, and learn with ease. It is to be wished, that more could be done for those at the out-stations, as the native helpers cannot attend to the schools very regularly.

"We have now only about 150 persons residing here, while our people at the out-places amount to 206.

"September 1st.

"I am glad to say, that I have this day received your kind letter, for which accept my best thanks.

"Captain Penny has not yet made his appearance here. Should he still desire to take a Brother from this Mission, he would probably be obliged to proceed to New-Herrnhut for Br. S. Kleinschmidt, as Br. Warmow has left us to proceed to Europe*.

* It will be seen from the contents of Capt. Penny's letter to the Secretary, given under the head of Miscellaneous Intelligence, that he has failed, for the fourth time, in his attempt to reach Lichtenfels.—Eds.

From Br. JOHN KÜGEL

"DEAR BROTHER,

LICHTENAU, *Aug. 14th, 1856.*

"THE time of the arrival of the ships from Europe, which is usually a season of rejoicing, is, this year, quite the contrary. We are deprived of nearly all our letters, and particularly those we are most desirous to receive. The ship by which they were forwarded, and which was the first which sailed for Greenland this season, has not been heard of since, and is supposed to be lost. Several passengers were on board,—among the rest, Captain Holbøll, for many years Inspector of the factories on this coast, with his son, an officer in the Danish navy, and a Danish Missionary with his family. Another large ship must have been destroyed in the ice, as fragments have been washed up all along the coast.

"During the summer, several fatal accidents occurred among the Greenlanders. Near Fredericksthal, several are said to have been lost while at sea, in their kayaks; and a boy was killed by a stone which rolled from a mountain.

"At this place, two men who had gone out in their kayaks, were surprised by a violent storm. Finding it impossible to make the land, they kept out to sea. There, it would appear, that the younger man capsized with his kayak, but was assisted by his companion to regain his proper position, and his kayak taken in tow by him. Probably, both capsized after this, as the two corpses were found floating in their kayaks, at a great distance to the northward. This was a very trying event, as they were both experienced hunters, and skilful in the management of the kayak. Their families, who had always lived in abundance according to the Greenland fashion, are now suddenly plunged into deep poverty.

"You are already, in some degree, aware of the spiritual condition of our people. Most of them live carelessly, and are negligent concerning their spiritual welfare, and, although it cannot be said of the majority, that they are habitually given to works of the flesh, yet they are not anxious respecting the 'one thing needful.' They are satisfied, if they lead an outwardly decent life, and this is the extent of their Christianity. It would be well, if even this was universally the case, although we know, that such holiness is of no avail in the sight of God; but, unfortunately, many live according to the lusts of the flesh, and are utterly disobedient to the voice of the Holy Spirit. This is distressing enough. I am sometimes anxious, lest we ourselves should, to some extent, be to blame for the declension among these poor people. May it please the Lord to create all things new, and to pour out His Spirit upon us.

"The past year has been unusually favourable for our people in temporals. I think I cannot remember any previous one equally so. One cause of this is mainly to be sought for in the fact, that we have had scarcely any real winter. Before Christmas, the thermometer fell only once to 10°. Fahrenheit, and did not remain long even so low. After New-year, we had fine spring weather, and with the exception of some sharp night-frosts, this mild weather continued. Our gardens look more promising than could

well be expected in Greenland. There is also abundance of grass, so that our cattle and goats are thriving, and give plenty of milk. So little snow was there during the winter, that the Greenland women could go out and gather berries at all times. There was also abundance of fish and wild-fowl, and the calm weather permitted the Greenlanders to go out hunting or fishing every day, so that they obtained quite as much as was required to supply their wants. The summer has also been so propitious, that they have been enabled to lay up a good stock of dried provision for the winter. They have not been altogether free from attacks of sickness; indeed, in the autumn and at the beginning of the winter, pleurisies, and complaints of the head and chest, were very prevalent. The opportunity thus afforded to and embraced by us, of speaking a word of exhortation, when visiting the sick, appears to have been not altogether fruitless. In several cases, the sick and dying manifested a degree of faith in their Saviour, which we should hardly have attributed to them in days of health. This encourages us not to become weary in our efforts on behalf of these poor people, but to continue to make known to them the Saviour of sinners, and salvation through His blood.

"There were fourteen deaths in our congregation last year. It is a remarkable fact, that the Greenlanders rather diminish than increase in number. That this is not from any want of fruitfulness, is proved by the circumstance of there being as many children born here, in proportion, as in any country of Europe, perhaps even more. For instance, in this congregation, we have about one hundred married couples, to whom were born in one year forty-one, and in the next, thirty-nine children. The decrease arises probably from the larger number of deaths among young children, in consequence of want of proper care, and the number of persons who come to an untimely end, often in the prime of life."

From Br. UELLNER.

"DEAR BROTHER,

FREDERICKSTHAL, Aug. 29th, 1856.

"I AM thankful to say, that our family at this place have enjoyed good health, during the past year. This has likewise been generally the case with the Greenlanders, the complaint of the chest, which prevailed among them for nearly two years, having now entirely disappeared. The winter was also favourable, as regards their means of subsistence; for, although they did not obtain much from the sea, yet, as there was but little snow, they were able to collect berries and roots in abundance, which, with the seals and wild fowl occasionally caught, were sufficient for their wants. We were only called upon, occasionally, to assist the widows and orphans.

"Although our people were often absent from the station, they took care that the young people did not neglect the schools. Nor have we any reason to complain of the attendance at church. We trust to our Lord's gracious promise, that His word, which is so freely made known, will not remain without fruit. Indeed, I may say, that we are not without proofs of this, in the walk and conversation of

our people, although these are not so numerous as we could wish, and might, with justice, expect. You will be gratified to hear, that all who can read are well provided with portions of the Holy Scriptures, as well as good and edifying books. I may mention, besides the entire New Testament, the Psalms, an extract from the Old Testament, the Harmony of the Four Gospels, an excellent catechism, which was translated into Greenlandish about fourteen years ago, and a very suitable devotional book, containing meditations for every day in the year, which we have had about three years, and for which we are indebted to Br. Paulsen Lund. All these books are diligently made use of by our people in their dwellings, and, except the last-mentioned, in the schools. The Hymn-book, containing about 600 hymns, is also faithfully turned to account. A great number of the hymns are learned by heart by the younger portion of our congregation, and these are frequently sung by them in their houses. They have much taste for music, and their singing is very good.

"We should be truly thankful if our people lived at our station, even during the winter months, that is, from September to May. But they are scattered at no less than twelve different places, some of which are from fifty to sixty miles off. The stormy character of the sea on this coast, and the frequent occurrence of drift-ice, render regular visitation impossible.

"It is true, that we have appointed a helper and a teacher at each of the out-stations. But this arrangement, though the best we can make, is a very imperfect one. I do not see how, under present circumstances, this very injurious dispersion can be done away with. The Greenlanders have a natural inclination to a wandering life; and it is ordered by the Danish Commercial Board that they shall disperse. If we acted at all in opposition to these orders, we should have to quit the country. All we can say is, that the Lord, who has been pleased to permit this state of things, can alter it, as soon as He pleases, and He has a thousand means of effecting His purposes, where we can see none.

"I observe that you rate our school-attendance at about sixty. I am glad to inform you, that, during the school-months, it has this year amounted to eighty-six, that is, fifty girls and thirty-six boys. Besides this regular school, I had the bell rung daily during summer, and kept school with all who came. I have had as many as forty, and never less than thirteen. I think it would be well, if this extra effort could be made at all our places here. I attach great importance to the schools, and am thankful that our Saviour has given me a love for teaching."

From Br. G. M. IHRER.

"DEAR BROTHER.

FREDERICKSTHAL, Aug. 14th, 1856.

"THE Lord has been pleased to own the preaching of His word during the past year. And, during the preparatory instruction of the ten persons who were confirmed on Palm-Sunday, we were privileged to perceive tokens of the impression made on their youthful hearts by the saving word. We were also enabled to administer

the rite of baptism to a youth, who has been for some time residing here.

"In the beginning of October, I undertook a journey of visitation among our dispersed congregation-members, which occupied me ten days. On this occasion, though I discovered in some not a little hankering after fleshly lusts, and indifference to God and His word; yet I also witnessed cheering tokens of the faithful operations of the Holy Spirit in the hearts of many.

"In case we can obtain permission from the Danish Government, we intend to supply a long-felt want, by erecting a suitable school-house at the out-station Pamiadluk. For this object, the Missionary Association at Zeyst has kindly promised a donation.

"A short time ago, we were informed, that a few families of heathen from the East coast, had come somewhat nearer to us. They had reported, that some of the inhabitants of their country had perished of hunger.

"We shall take an early opportunity to visit these poor people.

SOUTH AFRICA.

THE intelligence from this portion of the Mission-field, though not embodying any very new, or particularly striking points of information, will, we believe, be perused without interest. Br. Kolbing's letters, while imparting intelligence respecting the Missionary work, and the agents employed on it, at the various stations, contain, likewise, some details respecting the rumoured impending war, which throw great light on the state of feeling among the Kaffir tribes, and vividly bring before us the dangers to which our fellow-servants in that part of the world are exposed. We feel assured, that the readers of the Periodical Accounts will heartily join in our Brethren's prayerful anticipations, that the threatening storm may be averted.

That *Goshen* should again be deserted, even temporarily, will excite feelings of regret, which will be deepened by the perusal of the statements of the Brn. Hartman and Meyer, respecting their efforts for the benefit of the Kaffir population, and the detailed account of the opening of their temporary church. We certainly hope, that the cessation of the warlike aspect of affairs, may permit our Brethren speedily to resume their labours for the external completion of the settlement, as well as for the spiritual welfare of the inhabitants and neighbours. The account of a dangerous encounter with a Cape tiger (or, more properly, leopard,) in the immediate vicinity of the station, tends to show, that increasing civilisation has, by no means, entirely put an end to the dangers incident to travelling or settling in the wilderness.

The details of information respecting the schools, at several of the stations, are not without interest.

The inconvenience arising from the unsettled tenure of the land at some of the stations, is only one of several difficulties now threatening to impede the progress, and diminish the usefulness, of this flourishing Mission. Still the work is the Lord's. May He protect it, and those engaged in it! May His great atonement not cease to be preached, with power, to the benighted tribes of Southern Africa! And may He bestow on our dear fellow-labourers the needful wisdom and courage, and cause these trials to be beneficial to their flocks, by stirring them up to a stronger sense of their responsibility, and a more correct appreciation of the great privileges they enjoy!

From Br. C. R. KÖLBING.

(To the Secretary and Mission-Board.)

"DEAR BROTHER,

"GENADENDAL, *July 30th, 1856.*

"WHEN I received your last letter, I was engaged with the superintendence of fifty men, who were employed to repair the bridge over the Sonderend. The floods had carried off the wood-work from the foot-ways, and damaged the piers. There is, every year, a considerable amount of repair required. This needful work is a portion of the voluntary and gratuitous assistance given by our people; and it falls to the lot of the Brother, under whose special care and instruction the adult male members of our congregation are placed, to assemble and encourage them for the purpose.

"Before proceeding to answer your inquiries, I have to mention, that our venerable Br. Fritsch was called home to our Saviour on the 12th of July. He was in the 79th year of his age, and the 45th of his Missionary-service. He has left interesting, and, often, very original diaries, relating to his early life, his call to the Missionary-service, and the first years of his residence here; so that there will be no want of materials for a memoir.

"Towards the end of May, our Governor made a journey into Kaffraria, to fix on locations for the soldiers of the Anglo-German legion, amounting to between 8,000 and 9,000 men. It may be, that they will defend the Colony against the Kaffirs, but, beyond this, the probable character of the majority is likely to render them no very desirable acquisition; and it is not a very pleasant prospect, that a number of them are to be located in the neighbourhood of Shiloh.

"The last reports from Enon are good. Br. and Sr. Richter, who had arrived there on the 3rd of May, were rejoiced, on the 8th of June, by the birth of a son. Br. and Sr. Lemmertz also had a son born to them, about the same time. The two infants were baptized together, an occurrence which has probably not taken place at any of our Mission-stations before.

"At Shiloh things appear to be prosperous. Br. R. Bauer seems very happy there. He is engaged in attending to the plantations, as

well as taking a share in spiritual duties. He and Br. Meyer are learning the Kaffir language very diligently, and have made such progress as to be able to offer prayer in it, in public, without the aid of an interpreter. The matter is written out; but even this is a great step in advance.

"The Brethren and Sisters at Clarkson were well, by the last accounts. In consequence of the fact that the land, at present occupied by the Fingoes, at the out-stations, is not secured to them, the teacher, Zwelibanzi, at Snyaklip (one of the outposts), has still to live in a Kaffir house, and we cannot proceed to erect a building for a school. I am glad to say that Zwelibanzi is active and zealous. He writes that the children are desirous to learn, but that the parents are careless about the school, and keep them from it.

"Sr. Kschischang, at Elim, has lately been very ill of rheumatic fever, which was followed by jaundice. Br. Kschischang continues very unwell.

"Br. and Sr. Wedemann are still labouring in blessing among the lepers, at Robben Island.

"From Mamre we are sorry to hear that Sr. Franke has been seriously ill of rheumatic fever, which has left severe pains in the joints. Sr. Christensen has also been much indisposed. During these attacks of sickness, Mr. W. Duckett gratuitously favoured the Missionaries with his faithful and valuable services as medical adviser.

"Here, at Genadendal, the Mission-family is well. Br. Suhl still suffers from a cough, but not so severely as to be unable to perform his duties. As regards the congregation, I could relate much respecting some very edifying sick-beds and departures, were not my space and time drawing to an end. Such occurrences are an encouraging proof, that our labour, through the Lord's help and blessing, is not in vain.

"August 28th, 1856.

"I think it will be well to inform you respecting the reports, which are prevalent here, of the probability of another Kaffir war, as they will, doubtless, find their way to Europe, and cause you much uneasiness. It is well known, that the Kaffirs have often been stimulated to war by their prophets. For instance, they were impelled to the last war by Umlangeni, and to a former one, by a man who was known by the name of Lynx. It is not to be supposed, that these prophets were, in the slightest degree, actuated by revelations from either a good or a bad spirit; but the chiefs, or, at all events, the party desirous of war, and who considered the time suitable for it, made use of these pretenders to excite the minds of the people. For some time past, there have been predictions afloat, to the effect that the Russians would conquer the English, and come to the assistance of the Kaffirs. This, however, had not much effect, as the arrival of the Russians was looked for in vain. But, since the Kaffirs have heard that 8000 men of the German legion are to be settled on the frontiers, and, mostly, in the Amatola mountains, a district of which the Kaffirs have always hoped to regain possession, a new prophet has arisen, whose predictions seem to meet with much attention. The name of this man is Umhlakaza. He addresses the people, as fol-

lows:—‘Kill your cattle. You shall receive them all again. On a certain day, I shall blow a trumpet, at the mouth of the Kei river, then the kraals of all who have been obedient to me, shall be filled with cattle, and your deceased ancestors will come to life. A whirlwind will carry away all strangers and enemies. But all who believe in me shall have abundance. Already do I hear the bellowing of the cattle that shall fill your kraals.’ This sound is reported to have been heard by others also, which renders it likely that he is a ventriloquist. Some say that he also foretells a war, in which the Kaffirs are to make use of the assagai alone, and not of fire-arms, as those who are killed by bullets will rise again, but those who are slain with the assagai will remain dead. The real meaning of this probably is, that the Kaffirs are not well provided with ammunition. This prophet finds much credit with Kreli, beyond the frontier. His own people, the Galekas, are said to be slaughtering a great deal of cattle. They drive their herds to King William’s Town, and offer them for sale at an extremely low rate, such as an ox for four or five shillings. If they are unable to dispose of them, they slaughter them, and bring back the hides. They are also said to scatter and destroy their stores of Kaffir corn. The chief, Pato, who lives south of King William’s Town, and who, in the last war, took part with the English, is at present with the prophet. Kama, who was removed from Kamastone to the Keiskamma, is, together with his sons, unable to prevent his people from slaughtering their cattle. The Gaikas and Tambookies, it is said, will have nothing to do with Umhlakaza; the former are even said to be purchasing cattle from the other tribes. This will be of great importance to Shiloh; and, indeed, the general danger will be much less, if the Gaikas remain quiet, as they are the most powerful tribe. Government has taken every precaution. The forts are all in good condition and well provided. There are also far more troops than at the beginning of the last war. Many of the colonists are conveying their goods into places of safety, or are assembling in fortified camps. It is clear, that the waste of provisions among the Kaffirs must be followed by scarcity, when they will probably endeavour to help themselves by plundering the colonists. Our Brethren and Sisters at Shiloh often mention the current rumours in their correspondence with us. They, however, place their hope and confidence in God, who is a shield to all them that trust in Him.

“On the 13th of August, the magistrate of the district in which Shiloh is situated, went thither to make some arrangements for the defence of the place, in case a war should really break out. Having assembled the inhabitants, he exhorted them to be united and loyal, in which case they would have nothing to fear. The Hottentots expressed themselves quite to his satisfaction. With regard to Goshen, his advice was, that the women and children, together with the cattle, should be brought to Shiloh, and that the men should repair to the camp of the armed police on the south side of the Windvogelberg. From this, I presume, that Br. and Sr. Hartman are now forwarding their goods to Shiloh, intending soon to proceed thither themselves. Still, I hope the Lord will prevent this state of things,—one result of which is sure to be, a sad interruption of the usual course of the Missionary work.

"August 30th.

"By the last advices, I hear, that though all the neighbouring colonists, except one, have left their abodes, Br. Hartman had resolved to remain at Goshen with sixteen Hottentot men. He was about to send the women and children and cattle to Shiloh, but their riding-horses were stolen from the pasture. As this rendered communication with Shiloh difficult, and, in case of pressing danger, would make flight impossible, it was probable that he would follow Br. Gysin's advice, and accompany his wife to Shiloh without delay; and I have heard that they have done so.

"Sept. 24th, 1856.

"In reference to the rumours of war mentioned in my last, I have now to give you the cheering intelligence, that it is generally believed that peace will not be disturbed. Opinions differ as to the cause of this, whether it be the prompt measures of Government, or the unity of feeling among the colonists. However this may be, we know whom we have to thank,—even our faithful Lord. It seems almost a pity, that our Brethren and Sisters should have left Goshen. Nevertheless, under the circumstances, they could not have done otherwise.

"Br. Gysin gives the following account of a combat with a tiger (or, more properly, leopard), 'While at Goshen (whither Br. G. had gone to hold the Sunday-services), I heard a great deal about a conflict with a tiger. It appears, that, on Saturday last, three men from Goshen went out hunting. When among the rocks, at the entrance of the kloof, on the right bank of the brook, they suddenly came upon a tiger. One of them, named Guongazi, a Gaika Kafir, hurled an assagai at the animal, which was endeavouring to escape among the rocks, and wounded it in the hind leg. Upon this the beast turned, and, in spite of the man's efforts to keep it off with his knopf-karrie, or round-headed club, sprang upon him, and seized his arm with its teeth, just above the wrist. Seeing this, the other two men ran away, but the five dogs they had brought with them sprang furiously on the tiger. With this aid, the man succeeded in liberating his arm, but at the same moment fell, with the tiger, over a precipitous rock, injuring his head and left leg. He was, however, still able to use his second assagai, and with the aid of the dogs to despatch the tiger. I afterwards visited him in his hut. The wound in the arm did not appear dangerous, but that in the leg was evidently more so; yet, as such injuries generally heal well with these people, I hope he will soon recover. I reminded him that it was the Lord who had delivered him out of such imminent danger, and that he ought to be very thankful for this mercy. This he appeared to feel himself.

"'The skin of the tiger is said to be worth ten dollars. I was informed, that the teeth were to be used as ornaments; and that the flesh, which I saw boiling in a large pot, was to be made use of as food.'

"Sept. 22nd, 1856.

"In the beginning of this month I paid a short visit at Elim. The examination of the schools at that place gave me great pleasure. This was especially the case with the girls' school. The number on the books in each of the two schools is about 100. The girls attend school very regularly, but the boys do not. The reason of this state

of things is to be found in the fact, that many of the people at Elim possess small flocks of Merino sheep. No doubt, it may be looked on as a great advance in civilisation, that our people should own flocks of a superior breed, which, twenty years ago, was known, even to the white colonists, only by name. But there is this objectionable consequence, that the boys are kept from school to tend the sheep.

"Yesterday, we held the examination of our boys' school at this place, which has been remodelled by Br. Benno Marx according to the system of the British and Foreign School Society. It is at present kept by Br. Kühn, who is assisted, in a very creditable manner, by Charles Uys and four of the elder pupils of the Training-School. It was evident, that the children were lively and in good order, and that they liked the school. There are about 200 names on the books; but the highest attendance is 140. Though there are not so many small sheep-farmers here as at Elim, there are many *oxen-boeren* (persons who keep oxen for grazing or draught), and the consequences to the children are nearly the same. Provisions are very dear this year, so that many of the colonists either cannot afford to hire labourers, or are unable to pay them their wages when hired. We are not remiss in exhorting the parents, and reminding them of their duty, both publicly and privately.

From Br. BENNO MARX.

- "DEAR BROTHER, GENADENDAL, Aug. 1st, 1856.

"AS there is an opportunity of writing to you, I gladly embrace it, though I must confine myself to a limited space. I have to thank you for the trouble you have taken about the books. I shall be very glad to receive some English reading-books, as I increasingly feel the want of them. As regards the desks, we have supplied our want by re-constructing those which were already here, after the pattern of the desks at the Borough-road School.

"You will be glad to hear, that, by our Lord's gracious assistance, I have introduced the monitorial system, or rather, the system which is followed at the Borough-road School, into our boys' day-school. I was engaged at this work, from Easter till Whitsuntide, making use, in the first instance, of the boys from the Training-School, until some of the elder boys of the day-school could be prepared. Br. Kühn erected a gallery at one end of the school-room, and made the other needful arrangements.

"Hitherto, the only subjects taught have been reading, writing, arithmetic, geography, and the Holy Scriptures. To these I have now added some instruction in linear drawing. All the children are much pleased. My music scholars give me much encouragement. Once a week, we practise some quartettos, Br. Kühn playing the first violin, two of the boys the second, one the tenor, and I myself performing the violoncello part on the tenor-trombone. As they had never heard such music before, their enjoyment is almost beyond expression. I still hope to obtain a violoncello from Germany. At Easter, we had a great deal of music, and we performed several pieces out of your late father's collection of Anthems.

"On the 10th of June, we recommenced the English services in the school-room, which had been discontinued since about the time I came here. They are held weekly, by Br. Kölbing, Br. Kühn and myself, alternately. The attendance amounts generally to about forty or fifty.

"I was much pleased to read of the appointment of Br. Badham as your assistant, and hope you will find in him what you require, and what we all wish for you, namely, a Brother who will help you to bear the heavy burdens connected with your office."

From Br. J. H. HARTMAN.

"DEAR BROTHER,

"GOSHEN, *June 10th*, 1856.

"I SHALL endeavour to give you a short account of the commencement of this station (which, as you know, was ruined in consequence of the last Kaffir war), and of the first months of our residence here. One of my earliest duties was the erection of a temporary building for the purposes of church and school, as the limited space in our small dwelling could not possibly be made to serve for any length of time. Although the people were very ready to give us free labour, and men and women took part, yet their zeal stood in need of frequent renewed impulse. In this respect, and, indeed, generally, for the first few months, Joshua Hermanus, the former interpreter, was of great service. On the 25th of November, we were able to open our little church. It was very pleasant, that, just at this juncture, the Rev. Mr. Kropf, of the Berlin Missionary Society, was with us. He kindly preached in the Kaffir language. The church is about thirty feet long and fifteen broad, built in the style of the Kaffir huts. Long, pliable thorn-branches, stuck in the earth, with the extremities bent over and fastened, and the whole covered with long grass, form a sort of arched passage, the roof being further supported by three thorn-bush posts, as pillars. Four small windows admit the entrance of some light. Boards, supported by stones, serve for seats. The floor, according to the custom of the country, was made by the women, of white ants' nests, stamped almost to powder, and beaten till quite even. A table and desk, with a suitable covering, were made at Shiloh and sent hither. Such is the place, in which the children cheerfully assemble for school, and in which I have the privilege to preach the word of life. The expense of the building amounted to 5*l.*, Joshua Hermanus, who has a numerous family, receiving moderate daily wages, during the period of his assistance and superintendence. Of course, this building is only temporary, and, if peace is maintained in the country, and the Lord is pleased to bestow prosperity and increase on the congregation, we shall, ere long, have need of a more substantial church. Yet He who is high and lifted up, and who filleth heaven and earth, does not disdain to make His presence felt, even in this lowly place. We have already once approached the table of the Lord, together with a company of four communicants. A baptismal transaction has also taken place, and one which was of peculiar interest to my own heart. On the 2nd of March, the daughter, whom the Lord bestowed on us on the 22nd of February,

was baptized into His death. I am glad to say that the mother and infant are both quite well.

"At all the services of the church, our school-teacher acts as interpreter. I am very anxious to become soon acquainted with the Kaffir language.

"I am glad to say, that the children like to come to school, and that the teacher discharges his duties to our satisfaction. We have been able to obtain alphabet-cards and reading-books from the Wesleyan printing establishment, at King William's Town; but we are much in want of maps, for the purpose of giving instruction in geography. Should any of our kind friends be induced to present to us, for Shiloh and Goshen, two small globes, and two maps of the Eastern and Western hemispheres, a long and deeply-felt want would be supplied."

From Br. H. MEYER.

"DEAR BROTHER,

SHILOH, May 21st, 1856.

"IT will be a matter of mournful interest to you to hear, that Bishop Armstrong died a few days ago. He had done much, in a short time, to promote Missions to the Kaffirs, and his zeal for the Lord's cause was very laudable. His proposed plan, to operate on the various tribes through the chiefs, and, therefore, to establish Mission-stations in the neighbourhood of their kraals, was a grand one, but would require much strength of principle, and more wisdom than is commonly met with. We are glad that our Mission-Board has acceded to our often-expressed wish, that we may be permitted, without loss of time, to look for a new place among the Kaffirs, which we may consider, and make use of, as a preaching place, until something further can be definitively settled.

"There are signs of life among the dry bones here. Old and hardened Kaffirs and Fingoos are apprehended by the grace of God, and seek salvation in Jesus. In this work, 'the mouths of babes and sucklings' are, doubtless, an important instrument. Our day-school teacher, John Nakin, is equally talented and faithful in the discharge of his duties."

WEST INDIES.

OUR intelligence from this portion of the Mission-field will be found of a varying character, alternately cheering and depressing. While there is much to raise our hopes and to enlarge our expectations, there is not a little which is calculated to try our faith, and to raise feelings of discouragement. From JAMAICA, we have tidings of the departure of a faithful handmaid of the Lord, whose time of service, though short, was richly blessed. We allude to Sr. Kiergaard, whose loss is keenly felt and deeply regretted by her fellow-missionaries and the congregation in which she laboured, and especially by her dear husband, who

is now, for the third time, a widower. May the Lord strengthen and support him !

Br. Buchner's account of his series of visits,—cut short, as it was, by the serious illness of himself and some other members of his family, and the unexpected departure of a dear child,—affords some pleasing and valuable details. Among the rest, the efforts of Br. J. Renkewitz at *Springfield*, to provide a refuge for friendless and homeless children, will doubtless be interesting to every feeling mind. The explicit and satisfactory report given by Br. Westerby, of the work in ANTIGUA, proves that the Jubilee blessing has not been evanescent. His statements respecting the increasing need of efforts for popular religious instruction, as well as his notice of what has actually been effected, are of great importance. That the Training-schools, the objects of so much labour and prayer, are beginning to bear fruit, is a pleasing circumstance. The intelligence contained in the post-script to Br. Westerby's letter is very encouraging, as proving, that the interest taken by our benefactors of the 'Society of Friends,' in the great work of Negro Education, carried on by our Brethren in the West Indies, has not decayed.

From ST. KITT'S, we learn, on the one hand, that but little spiritual benefit had resulted from the awful chastisement of cholera, a circumstance by no means peculiar to St. Kitt's,—on the other, that the Lord had inclined the hearts of those in authority to bestow generous aid on the efforts of our Missionaries.

In BARBADOES, the Lord's blessing appears to rest on the endeavours of the Missionaries to impart religious instruction to the numerous destitute children among the dense population of that island.

The appeal of Br. Völkel on behalf of increased church-accommodation at Nisky, in ST. THOMAS, accompanied, as it is by some touching instances of liberality on the part of those for whose benefit the improvement is contemplated, will, we trust, meet with a response from our Brethren and Sisters, and friends. Nor will their Christian sympathies fail to be strengthened by the information, contained in the Obituary Notices, that Br. Völkel has been called to give up his faithful partner, and is now alone on his scene of labour. May our gracious Saviour own and bless the endeavours of our dear Brethren, and permit them to see great results from their faithful testimony of His blood-bought salvation !

In conclusion, will our dear young friends permit us to remind them once more, that the close of the year is approaching, about which time, they are wont to collect their annual subscriptions towards the

support of our Country-schools in the West Indies. Of the satisfactory progress of these schools, they will find a brief statement in the following pages, and more ample details, in the Eighth Occasional Negro School Paper of the LONDON ASSOCIATION.

JAMAICA.

From Br. J. H. BUCHNER.

"DEAR BROTHER,

NEW-FULNECK, *Sept. 3rd, 1856.*

"IT has pleased our Saviour to take our dear Sr. Kiergaard to Himself. She breathed her last at New-Carmel, August 31st, after a fortnight's suffering. Her disease was a complaint of the bowels, resulting, I believe, in gangrene. On Monday, September 1st, her remains were committed to the grave, where they will rest until the glorious day of resurrection. If, at any time, we delight to call to mind the worth and the service of a departed Brother or Sister, it is especially the case in this instance; for our dear Sister was not only faithful, but, I may say, without fear of giving offence to any, that she was a pattern and an example to be followed, even as she followed Christ. From the moment of her arrival here, five years ago, her call as a labourer in the vineyard of the Lord engrossed her whole soul, engaged all her strength of body and of mind, and drew forth all the feelings of her loving heart. She forgot self, and lived only for the Lord and for others. Being stationed at New-Hope, where the heat is at times excessive, she was often faint, yet always pursuing. Her anxiety to lead souls to the Saviour caused her to disregard her own ease and comfort; and yet, no sooner was she laid upon the bed of sickness, than she spoke of being more devoted to her labours when she should recover. When death approached, there was no fear, for perfect love had cast out all fear. The peace of God was in her heart and around her bed. She requested, that her funeral discourse might be held on the text, John xi. 25. When consciousness was nearly gone, when earthly ties were forgotten, and when the voice and name of her husband were no longer recognised by her, her last energies were aroused by the name of Jesus. When she was asked, 'Do you know Jesus?' she made signs, to assure those around her that she was in Christ Jesus. She is gone where Jesus is, and where His servants shall likewise be. This Mission has lost much in her; and her dear husband, now for the third time bereaved and widowed, is bowed down with affliction, and yet graciously supported. May the Lord comfort him with heavenly consolation!

"FAIRFIELD, *Oct. 20th, 1855.*

"By last post, I forwarded the Country-school returns, and hope they have come safely to hand and given satisfaction.

"After an absence of six weeks, I have returned to Fairfield with my whole family, except our little Theodore, who has fallen asleep in Jesus. It was my intention, when entering on this journey, to visit most of the Country-schools. I have, however, been prevented from doing so, by attacks of fever and subsequent weakness. Yet I was enabled to visit all the congregations to the westward.

"At *New-Hope*, I met Br. Kiergaard; who had just returned from the funeral of his dear wife at New-Carmel. Though this stroke has been particularly painful, Br. Kiergaard does not sorrow as having no hope, but submits, with Christian resignation, to the Lord's will. The congregation feel their loss keenly, as our late Sister had much endeared herself to every one by her sincere love of souls. The congregation appears prosperous; there are many who give evidence of a change of heart; and the attendance on the means of grace is very large. It is a pity that they have no proper place of worship to assemble in, but only a school-house, which, though spacious, is low and close.

"At *New-Carmel*, there is a more decent church; yet the complaint is made, that there is not room for the crowds who attend, and that the children can never be present at the public service in the church, but are collected in the school-room, to be addressed by one of the teachers or helpers. I was much pleased with all I saw at New-Carmel. In a Missionary-meeting, which was held while I was there, one of the helpers offered up a prayer, marked by great simplicity and earnestness.

"At *Beaufort*, Br. and Sr. Heath labour with much zeal and love. This congregation is, however, so situated, that many difficulties are met with, and much patience and forbearance must be exercised.

"At *Irwin-Hill*, I spent a pleasant Sunday, and was happy to renew my acquaintance with many good and faithful Brethren and Sisters. I found Br. Lind suffering from fever. I believe he is since recovering. As a cottage has been procured for the use of the Missionaries at this station, at a place in the mountains, about an hour's ride distant, we may hope that the Brethren and Sisters, stationed at Irwin-Hill, will, in future, enjoy better health.

"We spent a pleasant week at Springfield, with Br. and Sr. J. Renkewitz, and felt greatly benefited in health by the cool and pleasant air. Since Br. Renkewitz visited the 'Rauhe Haus' at Hamburg, it has been in his mind to attempt something of the kind here. When he was stationed at Nazareth, he heard of a boy who was dwelling in the woods like a wild beast, and who had learned to live upon raw potatoes. He had been frequently caught, but had always escaped into the woods. Br. Renkewitz requested, that the boy might be brought to him, the next time he was caught. This was done; and, as Br. Renkewitz spoke to the poor child in a kind and soothing manner, he felt attached, and would not leave him. This lad now lives with him at Springfield, as a servant. The Conference here voted Br. Renkewitz 50*l.* from the Jubilee Fund, for the purpose of attempting the establishment of a home for vagrant and neglected children. With this money, a simple building has been erected at Springfield, but Br. Renkewitz does not see his way clearly as to further proceedings. While I was there, a boy made his appearance, filthy, ragged, and wild-looking, saying he had heard a house was being built for him, and he was now come to remain there. Upon inquiry, it was found, that this lad, like the one mentioned above, had been living wild in the woods. I should be thankful for a little assistance to help forward this undertaking, as we cannot, of course, burden the Mission-fund with it. When once fully established, it will, we hope, be nearly self-supporting.

"We sympathize much in Br. Wullschlägel's loss. Whoever has known Sr. Wullschlägel must have highly esteemed her."

From Br. J. SEILER.

"DEAR BROTHER,

BETHABARA, Sept. 9th, 1856.

"NOT long ago, I was much pleased with one of our Sunday-school teachers, the father of a family. He came and told me that he had been thinking much about the children at Newfield, near this place, who are quite neglected and go to neither school nor church, and whether he could not do something for them. I encouraged him to try what he could do, appointed another teacher for his class in the Sunday-school, and set him at liberty, to look after the ragged children at Newfield. Since then, he goes every evening to Newfield, and collects as many children as he can, instructs them a little in reading, teaches them Scripture-passages and verses from the Hymn-book, and sings and prays with them. On Sundays, he brings a number of his ragged scholars to the Sunday-school, where he teaches them in a separate class, and looks very happy in his work. May he show perseverance, and may the Lord's blessing rest upon his labours.

COUNTRY SCHOOLS IN JAMAICA.

(From the Occasional Paper of "The London Association," No. 8.)

"THE time has arrived for placing before the friends of Missions the reports of the progress of these schools, for the year ending in September last. The field of labour is again found to be more extensive than in previous years. The efforts in behalf of the rising generation have reached some new districts, and, throughout, the results have been for the most part satisfactory. The total number of schools during the three previous years was the same, namely thirty, but there were some variations in them, owing to the temporary or permanent closing of some, and the opening of others. During the year which terminated in September last, the total number has increased to thirty-four, and the number of children is considerably larger. For these happy results, there is much cause for thanksgiving to the Friend of children, and for fervent prayer, that corresponding blessing and benefit may be experienced.

In the year 1853, there were 30 Schools, having 1875 children on the books.

"	1854,	"	30	"	1478	"
"	1855,	"	30	"	1865	"
"	1856,	"	34	"	2130	"

The last year exhibits an increase of 265 children, of whom 156 were boys and 109 girls. The particulars will be found in the sub-joined Table. It will there appear, that there are no less than twenty-nine schools specially supported by friends in England, at a cost of from 10*l.* to 20*l.* per annum, and one by a liberal proprietor in Jamaica.

The current expense of the Country-schools in 1855, was 415*l.* 17*s.* 6*d.* To the erection of School-houses, 460*l.* has been appropriated, and in part expended.

<i>Situation of School.</i>	<i>Names of Schools specially supported.</i>	<i>Moravian Settlement with which connected.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>	<i>Able to read.</i>	<i>Able to write.</i>
Hatfield.....	Holly-Hill	Fairfield	43	25	68	45	28
Pepper	Lisson-Grove	"	58	45	103	48	36
Lucky Valley ..	Trinity-Chapel	"	38	21	59	36	10
Broadleaf	Christ-Chapel	Bethabara	80	42	122	70	56
Patrick Town ..		"	16	12	28		
Skiddaw	Bentinck	Bethany	20	18	38	13	8
Barracks	Beulah	"	70	40	110	81	33
Cheapside	Dublin	"	82	58	140	80	38
Huntley	Islington	Nazareth	26	19	45	24	15
Savannah	Dukinfield	Lititz	45	29	74	38	15
Winchester	Bedford	Bethlehem	27	12	39	23	15
Salisbury	Immanuel	"	29	49	78	47	16
Look-Out	1851	New-Eden	27	23	50	5	
Mitcham	Neville's Court	"	33	24	57	20	14
Aberdeen	Holborn	"	34	29	63	24	10
Eldersley	Southwood	New-Fulneck ...	81	17	48	20	16
Middle Quarters ..	Osmaston	"	50	29	79	32	20
Ipewich	Coleraine	"	26	14	40	21	
Carisbrook		"	52	31	83		
Rose Hall	Pitts	Springfield	40	32	72	20	10
Chantilly	Union	New-Carmel	26	17	43	30	6
Carr	Tunbridge Wells	"	26	14	40		
Hopeton	St. Mary's, Hull...	"	20	38	58	10	10
Kilmarnock	Benashurts	"	56	55	111	78	27
Highgate	Kilburn-House	Beaufort	25	16	41	21	21
Bigwoods	Belfast	"	31	25	56	40	26
Ashton	Birkenhead	"	14	12	26	17	8
Congress	Belgravia	New-Hope	50		50	44	24
Thornhill	Westbourne	"	40	24	64	45	20
Culloden		"	78		78	29	10
Fonthill		"	24	26	50	8	8
Camrose	Toxteth-Park	Irwin-Hill	16	9	25	14	8
Orange	St. Saviour's	"	20	19	39	27	15
Tryall		"	48	10	58		
(Supported by the Proprietor).	In 34 Country Schools (Sept. 30, 1856).....		1296	834	2130	1010	523
	In 17 Station Schools (Dec. 31, 1855.)				9068		
Total Scholars in Jamaica					4198	showing a total increase in the year of 676 children.-	

Br. Buchner, in transmitting the report on the Country-schools for 1856, makes the following remarks :—

"The returns shew, that there has again been a very considerable increase of scholars during the past year. This is pleasing, and proves that the efficiency of these schools, as well as the confidence they enjoy, has in nowise suffered. Our constant endeavour is to improve. We have the satisfaction to see a slow but steady progress. As every year a number of educated young men leave our Training-school, as education is generally advancing, and as our teachers, by practice and study, endeavour to improve, our agency employed in these schools becomes more efficient. It is a source of much satisfaction to us to know, that the rising generation in all our congregations are early taught to know the Lord, and instructed in useful knowledge. We

delight to see them assembled regularly in the house of God. May the Lord bless all those, whose liberality has enabled us to attain these results; and seeing the Lord has smiled upon our labours hitherto, may they be encouraged to continue in the same."

In the report from New-Carmel it is observed:—

"In looking back on the past school-year, we may speak confidently of progress made, and of blessings that have flowed on pupils, parents, and the community at large, through the instrumentality of the Country-schools. The tendency has been to raise the tone of morals and the state of the peasantry generally. And we are deliberately of the opinion, that the benefit thus conferred upon Jamaica by distant benefactors has been incalculably great. But for the influence of the schools, many of the little ones, whose parents are leading ungodly lives, would, in all probability, have been debarred from all religious instruction. Apart from the influence exerted on the community at large, we trust that the divine seed has been laid up in some hearts, hereafter to bear fruit in the conversion of the children's souls to God. Our annual examinations are yearly improving in quality, so that we may soon hope to see them compare favourably with the same class of schools in Europe. The existence of Country-schools, simultaneously with the Station-schools, tends to keep up a healthy emulation, and a striving for increased proficiency on all sides."

ANTIGUA.

From Br. G. W. WESTERBY.

"DEAR BROTHER,

"ST. JOHN'S, Oct. 25th, 1856.

"I AM thankful to say, that we are not without evidence, that our Jubilee-services have been, under the Divine blessing, a means of good to Missionaries, teachers, and many among the people. This, I think, is manifested by an increase of zeal and earnestness, a more regular attendance, in many places, on the means of grace, and increased contributions (even in hard times) for the maintenance and spread of the Gospel.

"At *Lebanon*, the church has, for some time, been so crowded on Sundays, that it is found necessary to erect two galleries for the accommodation of hearers. Br. Mäder has appealed to the congregation, and they have cheerfully responded, by undertaking to raise the necessary amount, which will be about 90*l.* sterling. The Week-day and Sunday-schools at this station are prospering.

"*Newfield*, long in a languishing condition, has begun to revive. This congregation took a lively interest in the Jubilee celebration, and, in a short period, raised the sum of 32*l.* for the Missionary Society, notwithstanding that *that* part of the island was (as it still is) suffering from a long-continued drought. The church is now thronged with hearers, so that the building requires enlargement. The members of the congregation have set to work in good earnest, and, assisted by many kind friends, among whom may be mentioned his Excellency the Governor, D. B. Garling, Esq., and other gentle-

men, have already raised a large portion of the amount required, so that Br. Hamilton is enabled to proceed with the work.

"You will also be pleased to learn, that *Gracebay* is improving. The number of teachers and pupils in the Sunday-school has greatly increased, the people are more attentive to the means of grace, and show their value for the Gospel by their liberal contributions to the Missionary Society. During the last half-year, they raised the sum of 37*l.* 16*s.* 9*d.* for that object. The sum for the corresponding portion of last year was only 3*l.* 5*s.* 5*d.* Such an improvement is certainly striking.

"We have also the pleasure to make a similar report respecting *Gracefield* congregation and Sunday-school, though the improvement is not so striking as in the two instances last mentioned.

"It is very pleasant, to see the large and attentive audience that frequents the church at *Gracehill*, and the numbers of children and young people that attend the Day and Sunday-schools at that station. Last year, the congregation built a large vestry, opening into the church, thus affording additional accommodation for hearers.

"The congregation at *Greenbay*, though situated less than a mile from town, continues to increase and prosper, under the care of Br. Buckley. The enlarged church is already filled, and we begin to hear whispers about adding another wing to the building.

"All these are gratifying indications, and good, as far as they go. Yet, we long and pray for something more. We have prophesied in the valley of dry bones, and, oftentimes, we have perceived a shaking, and the bones have come together, and sinews and flesh have come upon them, and, here and there, little companies have stood up, living witnesses of the power of Divine grace. But, of the many, we have to say, with the prophet, 'There is no breath in them;' and we would join with him also in the fervent prayer, 'Come, O Breath, and breathe on these slain, that they may live!' We have, also, to lament over the fact, that great numbers of the people in this island scarcely ever go near a place of worship, but are content to live in ignorance and sin of every kind. We see, with pleasure, an increase of consistent and intelligent religious profession within the Church; but we also see, with deep pain, an increase of sin and vice among those who receive not (though many of them hear) the Gospel of the blessed God. In them are fulfilled the words of the Apostle, 'Evil men and seducers shall wax worse and worse, deceiving and being deceived.' The sad moral and spiritual condition of many of the lower classes in the towns and villages of this island calls for the employment of a new agency. The Minister, with his regular charge of several hundred souls, the oversight of schools, &c., has no time left, to go after these lost sheep, and they will not come to him. If, therefore, these poor people are not to perish in their ignorance, some such agency as that of the Town-missionary and the Scripture-reader must be set to work. This agency has been greatly blessed in England, and, I doubt not, would be even more so here; for in this island there is far less difficulty in obtaining a hearing and entrance into houses, than in England. Here, there is neither infidelity nor popery to contend against. Vice, ignorance, and indifference are the great evils.

It is painful to think, that numbers are perishing for the lack of a ministry that we have no means of supplying. It is with great difficulty that we carry on our day-schools without seriously burdening the Mission-fund. In this colony, there is, at present, no legislative grant for the support of education. We, therefore, dare not venture to employ a new agency, without having the means to meet the expense, and for *that* we do not know where to look. A beginning might be made in the city of St. John's, among the hundreds who never set foot in any place of worship, and who live, scarcely any one knows how. I think I have the man for such a work, but, alas ! I have not the means. Could I meet with twenty annual subscribers of 2*l.* each, we would enter heartily on the work, and most willingly would I head such a subscription.

"In August last, we held our annual Sunday-school teachers' meeting at St. John's. It was cheering to see nearly 260 persons, male and female, gathered together from our sixteen Sunday-schools, for the purpose of encouraging one another, and strengthening each other's hands, in the work in which they are engaged. The reports were, on the whole, very encouraging. From the 1st of January to the 1st of August, there had been an increase of more than 400 scholars. The increase was principally at Gracebay, Newfield, Gracehill, and St. John's. Some pleasing testimonies were given, that the good seed sown in our Sabbath-schools is not lost, but, under the Lord's blessing, springs up here and there, bearing fruit for the heavenly garner.

"We still continue the Infant-school at Piggott's, and, occasionally, hold religious services there. The school is attended by about thirty-five scholars, and is the only one for this village, which contains about 500 inhabitants. We are anxious to continue it, and therefore hope that our kind friends in London, who aided us last year, will continue to take an interest in this school and preaching station. There is another large village, where we should like to commence a similar effort.

"We have to thank kind friends in London and other places in England, as well as those at Glasgow, and in America, for their liberal aid towards our Female Training-school. We are happy to be able to report favourably of this institution. It is true, we have some disappointments and trials, but certainly much more of encouragement. Since its commencement, one young person has been sent, as teacher, to Lebanon ; one not qualified for teaching has gone to service in a Mission-family, one has become assistant-teacher in the institution itself, and we hope to have another pupil ready to take the Infant-school at Newfield, early next year. There are at present eleven pupils in the Female Training-school.

"Many of our friends will, I am sure, be gratified to learn, that, after years of labour, trial, and hope, the Boys' Training-school, near Cedar-hall, is at length yielding fruit. One of the pupils is, at present, a teacher at Newfield, one is gone to St. Kitt's, as teacher for the school at Basseterre, and a third will (D.V.) be sent, next month, to the Danish Islands.

"For some time, a few of the female members of the congrega-

tion in St. John's, have been engaged in visiting the sick and aged in the hospital and poor-house of the city, reading the Scriptures and conversing with them, and supplying those who can read with religious tracts. We have been encouraged to hope, that these visits have not been in vain, but, under the Divine blessing, have been the means of bringing some to a knowledge of their Saviour, who were thus prepared to die in peace. Among these may be reckoned a poor Portuguese woman, brought up a Roman Catholic, but ignorant of all religion. She received the word with joy, and, to her, the Gospel was indeed glad tidings. She died in faith, leaving a sweet little girl, rather more than two years old, who, at the time, was sent to the poor-house. As the dear child has not a single friend or relative in this part of the world, we have taken her into our house, hoping to train her up for future usefulness.

"We commend ourselves and our fellow-labourers, with the work in which we are engaged, to the kind remembrance and prayers of our Brethren and Christian friends.

"Nov. 11th, 1856.

"I am thankful to state, that I have once more been authorised to draw on the Negro-Education-Fund of the 'Society of Friends,' for 40*l.*, to be applied to educational purposes, a proof of sympathizing liberality for which we feel truly grateful."

ST. KITTS.

From Br. JOHN HULL.

"DEAR BROTHER,

BASSETTERRE, Aug. 27th, 1856.

"SINCE I wrote to you on the 14th ult., the school-house, granted by the local government to Br. Röntgen, has been removed from Brimstone-hill and erected on the north side of the church at Estridge. By the removal of the school-gallery into the new building, additional seat-room has been obtained in the church, and, on the whole, it is a great improvement to the place. It was opened on Sunday, the 10th inst., when I preached in the morning, and Br. Mumford in the evening. Both services were well attended, and a collection was made after each, towards defraying the expenses connected with the transport and erection of the building. It is a matter of thankfulness, that this work has been accomplished, at an unfavourable season of the year, without any hindrance or accident, and we trust it will be attended with the Lord's blessing. On the same day, I had an opportunity of visiting the Sunday-school, with which I was much pleased. In the evening, we rode on to Bethel, where I kept the service for Br. Müntzer, who, I regret to say, is suffering much from weakness, and finds it difficult to go through his duties.

"I received, the other day, a letter from Br. Bigler, of Bethlehem, containing an order for ten dollars, as a donation from the Female Missionary Society there, to the Mission-schools at Bethel and Estridge. We have had another instance of the uncertainty of human life, in the sudden departure of a respected Wesleyan Mis-

sionary here, the Rev T. W. Waymouth, after a very short illness. He was a strong, vigorous man; but the strong man has been bowed down, and the head of a family of eight children removed from his place. We were invited to attend the funeral and to serve as pallbearers. He called at our house only a few days ago, and was one of the speakers at our Missionary-meetings in town and at Bethesda.

"We have heard rumours of the cholera being in the island of St. Thomas, and that several deaths have taken place there. We have been, so far, mercifully preserved, and I trust the Lord will still hold His protecting hand over us. The effects of the last visitation are not yet effaced; yet it must be acknowledged, that iniquity abounds, and that the inhabitants of the land have not yet learned righteousness."

BARBADOES.

From Br. AUG. CLEMENS.

"DEAR BROTHER,

SHARON, *July 25th*, 1856.

"I HAVE great pleasure in communicating to you the intelligence of the safe arrival of Br. Gaissert, after a prosperous voyage of thirty-one days from Deal. Br. Gaissert looks the picture of health. May our dear Lord preserve him in health and strength, and grant him a long service in His vineyard. I am happy to find, that he understands English very well, and, I doubt not, he will soon be of some assistance to Br. Zippel. The cool air of Mount-Tabor will tend to render his first service in this hot climate rather more agreeable. Br. and Sr. Reichstein do not complain of the heat, and are both quite well. We are likewise well, thanks be to our dear Saviour, who does for us beyond what we can ask or think. Last Sunday, Br. Reichstein opened the Sunday-school for me, and thus commenced his Missionary duties. On Sunday next, he will read the Litany, which will prove a great help to me. On Tuesday evening last, I recommenced the services at Buxton-school, for the benefit of the inhabitants of the neighbouring villages. If I can meet with a suitable person, I purpose opening an Infant-school at Sharon, or somewhere in the neighbourhood.

"SHARON, *Sept. 11th*, 1856.

"I have great pleasure in sending you the usual annual report of our country-schools in this island, for those kind friends at home who support them. If you compare it with the report of last year, you will find an increase of scholars in all three schools. The average attendance would have been higher still, if several parents had not kept their children from school during the last three months, owing to the dearth of provisions and the consequent scarcity of money. The first thing in which our people retrench is school-money; the second, their contributions to the church; the last, their own finery and comfort. As these country-schools are supported from home, I am not very severe in exacting the school-fees. Still there is a limit, and unless our people have to pay for a thing, they do not value it. I have great hopes of Montgomery-school. It is quite astonishing how rapidly it has increased. It seems, the parents have much

confidence in the teacher, who is, indeed, a faithful man, and quite like a father among his children. The Buxton-school teacher, though very young, does his best. The teacher at St. John's Wood school has behaved very badly, and Br. Daiber was obliged to dismiss him. The school is, however, cared for temporarily by his wife, who was a teacher formerly. Br. Daiber hopes soon to be able to meet with another teacher.

"The month of August was a very busy one indeed, owing to several extraordinary meetings. On the 11th we held the Sharon Annual Missionary Meeting, which was attended by many white people. The collection amounted to 10*l.* 16*s.* 8*d.* Our Missionary Association among the people has been doing very little. We only collected, during the whole year, 9*l.* 13*s.* 4*d.*, including a few sums from white people. In the past month, was also held the annual meeting of the Barbadoes Scripture Readers' Association, in which Br. Edghill and myself took part. On the 13th, we attended the opening of the new Wesleyan chapel in Bridgetown, which is a fine large building.

DANISH ISLANDS.

From Br. J. GARDIN.

"DEAR BROTHER, FRIEDENSFELD, ST. CROIX, Aug. 12th, 1856.

"IN the month of May, I paid my annual visit to the schools in St. Thomas and St. Jan. In the former island, most of the children are sent to town, and, consequently, the country-schools are not well attended; but the schools at Nisky, and at our station in the town, are crowded. In both places we might, and ought to have very large schools; but, at present, there is an utter want of proper accommodation. I am truly glad to hear, that this evil will soon be remedied. In St. Jan we have, this year, opened a school at Anna-berg, on the north side of the Island. The school-house, which is a very fine one, and in a charming situation, near the sea, was built many years ago, but never used. There are now seventy-five children in attendance. We have also opened a school in the south; but it is very small, numbering only eight children. In general, the attendance in the schools in St. Jan is good, and the children are mostly connected with our congregations.

"Br. Hanna has quite gained our esteem. I hope the Lord will preserve him, and make him useful in His vineyard. Having spent a month here, he is, this week, to go to Friedensberg, in order to be some weeks with Br. Merian, and then to take charge of Two Williams-school. I am now in great want of Testaments, and must beg you to use your efforts to procure me some, if possible 100 or 200.* In answer to your inquiry as to the attendance at our church, I would say, that, though we sometimes have reason to wish it was better, the body of the church is generally filled, and, on particular occasions, the gallery likewise. The attendance is now, twice, if not

* The Committee of the British and Foreign Bible Society have kindly made a grant, in compliance with the above request.—*Edm.*

three times as large as it was before we had the new church, and we have far less heat and discomfort. As regards the spiritual condition of our congregation, I must say, that we have much reason to pray for a gracious visitation from the Lord, and for a revival of His work. In particular, we cannot but feel distressed at the conduct of our young people. You may form some idea of this, when I tell you, that, in the course of eighteen months, I lost about one-third of the pupils of my Bible-class, chiefly in consequence of sins of the flesh. However, I think we have some reason to believe, that even those who thus go astray, are followed by the Good Shepherd ; and that, on the whole, the word which we preach, is not without effect.

From Br. F. VÖLKELE.

"DEAR BROTHER,

NISKY, ST. THOMAS, *June 14th, 1856.*

"I AM, as you are aware, now residing at Nisky for the second time. I well remember how painful it was to me, during my first abode here, to see the children whom I had to teach, obliged, for want of room in the church, to sit outside the building, until the meetings were over, all which time some person had to remain with them, to prevent them from disturbing the congregation. Practically, the only means of grace for the children was the Sunday-school, which was held after the adult congregation had retired. This state of things still continues. The church, which was built in 1771, is about eighty feet long by thirty broad, and its walls are only ten feet high. During the service, which is held near the middle of the day, the heat is most oppressive, especially to the Brother who officiates, and who, when he has concluded, passes, in a state of profuse perspiration, through chilling draughts, to the house. Some years ago, it was determined to remedy these evils, by the erection of a new church. But untoward circumstances prevented the fulfilment of this intention. Several Missionaries were cut off by fever, and then the congregation was fearfully thinned by the ravages of cholera. At present, the church is well attended, and though we cannot speak of a general work of the Spirit, or even, in all cases, of such a walk as becometh the Gospel, yet I am assured that the Lord has here 'a seed to serve Him.' A short time ago, I discovered that the roof of the church was entirely rotten, a fact that was the more deeply impressed on us shortly afterwards, when a heavy rain fell during the service, and the water poured in, in all directions. The plan proposed is, that the present church should be converted into a school-room and a new structure erected, partly over the old one, and partly on the adjacent hill to the south. This would give a church eighty feet by fifty, which would afford sufficient room for the whole congregation. I rejoice at this prospect. O that the Lord may send prosperity and incline the hearts of many to help us. Our strength is but small. All that the congregation can raise will not exceed 500 dollars, which is partly subscribed already. We have commenced preparing for the work, by levelling a portion of the hill. This is done by our people, who come cheerfully and without payment, every Saturday, for the purpose. Nor is this the

only token of their interest in the matter. An aged African woman came, or rather crept to me, bending under the weight of seventy-five years, and bringing a dollar as her free-will offering. 'Massa,' she said 'me no can work, but me bring some stivers for de church. Me poor widow, can gie no more. De Lord bless dis.' Another sister, who, out of her wages of four dollars monthly, has to pay two dollars rent and maintain a child, has undertaken to subscribe half a dollar a month, for a year.

MOSQUITO COAST.

THE intelligence from this comparatively new Mission-field is, as yet, of a distressing character, calculated to try our faith, and calling for earnest and faithful intercession. It would, indeed, seem as if the present was the season for "sowing in tears,"—we would hope and believe, that the "reaping in joy" will also take place in due time. The bereavement of Br. and Sr. Feurig, who were called upon to give up their dear child, at the very commencement of their labours at Bluefields, their own severe illnesses, and the unexpected departure of Sr. Lundberg, leaving two children, of whom the younger is quite an infant, to add to the cares of her bereaved partner,—all these trying dispensations, together with the prevalence of much sickness among the people around them, were well calculated to prove the faith and courage of the Missionaries. Yet, they were able to report some pleasing details respecting the progress of the work. The account of the visit paid by the Brethren at a settlement of Rama Indians, will be perused with interest. The attention of these poor people to the Gospel-message encourages the hope, that, ere long, something more may be effected among the race, for whose benefit the Mission was especially undertaken.

From Br. G. FEURIG.

"DEAR BROTHER,
BLUEFIELDS, Aug. 28th, 1856.
"YOU have probably already heard of our safe arrival here. We had, indeed, much reason for thankfulness to the Lord, for all His mercies vouchsafed to us. Yet, I must acknowledge, we felt much depressed on entering a place, where, we felt assured, many trials awaited us, especially when we remembered our dear Springfield, and the flourishing work in Jamaica. Yet, we were enabled to put our trust in the Lord, who can perform wonders, even in this desert. We felt cheered and comforted by having our dear little Bertha with us. But our Saviour, whose ways with His people are wonderful, saw fit to take her to Himself, after an illness of about forty hours. I cannot describe to you how we felt and still feel. The result to my dear wife's health has been very unfavourable. I think she is almost worse than when we left Jamaica. Nor do I feel by any means well

myself. We are in our Saviour's hands. May He do with us as seemeth good in His sight!

"You will be much concerned to hear of the decease of Sr. Lundberg. It is indeed a heavy and an unexpected stroke, that the strongest member of our Mission-family should thus be cut down. It is the Lord's doing, and it is marvellous in our eyes. Br. Lundberg is wonderfully supported,—indeed, more so than we could have hoped."

—◆—
From Br. J. E. LUNDBERG.

"DEAR BROTHER,

BLUEFIELDS, Oct. 29th, 1856.

"I WRITE a few lines to give you a sketch of events in this Mission, for the last three months, as well as of our prospects for the future. Almost immediately after the arrival of Br. and Sr. Feurig, their beloved child was taken from them. This affected Sr. Feurig so severely, that we were very anxious as to the probable results. But the Lord has helped thus far, and Sr. Feurig is much better, though I cannot say she is quite well. The day after the funeral of the child, my dear wife took to her bed, to rise no more. At first, the fever was not severe, and it was not till the third day, that the symptoms became alarming. Being quite without medical aid, we were left entirely to our own resources. We made use of every means we could think of, as likely to be beneficial. But all was in vain. The Lord had not willed her longer abode in this vale of tears, and hastened to take her to everlasting habitations. She saw her children only once, and did not wish to see them again, having quite done with earthly things. On Monday, August 25th, at about 10 o'clock in the forenoon, after taking a solemn farewell of us all, she breathed her last. Her last words were the 1st and 6th verses of the hymn, "The Saviour's blood and righteousness," &c.

"I deeply feel the loss I have sustained, especially on account of my two children, the younger of whom is a delicate infant. I shall be obliged to ask permission to accompany them to Europe, and, meanwhile, must do the best I can. That the Lord has some peculiar purposes with regard to this Mission, is the conviction of us all. Perhaps, the sowing must take place in tears, to be followed by a joyful harvest. This is an extraordinary year. Never before have we had such hot, sultry weather, so much rain and thunder, and so little of the sea-breeze. The result is, an unprecedented amount of sickness. A new period of anxiety opened upon us at the beginning of this month, when Br. Feurig was taken ill. The Lord was pleased to bless the means used, so that our dear Brother is much better, though still very weak. We trust the Lord will strengthen him and enable him to be useful in His vineyard again.

"On the 1st inst., before Br. Feurig was taken ill, we paid a visit to the Rama Key, an island at about fifteen miles from this place. It is inhabited by about ninety Rama Indians. We first visited them in their houses, and then held a meeting in the largest room the village afforded. We expected a small attendance; but how pleased were we, to see not less than 100 persons assembled, all decently clothed, except one man, who wore the native dress. All

were very attentive and well-behaved. We felt that the Lord was near, and enjoyed a blessing for our own souls, which we shall long remember. These Indians understand sufficient English, to maintain some intercourse with the negroes and others at Bluefields, but are quite strangers to Scriptural language.

"Our new teacher, Peter Blair, from Jamaica, has entered on his duties. He has, at present, thirty-seven scholars. Among these there are, as yet, no Indian children. On the Sunday-school list, we have about 130 names, and the average attendance is about 100. We have at present many marriages to perform, as, it appears, the people are now ashamed of the illicit connections formerly usual among them. On Sundays, the church is generally crowded; and at meetings, during the week, I have seen, probably, 250 persons assembled. Nor does it seem, that the Gospel-seed is sown quite in vain. Though Satan has many agents here, yet we find also not a few, who seek the Lord. In regard to our Station itself, I would just mention, that the timbers for the new dwelling-house are nearly prepared, and we hope, if we are favoured with health, to have it under cover by Christmas, by the aid of some native carpenters."

SURINAM.

From Br. FR. VAN CALKER.

(*From the Missions-Blatt.*)

"DEAR BROTHER,

PARAMARIBO, July 4th, 1856.

"THE last time I wrote, I had to give you the painful intelligence of the departure of our dear Br. Weyberg. While we were yet, as it were, stunned at the mysterious Providence, which, while presenting us with more labour, deprived us of an apparently indispensable labourer, our Lord was pleased to try us again, by laying our warden, Br. Herm. Clemens, on a sick-bed. I cannot describe our feelings. We betook ourselves to prayer, unitedly and in secret. For my own part, I may say, that I wrestled with the Lord, and would not let Him go, till I felt assured of a gracious answer. And the faithful Saviour, who will not permit us to be tried above what we are able to bear, looked upon us in mercy, and spared our dear Brother to us. To our great joy, Br. Clemens is decidedly improving, though still very weak. He was able, yesterday, to sit up for a little while.

"On the 24th of June, Br. E. Bau returned from Batavia, at the mouth of the Copename, whither Br. Dobler from Catharine Sophia had accompanied him. This is an establishment maintained by Government, for the reception of leprous patients from all parts of the country. Here they spend their days in complete seclusion, the leprosy (elsewhere known as the Lazarus-sickness) being considered to be at once incurable and contagious*. Those patients who have been slaves are, from the period of their entrance into the Institution, looked upon as belonging to the Government, and have

* In South Africa, the leprosy is not considered to be contagious, though evidently heritable.—Eds.

to perform such work as they are able, under the direction of an overseer. From the very commencement of the Institution, Roman-Catholic priests, at their own request, have had the spiritual charge of the patients, although nearly all the inmates were professedly Protestants, and the majority belonged to our Church. One priest resided there constantly. The patients, being deprived of their former religious privileges, and hard pressed by the priest, almost without exception became members of the Romish church. This caused complaints; in consequence of which, we were invited by the Government, in the first instance, to pay a visit there, and eventually, to preach and administer the sacraments to the Protestant patients regularly. The first visit was paid by the two Brethren named above. The superintendent of the hospital, whose wife is a communicant member of our congregation, did all in his power to further the object of the visit. Our Brethren remained at the Institution three days, during which time, they conversed individually with those who had not joined the Romish Church, and held Divine service each morning and evening. It was found, that these persons had made arrangements to meet frequently, and obtain edification from the reading of the Scriptures. It is proposed, that Br. Dobler shall undertake the regular visitation of this establishment, and that a capable native assistant shall be appointed, to have the oversight of the school at Catharine Sophia, during Br. Dobler's absence, the youths who assist in teaching being young and inexperienced. We are thankful, that, at last, regular spiritual care can be bestowed on the poor forsaken beings at this lonely Institution. There was great rejoicing among the inmates when the Brethren arrived, some old women weeping for joy. Br. Bau felt that such a reception was sufficient to atone for all the fatigues of the journey."

Miscellaneous Intelligence.

I. SOCIETY FOR THE FURTHERANCE OF THE GOSPEL.—Friday, the 7th of November, having been appointed for the Half-yearly General Meeting of the Society, a numerous company of its members and supporters assembled in the Brethren's Chapel in Fetter-lane. Among the honoured Christian friends who were present on this occasion, were the Right Rev. the Bishop of Rupert's Land; the Rev. E. Auriol, Rector of St. Dunstan's in the West; the Rev. W. Shaw, Superintendent of the Wesleyan Mission in Kaffraria; Captain Richards, R.N., late of the Arctic Expedition under Sir Edward Belcher; besides the Treasurer and other members of the London Association. The meeting having been opened with prayer by Br. J. Miller, the minister of the Brethren's congregation, the Secretary delivered salutations from various absent friends of the Society, including the oldest, the venerable Dr. Steinkopff; and, after a brief reference to the origin and object of the Institution, called upon all present to unite in an ascription of praise to the Lord, for His goodness and protecting care once more extended to the *Harmony*, and all on board, during her recent voyage to and from Labrador, and her

often perilous navigation along its ice-beset and iron-bound coast. Extracts from the annual letters of the Mission-Conferences at the four settlements were then communicated; containing interesting particulars of the progress of the work during the past year, and describing the severe trials to which both Missionaries and converts had been subjected, owing to the almost total failure of the ordinary supplies of food. The accounts of the grievous and protracted sufferings of the poor Esquimaux, from this cause, especially at the two northern settlements, were received with deep sympathy, and led to a conversation on the habits and circumstances of this singular race, in which Captain White, of the *Harmony*, Captain Richards, R.N., and Br. Jona. Mentzel, who, with his wife, has just retired from his lengthened service of thirty-seven years on the coast of Labrador, took share. The Bishop of Rupert's Land followed, and in an address, which was listened to with great attention, and was marked by genuine Christian feeling, furnished some striking details of the work which he has been called to superintend for the last seven years, in the immense district of North America, under the control of the Hudson's Bay Company. His Lordship expressed, at the same time, his obligations to the Society, for the assistance afforded to himself and the clergy in his diocese, in their endeavours to acquire a knowledge of the Esquimaux languages.

The Rev. Mr. Shaw, having been introduced to the meeting, bore gratifying testimony to the value of the settlement at Shiloh, and the usefulness of the Brethren stationed there, with whom he was well acquainted. He also gave a variety of interesting particulars relative to the character, the language, and the customs of the Kaffir tribes, and the results of the labours of the Wesleyan Society for their conversion to the faith of Christ,—labours in which he has been himself engaged, for a period of more than thirty years.

After the communication of some further Missionary intelligence from South Africa, the West Indies, Greenland, and the fields more recently entered, the meeting was concluded with prayer by the Rev. Mr. Auriol, and the singing of the Doxology. The assembly was dismissed with the Old Testament benediction by the Bishop of Rupert's Land.

II. AUSTRALIA.—It is with feelings of the deepest regret that we announce the withdrawal of our Brethren from the station on Lake Boga, and the consequent suspension of the Mission of our Church to the Aborigines of Australia. With the circumstances which have induced the Missionaries to take so decisive a step, on their own responsibility, the Mission-Board are but imperfectly acquainted; but while, in the absence of detailed and positive information, they refrain from pronouncing judgment on the necessity of the procedure, they cannot but sincerely deplore an event, which tends to the disappointment of many long-cherished hopes. It would, however, appear, that the annoyances to which our Brethren had for some time been subjected, owing to the hostility of certain of the settlers in their vicinity, had issued in an attempt to establish a right of way through the land, granted to them in 1851, for the purposes of the Mission. This attempt, the Missionaries

felt it their duty to resist, considering that the continual passage of travellers—many of them on their way to the Gold-fields—and their camping out close to the Mission-premises, were altogether incompatible with the successful progress of their efforts for the spiritual and temporal benefit of the natives. The Colonial Authorities, however, thinking proper to recognise the right of way, and practically to reject the appeal of our Brethren, notwithstanding the support which it received from various persons of influence in the Colony, the latter felt themselves constrained, to surrender the land they occupied into the hands of the Government, and to withdraw to Melbourne. The growing confidence manifested towards them by the poor natives, renders their retirement at this juncture not a little painful. It is altogether a mysterious dispensation of Providence, and one which calls for a large measure of humiliation, faith, and prayerful submission to the Divine will.

III. NORTHUMBERLAND INLET.—Our readers will learn with regret, that Captain Penny has again failed to reach Lichtenfels, and to secure the services of a Missionary of our Church, for the visitation of the Esquimaux inhabiting the shores of this inlet. From the subjoined letter, addressed to the Secretary, it would appear, that he has but little hope of succeeding better in any future attempt, and that, if these poor outcasts are to be reached at all by a Christian Missionary, it must be by one sent to them directly from Europe; and in that opinion, after the occurrence of a *fourth* failure, the majority of our readers will probably concur.

“**ABERDEEN, Sept. 25th, 1856.**

“If my state of health had permitted, I should have written to you immediately on my arrival here. I have again deeply to regret my not having succeeded in obtaining the services of your Missionary. I was unable to approach the coast of Greenland on my voyage out, in the summer of last year, thick weather, accompanied with south-westerly wind and drizzling rain, having come on, on the 22nd of July, and kept me out at sea. Had I fallen in with my consort, when I reached the edge of the pack, in North latitude $64^{\circ} 36'$, West longitude $58^{\circ} 30'$, I would have re-crossed Davis's Straits; but it was the 1st of August before I did so, and I was then deeply embayed with the pack, so that I only reached the inlet on the 1st of September. There has never been known such a body of ice, within the memory of the oldest whaling-master.

“This failure was a source of deep regret to me all my voyage, but especially during my severe illness. The natives are a most intelligent race, and showed themselves very anxious to receive the teacher I told them of. Many have died since the date of my last visit. If God spares my life, and enables me to take another voyage to their coasts, would it not be possible for you, with timely notice, to procure me a Missionary of your Church to accompany me from Aberdeen; for I have but little expectation of being able to reach one of your settlements in Greenland, during the short time that can be allowed for the voyage out. The natives are already brought to a state of partial civilization, but need Christian instruction greatly. As soon as I am able, I expect to remove southwards for the benefit of my health.

W. PENNY.”

IV. PROVINCIAL SYNODS.—A series of these assemblies, preparatory to the General Synod of 1857, took place, as announced on page 47 of this volume, in the course of the past summer and autumn. The Synod of our continental congregations was held at Herrnhut, between the 19th of May and the 26th of June. That of the British province, at Fulneck, was held from the 25th of June to the 12th of July. The Synod of the Southern Division of the American province, at Salem, North Carolina, from the 28th of April to the 13th of May; and that of the Northern Division, at Bethlehem, from the 1st to the 11th of October. The proceedings of these various assemblies were marked by an earnest, prayerful, and brotherly spirit; and the presence of the Lord was graciously revealed to His waiting servants. Among the resolutions adopted, were several having reference to proposed modifications of the constitution and practice of the church as at present existing, and therefore requiring confirmation by the General Synod,—a circumstance which will no doubt render that assembly an object of peculiarly fervent intercession, with all the faithful in our Israel.

V. MISSIONARY APPOINTMENTS AND REMOVALS.—1. Br. and Sr. Feurig arrived safely at Greytown, on the Mosquito Coast, on the 11th of July, and reached Bluefields on the 27th.

2. Br. and Sr. Oerter sailed from Montego-Bay, Jamaica, for the United States, on the 15th of July, the failure of Br. Oerter's health having necessitated a change of climate.

3. Br. J. A. Miertsching, who accompanied the Polar Expedition in search of Sir John Franklin, has received a call to the service of the Mission in South Africa. On the 5th of October, Br. Miertsching was ordained a deacon of the Brethren's Church, at Herrnhut, by Bishop J. C. Breutel; and, on the 7th, was united in holy matrimony to Sr. C. A. Erxleben. On the same day, they received instructions from the Unity's Elders' Conference in reference to their appointment to Missionary-service, and Sr. Miertsching was accepted an acoluth. On the 20th, they sailed from Akona, for the Cape of Good Hope, in the ship *San Francisco*.

4. On the 26th of August, the Unity's Elders' Conference conversed with Br. Jäschke, respecting the affairs of the Mongol Mission, to the service of which he is called. Br. Jäschke sailed from Portsmouth for Calcutta, on the 15th of September.

5. Br. G. Hornig was ordained a deacon of the Brethren's Church on the 29th of May, by Br. G. W. Westerby, at St. John's, Antigua.

6. Br. and Sr. Hellström sailed on the 9th of September from Nieuwediep, for Surinam.

7. On the 11th of September, Br. Charles B. Weiss was united in holy matrimony to Sr. C. Weiler, at Gnadenberg; and, on the 25th, Br. T. C. Böhmer to Sr. L. D. Quilitz, at Nisky. These Brethren and Sisters, having been accepted acoluths, received instructions from the Unity's Elders' Conference, respecting their appointment to Missionary service in Surinam.

8. Br. C. A. Brauckman has been called to the service of the Mission in Surinam.

9. Br. Warmow arrived safely at Copenhagen, from Greenland, Oct. 25th.

10. The Sisters Kleiner and Bentien arrived safely at St. Thomas, after a voyage of sixty-five days, from Altona.

11. Br. Gottlieb Oehler has been appointed to the service of the Mission among the Cherokee Indians in the Kansas territory.

VI. OBITUARY.—The following have departed this life:—

1. On the 4th of September, in the 42nd year of her age, Sr. M. L. Wullschlägel, wife of Br. H. R. Wullschlägel, formerly superintendent of the Mission in Surinam, and now a member of the Mission-Board. An attack of typhus-fever removed her, in the course of a very few days, from her dear husband, whose Missionary labours of twelve years she had faithfully shared, and from her young family.

2. On the 19th of August, Sr. Henrietta S. Völkel, in consequence of typhus fever, in the 34th year of her age.

3. On the 25th of August, at Bluefields, on the Mosquito Coast, in the 31st year of her age, Sr. A. Lundberg.

On the 20th of July, departed at Edinburgh, in the eighty-fourth year of her age, Miss Mary Aikman; at the time of her decease, probably the oldest friend of the Brethren's Missions in Scotland. Her lively interest in the cause dates from as early a period as the year 1813, when she made the personal acquaintance of Brn. and Srs. Conrad Kleinschmidt and Gorke, and Br. Val. Müller, on their return to Greenland by way of Leith. Her intercourse with these servants of Christ having drawn her favourable attention to the subject of our Arctic Missions, she was induced to compile, with the assistance of her still surviving brother, Mr. James Aikman, two little works illustrative of their origin and progress, intitled "The Moravians in Greenland," and "The Moravians in Labrador;" by the publication and extensive circulation of which, a real service was rendered to the cause of the Brethren's Missions in England as well as in her native land. A work of similar character, on the subject of Missions in South Africa, was also the fruit of their joint authorship. Of the extent to which the Missions of the Brethren in Greenland and Labrador have benefited by these generous efforts, and especially by the personal activity of our departed Sister in Christ, the pages of the Periodical Accounts contain abundant evidence*. In outward fellowship with a Congregational Church, she felt herself spiritually united with all who love the Lord Jesus Christ and desire the extension of His kingdom on earth: to serve His cause, and assist His servants, she accounted an honour and a privilege.

* See foot-note on p. 24, of Vol. xx. It may be further remarked, that the profits of the publications referred to were chiefly devoted to objects, connected with the Missions in Greenland and Labrador.

ERRATA.

In No cccxxii., p. 25, in the List of Stations and Missionaries for 1856, under JAMAICA, after NEW-CARMEL, insert NEW-BETHEHEM.—m. Br. Geissler.

In the same Number, p 77, l. 22, after weeks, insert in the Danish Church.

In p. 95 of this Number, line 11 from bottom, for gracious, read grievous.

CIRCULAR LETTER of the SYNODAL COMMITTEE for the MANAGEMENT of the BRETHREN'S MISSIONS, accompanying the FINANCIAL STATEMENT for the Year 1855.

" DEAR BRETHREN, AND SISTERS, AND FRIENDS,

" YEARS come and go; one generation after another arises and departs; nations change their localities in the course of ages, become powerful, and decay; in the meantime, the tree which sprang from the mustard-seed, planted eighteen hundred years ago in Judæa, still grows, and spreads abroad its branches over land and sea, so that the nations come and dwell under its shadow. Countries, once deeply sunk in idolatry and superstition, whose condition was one of horror, rendering them the objects of Christian benevolence and charity, may now be considered Christian lands. On the other hand, there are regions, where the light once shone brightly, but is now obscured, and where the first-love has waxed cold. Our earliest messengers to the heathen, and many of those who followed them, have, long since, laid their pilgrim-staves at their Saviour's feet, and have entered into the joy of their Lord, there to receive their reward of grace, as faithful servants of Christ. Others, who took their places, having become old and grey-headed in the conflict, have returned from the field, and are now only able to strive for the victory of their Sovereign's arms, and the spread of His dominion, by lifting up their hands in prayer. Others yet stand in the fields, which are white unto harvest, full of courage, and, with strength divinely given, and preserved to them unbroken, are thrusting in the sickle, or binding the sheaves. Others again, with silent longing, await their Lord's pleasure, till He shall call them, and send them into His vineyard, and give them their allotted station. Many of those who were once warm friends and patrons of the work committed to us by the Lord, are now at home with Him, rejoicing in blessed union, both with His servants, whom, while here, they assisted with their prayers and their gifts, and with those, who, through their united ministry, have learned believingly to know their lot of grace. But their places, too, are occupied by other members of various Christian Churches, on whom the Lord has bestowed large and loving hearts, so that, passing by differences in forms and creeds, they earnestly desire, and to the utmost of their ability, seek to accomplish the one great object, of winning souls for Christ. Even those, whom the Lord has commissioned to conduct this work under Him, do not remain the same. They change according to His pleasure, and at His command. But He abides the same, yesterday, and to-day, and for ever. Amidst all changes of time and of instrumentality, He is steadfast. And, 'though the mountains may depart, and the hills be removed, His kindness does not depart, neither is the covenant of His peace removed.' (Isaiah liv. 10). His commission, 'Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you,' (Matt. xxviii. 19, 20)—continues the same, as much in force as when He delivered it to His disciples, shortly before His ascension,—though the instruments of its fulfilment have often changed during the eighteen centuries which have passed since its delivery. And the promise which He graciously gave at the same time, 'Lo, I am with

you alway, even unto the end of the world,' also remains unchanged, and is daily fulfilled in His people's experience.

"Such thoughts arise in our minds, in a special manner, when, according to custom, we take a retrospect of a year's Missionary history, reviewing its joyous and its mournful events, and contemplating the Lord's dealings, and man's doings. When, on the one hand, we cast a glance at the Lord's faithfulness, and, on the other, at our human weakness, imperfections, and sins, joy and thankfulness are intermingled with shame and humiliation. The Lord's work is good and perfect; but He has committed its execution to poor, weak, and sinful men, who have indeed the mark in view; but who, deeply conscious of their weakness, must say with the Apostle, 'Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.' (Phil. iii. 12).

"Of one of our oldest Missions, that in GREENLAND, we are unable to state, as we should wish to do, that, the older it grows, the fairer and more abundant are the fruits it produces. It rather appears to resemble the Church at Ephesus, to which our Saviour had to say, 'I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works.' (Rev. ii. 4, 5). Spiritual life and energy appear to be much wanting in our Greenland congregations, while they adhere to accustomed forms. The thoughtlessness manifested by the Greenlanders in temporal matters, has, by degrees, exerted a yet more pernicious influence on their spiritual state. Their inclination for foreign articles of luxury has induced wants, which can only be supplied by the sacrifice of what is really necessary to supply them with clothing, fuel, and materials for the construction of boats and dwellings. Unhappily, they are encouraged in this perverse and ruinous line of conduct, by the willingness of the European factors to supply them with various articles on credit. The result is, that they become constantly poorer, and decrease in number, as their mode of life becomes more luxurious and less suited to their rude climate, and the hardships incident to their necessary occupation. It would be well if their outward trials did not make them more indifferent regarding the salvation of their souls, but tended rather to arouse them to repentance and newness of life. Among the cheering features of the year under review may be mentioned, the return to a sober mind of the members of the congregation at *Fredericksthal*, who had been involved in the *sinatical* outbreak of the preceding year, and their restoration to the privileges of the Church; both themselves and their leader, Matthew, having given satisfactory evidence of their sorrow and penitence, on account of the delusion into which they had fallen.

"The winter was rather protracted than severe, and the Greenlanders had but little to suffer, either from hunger or disease. In *Fredericksthal* alone, there prevailed for a time, a distressing want of food, owing to the failure of the supply of fish (at no time plentiful in that neighbourhood) as well as of seals. The distress was sensibly alleviated by the benevolence of the Inspector of the Danish factories, who furnished our Brethren with the means of giving a daily meal to

about sixty of the most needy,—till the first week in May. A fine and productive spring followed the trying winter.

“ At *New-Herrnhut*, the Missionaries had to deplore the loss of the aged and experienced national assistant Christian Frederic,—and of the gifted son of the assistant Henry, Amos by name. The latter was stationed with his father at the out-post of Kangek, and was very useful and diligent in instructing the young people and children, and in holding occasional meetings.

“ The circumstances of the Mission in LABRADOR were meanwhile of a more cheering complexion. The blessing of the Lord appears to have been vouchsafed to them, both in spiritual and in temporal things. At *Hebron*, the seal-hunt was especially productive. As in Greenland, the winter was of long continuance, though the cold was not particularly intense. An ungenial spring followed, attended with much sickness. The schools were, on the whole, well frequented; and the children made pretty good progress. The reports from the Brethren at *Nain* and *Hopedale*, contain interesting details of the new field of spiritual usefulness, which has been gradually opened to them among the European settlers or traffickers in the south, several of whom have joined the congregation at *Hopedale*. The poor ignorant heathen from the north and from the Ungava district in the west, who visited Hebron during the winter, shewed no inclination to hear the Gospel, or to remain at the settlement. They feel not yet their need of a Saviour.*

“ There is but little to communicate respecting the Mission among the INDIANS in NORTH AMERICA. Once flourishing like a tree planted by the watercourses, which spread its branches far around, it now rather resembles a feeble plant, growing in a vast and barren wilderness, without much prospect of blossom or fruit. Some slight signs of life appeared recently, at the baptism of four adult Indians at Mount Zion, when the little church was so crowded, that many persons could not obtain a seat. May we not accept this as a token, that the Lord has still thoughts of peace towards the perishing race of ‘Red men,’ so interesting, and, what is more, so dearly bought with blood? May the Lord grant it, and permit some souls to be won from these tribes, before they entirely disappear from among the nations! Though we do not often receive information from this part of the Mission-field, we do not doubt, that the Lord has even there some, who worship Him in spirit and in truth, and that He still continues to gather wheat into His garner.

“ The WEST INDIES, with their large population, once enslaved, but now free, continue, as before, one of the principal scenes of our Missionary activity. If we, at the same time, cast a glance at the neighbouring colony of *Surinam*, it would almost seem as if our Saviour had, in a special manner, directed our feeble efforts to the hearts of the sons and daughters of *Africa*, as ground prepared by Him, in which to sow seed for eternity. Here we meet with no philosophical systems, or metaphysical subtleties, to strive against which, we have need of much learning or logical acumen. The negro, even as a hea-

* The intelligence from our two Arctic Missions of Greenland and Labrador it will be remembered,—has reference to the years 1854–1855, and not to the succeeding one, of which the present Number contains the Annual Report.—EDS.

then, implicitly acknowledges the Bible as God's word, which makes known His will; even though, as some suppose, this revelation should have immediate reference to the white man. On the other hand, these poor souls are sunk in sensuality, in lusts of the flesh, sin, and vice of every kind. And to oppose these sins, to testify that *all* men are lost sinners, and need a Saviour, and to make known *that* great truth, which, to the wise of this world, appears foolishness, but which to those who believe is the power of God, unto salvation—this requires no special culture or learning, but a thorough personal experience of sin and of grace, a correct knowledge of Scripture-truth, and a truly converted heart. May these never be wanting to those who send, or those who are sent!

“In the most ancient of our Missions, that in the DANISH WEST INDIES, the work of the Lord proceeds in its regular course. Though we cannot report any extraordinary revival, we have reason to believe that the work of grace is going forward in many hearts. Here also, as elsewhere, wheat and tares grow together, and will continue to do so until the day of harvest. The solemn warning given, not less to the Lord's careless and negligent people, than to ungodly and hardened sinners, by the cholera, appears to have made an impression, especially in St. Thomas and St. Jan. It is pleasing to observe an increased attendance on the means of grace, which has led to the necessity of increased church-accommodation in the town of St. Thomas, and at Nisky. The Lord has been pleased to call to His rest a faithful servant, who, for twenty-nine years, had borne the burden and heat of the day in the West Indian Mission-field, namely, Br. J. G. Klose, who departed this life, when about to retire from active service. Br. Kleiner, of St. Thomas, has taken his place, as warden of the Danish West Indian Mission.

“In JAMAICA, the work of the Lord has progressed favourably during the past year. The contributions made at the Jubilee in 1854, for the purpose of establishing a *Home-Mission*, have been blessed by the Lord. Helpers, and other awakened and gifted brethren, are appointed to visit their countrymen in their houses, especially in districts remote from the Mission-stations, receiving only sufficient to indemnify them for their loss of time for labour.

“Our Brethren in this island continue to devote special attention to the schools. Within the last year, ten new school-houses have been erected. In all the schools, not less than 3,903 children were under instruction. The Normal-school at Fairfield had thirty pupils.

“In ANTIGUA, a truly blessed jubilee-festival was recently celebrated, it being a century since the commencement of the Mission by Br. S. Isles. Since that period, thousands of our black and coloured brethren, who had been brought to the knowledge of their Saviour by the instrumentality of the first Missionaries—many of them by that of Br. Braun—(Massa Brown, as the negroes still call him)—have entered into the joy of their Lord; and thousands more are still under the care of our Brethren. Since the emancipation, the number of those who are connected with our congregations has diminished, as some, especially of the younger people, wish for a less degree of oversight and strictness of discipline, or are unwilling to contribute towards the support of the Mission—a duty upon which

we, in common with other Missionary bodies, must insist. Yet many who belong to us are in earnest, and the labours of our Brethren are richly blessed, especially in the numerous educational institutions. During the year, several changes have taken place among the labourers employed in this Mission. Among the rest, Br. Thraën, the oldest Missionary in the island, having laboured there uninterruptedly for a period of twenty-six years, has retired from active service and returned to Europe.

"In St. Kitt's, the place of that faithful servant of the Lord, Br. Häuser, has been taken by Br. Hull, president of the Mission-Conference in Tobago. The expression of a negro brother in St. Kitt's respecting himself, is true, not only of all Christians who do not resist the Holy Spirit, but also of our Mission-work: 'Massa, I am like a clock, which will not go, unless it is frequently wound up. So it is with me: sometimes I feel I am run down; then I come and get wound up, and then go forward by the Lord's help.'

"BARBADOES, like several other of our Missions, has also experienced a change in its superintendence: Br. Badham having been re-called to his native land, there to labour on behalf of our Mission-cause generally, in conjunction with Br. P. LaTrobe. His place in Barbadoes is occupied by Br. A. Clemens from St. Kitt's.

"In TOBAGO, Br. Cooney followed Br. Hull in the superintendence of the Mission, after the removal of the latter to St. Kitt's. Although the failing health of Br. Cooney, and the serious indisposition of Br. George, tended, for a time, to interrupt the work, it has been making progress, under the blessing of the Lord, and a large increase has taken place in the number of children attending the schools.

"At *Bluefields*, on the MOSQUITO COAST, there exists a small congregation. But we regret to think, that this Mission has not attained its proper object, as a Mission to the Indians, to the degree that might have been wished. Up to this time, the individuals who have joined our fellowship, and who attend the services, are almost exclusively black and coloured people. They bore the name of Christians, though, until the arrival of our Brethren, they had no Christian instruction whatever. The most hopeful sphere, as regards the Indians, is to be found in several of their villages, situated on Pearl-Key Lagoon, an extensive basin connected with the sea. Br. Jürgensen, who has been engaged in the erection of a church and dwelling-house at English Bank (one of the Indian villages referred to), has taken the opportunity of preaching the Gospel to them, as it would appear, not without effect. The political circumstances of the country are such as to excite well-grounded apprehension on account of the Mission. May the Lord protect the rising work with His mighty arm! It should still be mentioned, that the founder of this Mission, Br. Pfeiffer, after nearly thirty years' service in the Tropics, has been obliged to obtain permission to retire, on account of failing strength; while Br. Feurig, formerly engaged in the service of the Jamaica Mission, has gone to supply his place.

"The extensive and divinely favoured work among the negroes in SURINAM, has this year widened its boundaries,—not less than 1200 persons having been added to the visible Church by baptism. The number of persons under Missionary instruction amounts to

more than half the black and coloured population of the colony. While we cannot assert that even the majority of the baptized members of the Church have attained to a true knowledge of salvation through Christ, or perhaps even a proper conviction of their sinfulness, and consequent need of a Saviour, 'for man looketh at the outward appearance, but the Lord looketh at the heart;' we cannot doubt, that there are many who possess a living faith, and have experienced its renewing power. The social circumstances of the population often prove a hindrance to the spread of the Gospel; though, on the other hand, outward distress and oppression may be beneficial to individuals, by impelling them to seek Him, who is a friend of the oppressed, and a helper in time of need. A proof of the favourable disposition of the Colonial Government is afforded by the request, that our Brethren would visit the Leper-establishment, at *Batavia*, on the Copename, and attend to the spiritual wants of the inmates. Though by far the greater number of these are Protestants, yet they have been for some years exclusively placed under the charge of Roman Catholic priests. A new station has been established on the forsaken plantation, *Nut-en-Schadelyk*, which will bear the name of *Heerendyk*. We have heard, with deep regret, of the sudden decease of its faithful and active founder, Br. Weyberg. In the course of the year, three Brethren have been called away in the flower of their age, leaving altogether nine orphan children. It is our consolation to know, that these trials are of the Lord, whose ways are not our ways, but who has thoughts of love and peace towards us.

"We regret that the intention, referred to in our last Report, of anew occupying the Station at *Coffy-camp*, among the free negroes, has not been accomplished. The little congregation is still totally unsupplied. The converts at *New-Bambey*, however, still remain united, building themselves up in their most holy faith, teaching and admonishing one another in psalms, and hymns, and spiritual songs, and, though in much weakness, manifesting their faith by their Christian walk and conversation among the heathen. The work of the Lord on the wood-plantations near the Para, where formerly idolatry and superstition reigned, is proceeding favourably, especially since a Missionary couple have taken up their residence in the district.

"The Mission-work in SOUTH AFRICA continues in a quiet and pleasing course. Several teachers, who have been educated at the Training-Institution at *Genadendal*, give proofs, that they have brought thence something more than mere head-knowledge, and have become the means of edification to others, at the places where they are resident. A severe temporal trial had befallen our South African congregations, in the loss of a large portion of their cattle, by a distemper which prevailed nearly through the whole colony.

"While the western congregations generally are prosperous, at *Genadendal* some painful disturbances of the usual course of the congregation have been experienced. Several strangers, encouraged by excluded members of the congregation, have intruded themselves into the settlement, and, in various ways, exercise a pernicious influence. Hitherto, it has not been found possible to get rid of these intruders. The local relations of our older stations and their inhabitants are, unfortunately, not so well defined as we could wish, and may possibly,

especially under the present political regulations, give rise to difficulties. This is the more probable, as the assembling of the natives in our Missionary villages, is not favourably viewed by the farmers generally, from the idea that it tends to diminish the facilities for their obtaining native labour.

"From the eastern congregations, especially *Shiloh* and *Goshen*, we have received pleasing accounts, both by the correspondence of our Brethren and Sisters now on the spot, and by the oral statements of Br. Bonatz, who is, at present, on a visit in Europe. *Shiloh* was again flourishing; while at *Goshen*, a temporary church has been erected. At the latter place, Br. Hartman has had the favour to baptize four adult Fingoes into the death of Jesus, as the first-fruits of this congregation. The entire number of persons at *Goshen* is about sixty, mostly Fingoes and Tambookies, who formerly resided at *Shiloh*.

"Regarding the Mission in AUSTRALIA, little of an encouraging character can be reported. Though some heathen families, and, among them, several belonging to distant tribes, have been in the habit of visiting our Brethren, and appeared to feel some degree of confidence in them; the latter seem, to some extent, to have lost courage, and to fear that the Mission will have to be abandoned. Disagreements with some of their European neighbours, who have settled there, on very different principles from those which actuate our Brethren, and annoyance from the travellers frequently passing to the gold districts, together with the attempts which have been made to occupy the land reserved for the natives, appear to have disheartened them greatly. In their lonely position, they stand much in need of our intercessions. Have we been as faithful in this respect as it was our duty and privilege to be?

"Our various Missionary accounts have furnished interesting particulars respecting the efforts made by the Brethren destined for MONGOLIA, to penetrate into that country through the Chinese territories, efforts hitherto made in vain. The Lord knows His own time. When His hour arrives, He will send the needful counsel and help. Then, the closed portals of China will be opened, and His messengers of peace will enter on their destined field of labour. Meanwhile, our Brethren have fixed on a locality in the British province of Lahaul, where they will erect a dwelling, and make known the Gospel-message to the neighbouring Tibetan inhabitants. A third Missionary is on the way to assist them, namely, Br. Jäschke, formerly co-inspector of the institution for education at Nisky. We pray our Saviour to take these dear Brethren into His especial care, on their frequent difficult and dangerous journeys, amid lofty, snow-capped mountains, and through wild and craggy Alpine passes. May He support their courage, that they may patiently wait for the fruit of their labour, until His hour shall come! And may He be graciously near them, when they feel lonely in that distant, heathen land.

"The number of Mission-stations has increased by two, and *that* of the labourers employed by three, since our last Annual Report. Many changes have taken place among the Missionaries, especially in the West Indies and Surinam:—twenty-three have retired from active service, and six have departed this life;—thirty-two have been called to the service of the Missions.

"We have much cause for thankfulness to our Saviour, that He has always graciously considered our need, and, although our number is so small, has never permitted us to want suitable Brethren and Sisters, willing, for His name's sake, to enter upon His work among the heathen. As often as a warrior, grown old in the conflict, has been constrained to retire from the battle-field, others have always been ready to fill the vacancy. Thus, when we have often been inclined, with failing faith, to ask, 'What are these among so many?' and to inquire, where we shall obtain the needful labourers for so extensive a field, especially if the Lord continues to call away some of the most useful instruments, prematurely, as it appears to us, we have been reminded of our Saviour's inquiry, addressed to His disciples, 'Lacked ye anything?' and are constrained, with them, to answer, 'Nothing.' And even now, when, in the course of a year, more than thirty Brethren and Sisters have entered on the Lord's service, others stand ready, awaiting the declaration of the Lord's will to go forth with joy.

"The accompanying Financial Statement for 1855, presents a result which compares favourably with that of last year, there being a surplus of 211*l*. 19*s*. 6*d*.; but when this is deducted from the preceding year's deficiency, there still remains a debt of 1304*l*. 18*s*. 8*d*.

"Thankful as we are for this favourable result, and gladly as we embrace this opportunity to express our gratitude to the Lord, who has helped us through another year, and, in His name, to all those who, from love to Him and His cause, have cast their gifts into His treasury, we yet feel called upon to make the following remarks:—

"1. The *increase* observable in the income is to be ascribed, partly to the zealous exertions of our Brethren and Sisters, and Christian friends, but, chiefly, to extraordinary donations exceeding the supplies of a similar kind in the preceding year.

"2. The disbursements in 1855 are less than those of 1854, by about 95*l*. Had they reached the amount of the latter year, we must have closed with a considerable deficiency.

"3. The continued scarcity of the necessities of life has led to considerably increased expense, since the close of the accounts for 1855, in extra-allowances to retired Missionaries, which, together with the heavy journey-expenses, consequent upon the numerous changes, which have taken place, leads us to anticipate a considerable increase of disbursements.

"4. We would, lastly, direct attention to the fact, that the present general statement shews a large deficiency.

"But we will not lose confidence. There is no ground for discouragement. Already kind assistance has been given towards defraying the existing deficiency, and our past experience permits us to mistrust, neither the liberality of the Lord's people, nor His own further help. In short, we know that, although, as men, we have to deal with accounts after the manner of men, yet, as children of God, and followers of our Saviour, we are to walk by faith, not by sight. From its very commencement, our Missionary work has been a work of faith, and, if the Lord will, (and we believe this to be His will) such it shall abide. Not to see, and yet to believe, is the strength of the

Lord's people. This then be ours, to entrust all we have and are to His grace, and be guided by Him, according to His will. The grace of our Lord and Saviour Jesus Christ be with all, who, together with us, wait and pray for the coming of His kingdom. Amen.

"With cordial salutations, we remain, in the fellowship of our Lord and Saviour, your faithful Brethren of the Mission-department of the Elders' Conference of the Unity.

"J. G. BREUTEL, ERNEST F. REICHEL,
"Berthelsdorf, July, 1856." "G. A. CUNOW, H. R. WULLSCHLÄGEL."

IT can hardly be necessary for the COMMITTEE of the SOCIETY for the FURTHERANCE OF THE GOSPEL, to add anything to the remarks with which the foregoing CIRCULAR closes, by way of explaining their import, or enforcing their recommendations. Nevertheless, having shared the anxieties and apprehensions of the Mission-Board as to the result of the Financial transactions of the year 1855, it is only meet and right, that they should join in the sacrifice of thanksgiving offered to the Lord by His servants, for having so graciously prospered their endeavours, and so mercifully put to shame the weakness of their faith. That neither *they* nor their kind and unwearied friends of the LONDON ASSOCIATION have found it necessary, to issue the appeal for extraordinary contributions, which six months ago appeared to be unavoidable, is a subject for unfeigned gratitude to God, and will be felt to be such by all their generous supporters*. At the same time, it will be borne in mind, that the Deficiency which the Mission-Fund continues to exhibit, is by no means inconsiderable, and that some heavy expenses have been incurred in the course of the current year. Two works, alike necessary and important, which have been already taken in hand in the Danish Islands, will involve a large additional outlay; the one, the improvement of the Mission-premises in the town of St. Thomas—the other, the enlargement of the small and almost ruinous church, at the neighbouring settlement of Nisky. The necessity for continued exertion will, therefore, be sufficiently apparent; nor can the Committee entertain a doubt, that this will be cheerfully made, both by our Brethren and our Christian friends, during the progress of the year 1857,—a year which completes the *fourth* century of the existence of the UNITY of the BRETHREN.

Of the SPECIAL FUNDS for West India purposes—the one, for the support of the TRAINING-INSTITUTIONS in Jamaica and Antigua, proves very inadequate to meet the expense which is annually required, as is manifest from the unfavourable Balance of the Account for 1855. It therefore claims the benevolent aid of all, who appreciate the importance of the objects for which it is established.

The *West India Country School-Fund*,—whose operation is no longer confined to the Island of Jamaica,—however generously supported, must be expected to exhibit a very diminished surplus at the close of the present year, owing to the considerable amount still to be expended on school-houses. It is, therefore, earnestly commended to the continued liberality of our Brethren and friends, and especially of the young, whose sympathies it is so well calculated to call forth.

* See Preface to this Volume, p. xvi.

STATEMENT OF THE SEPARATE FUNDS FOR 1855.

I. WEST INDIA TRAINING-SCHOOL FUND.

DISBURSEMENTS:	£	s.	d.	£	s.	d.	£	s.	d.
For the Training-School in Jamaica	499	1	9						
" " Antigua	377	0	6½						
Additional Buildings for ditto	261	19	11				1138	2	2½
RECEIPTS:									
Surplus at the close of 1854	88	18	11						
Contributions in England	42	5	8						
" " for Antigua Training-School	3	16	0						
" " at Christiansfeld for ditto	1	4	8						
For Boarders in Antigua	49	19	7½						
" " Jamaica	91	6	3						
				141	5	10½			
From Trustees of W. Taylor, Esq., for Fairfield Training-School	200	0	0						
From ditto, for Library for ditto	36	17	3						
				236	17	3			
Interest of Training-School Fund	210	0	0						
							724	8	4½
Deficiency							413	13	10

II. WEST INDIA COUNTRY SCHOOL-FUND.

RECEIPTS:	£	s.	d.	£	s.	d.
Surplus at the close of 1854	846	17	8½			
Contributions through London Association for Jamaica	347	12	6			
" " for Barbadoes in 1854 and 1855	136	9	0			
" " through Society for the Furtherance of the Gospel	81	5	5			
" " For Orange Hill School-House, To- bago	1	5	0			
				1413	9	7½
DISBURSEMENTS:						
For School-Houses in Jamaica	227	6	6			
For support of Schools in ditto	415	17	6			
" " Barbadoes	88	12	0			
				731	16	0
Surplus at the close of 1855	£681	13	7½			

N.B.—From this Surplus, must be deducted the sum of £232 13s. 6d., being the balance of £460 allowed for the building or enlargement of School-houses in Jamaica, of which the greater portion, if not the whole, has been actually expended in the course of the year 1856.

GENERAL STATEMENT OF MISSION-FUND, 1855.

	£	s.	d.
Deficiency at the close of 1854	1516	18	2
Surplus of Account for 1855	211	19	6
	£1304	18	8

MEMOIR

Of Br. JOHN LEMMERTZ, Missionary in SOUTH AFRICA, who departed this Life at KLEINWELKE, May 6th, 1855.

I WAS born at Alzey, in the Lower Palatinate, on the 6th of August, 1784. My parents earnestly desired to bring me up well, and therefore kept me at school, and accustomed me to work. My volatile disposition, which induced forwardness and impertinent conduct towards others, sometimes led to chastisement on the part of my father, which, as I loved him dearly, was not without effect. In the year 1794, the war, which followed the revolution in France, approached our neighbourhood, and, from that time, I grew up surrounded by martial tumult. The French troops brought a malignant fever into our town, which proved fatal to many of the inhabitants, and, among the rest, to my father and grand-parents. I was also attacked and brought to the brink of the grave by it; and, scarcely had I recovered, when my mother and brothers and sisters were taken ill. These severe illnesses, and the expenses caused by the French soldiers, who were constantly quartered upon us, reduced our means so much, that it was with difficulty that we could obtain a maintenance. Hence, I, as the eldest son, had to work hard at my late father's trade of a stocking-weaver.

About this time, our country was annexed to the French Republic, in which the goddess of Reason was considered the supreme divinity. The result was, that, in my native town, absolute heathenism prevailed. Religion and Christianity were only mentioned to be scoffed at, and Liberty and Equality were to take their place. Trees of liberty were set up in various localities, with pompous ceremonies, being previously drawn through the town amid the discharge of cannon, and the ringing of the bells. On these occasions, the school-children dressed in their best clothes and accompanied by music, opened the procession, and when the tree had been set up, were expected to dance round it. Similar ceremonies took place at the harvest-festival in October, on one of which occasions, I remember I had to carry a flail. These festivities were celebrated outside the town before an altar, surmounted by a statue representing the goddess of Reason. At this time of desolation, I was just at an age when I might have learned something useful, but attendance at school was almost entirely neglected; and, still more, that at church. The republicans required no places of worship, and those who would have been glad to listen to God's word, hearing only the praises of virtue from the revolutionary preachers in the churches, declined to attend them. It was at this period, that I first perceived the operations of the Spirit of God in my heart, and could not comprehend these emotions. I once complained to my mother about the disquietude of my soul; but, as she did not know the Lord, she could give me no comfort. In my fourteenth year, I was confirmed by one of the ministers referred to above, and partook of the Lord's Supper at Whitsuntide. In 1799, I was apprenticed to a master stocking-weaver. Durin the three years of

my apprenticeship, the Holy Spirit operated powerfully on my heart, and caused me to become anxious concerning my salvation. I often prayed to God, and sought comfort in books; but as I was surrounded by worldly people, and was already much entangled with vain amusements, I at length endeavoured to obtain peace from the reflection, that the same lot which befel others would probably be mine also. As we belonged to the French Republic, we were obliged to keep the Decade every ten days, and no labour was permitted on that day, under penalty of imprisonment. This operated very perniciously on me, as we would not work on Sundays, and I therefore had double opportunity for indulging my taste for amusement. In this my master encouraged me, expressing his approbation of my work by presents of money, made on condition that I would take a day of pleasure. In 1802, when my apprenticeship was at an end, I resolved to travel, but wished previously to partake of the Lord's Supper once more. On this occasion, the Spirit of God was pleased to alarm me exceedingly, by representing to me my lost condition; so that I approached the Lord's table with fear and trembling, and was for some time afterwards much distressed by the fear, that I had partaken of this privilege unworthily. At this period, I was passionately fond of dancing and card-playing, and had contracted the habit of profane swearing. But I was ill at ease, and sought to dispel my anxiety by plunging deeper into sin. Thus, with an uneasy mind and a guilty conscience, I left the place of my birth. I obtained employment before I had travelled far. But I now lived a more ungodly life than ever, becoming at the same time increasingly uneasy, from the conviction that I was a lost sinner. This uneasiness caused me to leave the master with whom I worked, although he treated me well, as I hoped I might get rid of my anxieties by change of place. My next employer also treated me well, and paid me high wages. This, however, was no real advantage to me, as it only enabled me to give way to sin to a greater extent. Still the distress of my mind was such, that I considered myself the most miserable being in the world, feeling certain that I should be eternally lost. When I returned home at night from my sinful enjoyments, the anguish of my soul often drove me to my knees. Yet, during my prayers, my wretchedness increased, and I sometimes felt, as if Satan was on the point of dragging me away to hell. Though I prayed with increasing frequency, I had no power, and, indeed, no desire to leave off sinning. At length I resolved to make myself better, and promised God that I would give up certain sinful pursuits, especially swearing, dancing, and gambling. I also prayed most diligently in my own way, and attended church regularly, where, however, I heard nothing but a dry morality. I further resolved to partake again of the Lord's Supper, and, in my blindness, thought that I had prepared myself well for this enjoyment, though during this preparation I almost fell into despair. Still I went on the Sacrament-Sunday to church. But, after the service, as I was about to approach the altar, such a fearful anxiety came over me, that I seemed to be already among the eternally lost in hell, and, instead of proceeding to the communion-table, I rushed out of the church. My state was now altogether comfortless; and yet how did

I act? When, on the afternoon of the same day, my companions came to take me with them to some merry-making, I was glad of it, and accompanied them in the hope of getting rid of my distress of mind by dancing. O what an unhappy period of my life was this! All my vows and resolutions that I would reform were useless, and I sank deeper and deeper into sin and vice. Besides this, the Spirit of God gave me no rest. Often in the midst of dancing, the question arose in my mind, Whither would my soul go, if I were to die that moment? and then my conscience would answer, that I must go for ever to hell. Still I went on with my dancing. I was, in fact, the slave of sin and Satan; and a slave is obliged to do his master's will. And yet I called this a merry life!

While in this pitiable state I obtained work at Heidelberg, where I had to endure a severe illness brought on by my dissipated life. After this I had to return to my native place, on account of the military conscription, to which I was liable. However, I was not taken. I then left home once more, and was successful in entering the German territory, an enterprise which was attended with danger, as my name was still on the conscription-list. While in employment at Heidelberg I obtained a recommendation to Mr. Van der Smissen, of Altona, whose son-in-law had established a stocking-factory on his estate at Hanerau, in Holstein. The result was, that I went to the latter place in 1805. Here I found a quiet home, removed from the bustle of the world. My master had been a student of divinity, and was awakened. Religious meetings were held at his house; and we all attended the parish church, about a mile and a half from the village, every Sunday. The minister was a child of God; and it was from him that, for the first time in my life, I heard of our Saviour and His love to sinners. In the village of Hanerau, there lived several Diaspora brethren and sisters, who maintained a connection with the Brethren's Church. By the Lord's gracious providence, it was arranged, that I should regularly dine with one of these families. The walk and conversation of these dear people being such as to manifest that they were led by the Spirit of God, made a deep impression on me. During dinner, our Saviour and His love often formed the subjects of conversation, on which occasions, I listened devoutly, never having heard such language before. But I remained fearful and desponding, thinking that there could be no salvation for such a sinner as I, and that I must be eternally lost. On one occasion, the members of the family were conversing on spiritual subjects, and the mother happened to quote the passage: "The kingdom of Heaven suffereth violence, and the violent take it by force." As I heard these words, the Lord's time came for my heart to be opened. I was enabled to believe, that, if the kingdom of Heaven is taken by force, perhaps even I might be saved. At the same time, I received the first impression of our Saviour's love, which was shed abroad in my heart, so that I could surrender myself to Him, with soul and body. This gave me comfort, and I was for some time very happy. In the village there were some other serious people, not connected with the Diaspora Brethren and Sisters. Their strict, legal behaviour pleased me, and I attended their meetings; but I did not find what

I wanted. I was anxious for the pardon of my sins ; but they were strong Christians, and as I wished to be, at once, what they were, I lost heart. On the other hand, when I attended the Diaspora meetings, I found that the brethren and sisters were poor sinners like myself, and this always comforted and encouraged me. Eventually, however, I ceased to be watchful : the love of the world and its pleasures revived, and my heart was divided. When I prayed, I desired to bargain with our Saviour, that I might be permitted to love the world and its enjoyments with one portion of my heart, and Him with the rest. The result was, that I lost all the peace and comfort I had enjoyed, and began to experience a renewal of my former distress ; but my faithful Saviour never ceased to warn me to return to Him. My uneasiness, however, continued, and was increased by bodily suffering. I again saw the greatness of my sins so vividly, that I dreaded, if I should die, being sent into eternal woe. One night I lay in my chamber, oppressed by the burden of my sins, weeping and sighing before my Saviour, and imploring pardon. Just at this moment, when I least expected it, my bleeding Redeemer was pleased to manifest Himself to my heart in His suffering beauty. It was as if He spoke these words : " Behold, all my sufferings were for thee ; my blood was shed for thee ; these wounds were inflicted on me to heal thee ! Therefore live ! " Then did He, in truth, forgive my sins, and bestow on me a reconciled heart. My pain and misery were changed to love and gratitude. This was an unspeakably happy moment. O that this impression may abide with me till I shall go to Him, to give thanks at His feet for all He hath done for me !

Being now desirous to become a member of the Unity of the Brethren, I called on Br. Anders, labourer of the Society at Altona, who was at that time on a visit to the Diaspora, in Holstein. When I had mentioned my wish, he strongly recommended me to consider the matter thoroughly, as not all who were heirs of salvation were required to join the Brethren's Church. He, added however, that, if I remained of the same mind, I had better call on him at some future time, when he would give me a letter of recommendation. I felt daily more assured of my destination to be a member of the Brethren's Church. At first my master made many difficulties about letting me go, and I did not wish to grieve him, as he had always been very kind to me. Eventually, in answer to my prayers, the Lord touched his heart, and prepared the way for my leaving his service in peace. Br. Anders received me very kindly on my arrival at Altona, and gave me a recommendation to Gnadau, at which place I arrived on the 9th of October, 1806. I cannot describe my feelings, when I saw the settlement from a distance. Though I knew but little of the Brethren, yet I knew I was about to join those who were God's people. I, therefore, fell prostrate and implored our Saviour in grace to provide a place for me among them, and to bestow on me the happiness, always to remain in communion with the children of God. At the same time, I anew surrendered soul and body to the Lord. My abode at Gnadau was short, as in the following year, I removed to Herrnhut. Here I was

admitted into Church-fellowship, and in the following year partook of the Holy Communion for the first time with the congregation. Unhappily I had previously fallen into self-righteousness, and hence did not enjoy the blessing I had anticipated; but, thanks be to the love and mercy of my Saviour, He led me, by His Holy Spirit, to approach His table, with the increasing conviction that I was a poor creature, totally unworthy of such a high privilege, and yet with the desire to enjoy a share in His blessings.

In 1809, I was appointed overseer of the youths in the Brethren's House. In the following year, a change in my business necessitated the resignation of this duty, to my great regret. I have a peculiarly pleasing remembrance of the love and harmony prevailing between me and my colleagues (eight in number), in the charge of the boys. The years which I spent at Herrnhut were a very happy period, being marked by frequent confidential intercourse with my unseen Friend. The Lord was pleased particularly to render the delightful Church and Congregation-Festivals, days of rich grace and blessing to me.

On the 6th of April, 1815, I received a call to serve the Lord in the Mission among the Hottentots in South Africa. The desire to go among the heathen, in order to tell them what our Saviour has done for us poor sinners, and of His mercy to me in particular, had made itself felt before my admission to the congregation, and had, afterwards, from time to time, been anew enkindled in my heart. I therefore accepted this proposal, as out of the Lord's hand, in the child-like confidence, that He who had called me, could and would help me, and manifest his grace to me.

My departure was, however, delayed for three months, in the course of which time, I had to undergo some painful experiences. Through the conviction of my utter weakness, my first cheerful readiness to obey the Lord's will passed away. There came unbelief, so that I seriously thought of revoking my acceptance of the call. However, I am thankful to say, our Saviour, in answer to my prayers, granted me anew faith and confidence, so that I once more had light in my soul, and looked forward to my journey with comfort. At the same time, the Brethren and Sisters Clemens and Thomsen, and Brother Stein, were called to South Africa. With the latter, I had been closely intimate for some years, and we had often expressed to each other the wish, that we might serve our Saviour among the heathen: now, He was graciously pleased to order it, so that we should set out together.

On the 12th of August, we arrived in London, where we had to wait six weeks for a vessel,—the one by which we were to have sailed being already gone. Br. C. I. La Trobe, who was commissioned to hold a visitation of the South African congregations, travelled with us, so that our party consisted of five Brethren and two Sisters.

We left London on the 30th of September. During our passage down the Channel, we experienced some violent storms, but afterwards had favourable weather and a pleasant voyage. Through our Saviour's grace, the love and peace of God prevailed among us, and we were especially blessed at our morning and evening devotions and when we assembled for worship on Sundays and Church-festivals.

To me, the period of the voyage was a season of rich blessing, during which I was enabled to derive enjoyment from the meditation on the Lord's passion and death.

We arrived safe and well at Cape-Town, on the 24th of December, full of thanks and praise to the Lord, who had brought us thus far. Three days afterwards, Br. and Sr. Schmidt came from Groenekloof to conduct us thither. On the afternoon of December 30th, when we had approached within about an hour's journey of Groenekloof, the Hottentot congregation met us, and expressed their thankfulness to the Lord for our safe arrival, by singing some verses. Their expressive and harmonious voices, and the reflection on the Divine power, manifested by the simple preaching of the word of the cross, in the experience of these people, who had, so shortly before, been poor blind heathen, affected me so deeply, that I was constrained to give free course to my tears, and thanked the Lord, with much emotion, for appointing me to so delightful a field of labour. After a few days' sojourn at Groenekloof, we proceeded to Genadendal, where I soon felt quite at home.

Shortly afterwards, it was proposed to me to enter the state of holy matrimony with Sr. Agnes Jenke. Our Saviour bestowed on me the cheerful willingness, to take this, my future partner in life, as from Him, and we were married on the 26th of March. We covenanted together before the Lord, to live alone to Him who had counted us worthy to enter on His service. In the following year, we were rejoiced by the birth of a son,* and subsequently, the Lord bestowed on us two daughters. All of these children we dedicated to the Lord from their birth.

In 1819, I experienced a gracious preservation of my life, while crossing a river swollen by heavy rain.

After a pleasant service of five years at Genadendal, we were called to Enon. It was painful to leave the congregation and our fellow-labourers, with whom we had lived lovingly; however, the Lord bestowed on us willingness to obey His direction. The journey, which occupied four weeks, was accompanied with many trials, as we had our three little children with us. However, we arrived safe at Enon. This station had only been established three years before, and the congregation was still in its first love. We were consequently very pleasingly impressed on our first arrival, and felt it a privilege to serve our Saviour in this congregation.

In the year 1824, I suffered much from rheumatism, and could not therefore at first accede to the proposal which was made to me, to visit Europe and take charge of a number of children who were to proceed thither for education. Eventually, however, as my health somewhat improved, I was able to undertake this commission, though still weak and lame. We sailed from Cape-Town in February, 1825. It pleased the Lord to render the voyage so beneficial to me, that I quite recovered my strength. We arrived at Kleinwelke on the 20th of May, and committed our little charge, including our own two daughters, to the respective educational institutions at that place. We afterwards visited Herrnhut, where I was favoured to be present

* Now a Missionary at Enon.—EDS.

at the opening and some of the sessions of the Synod, held in that year.

Before setting out again for Africa, I visited my mother, and brothers and sisters, at my native place. It was with feelings of sadness, and yet with deep thankfulness for the Lord's gracious leadings, that I again entered my parent's house. Our mutual joy at meeting once more, after so long an absence, was very great. After remaining there a fortnight, we proceeded, by way of Neuwied and Zeist, to London. Hence we went to Bedford, where we made a pleasant and profitable stay of nine weeks, in order to improve our acquaintance with the English language.

Br. and Sr. Sonderman were our companions on our return to South Africa, having been called to serve the Mission there. The voyage was marked by much rough weather, but the Lord preserved us, and brought us safely to our destination, after being fifteen weeks at sea. We proceeded at once to Genadendal, which was to be my abode. I was also appointed a member of the Helpers' Conference.

The voyages to Europe and back had so much benefited my health, that I could now enter on my duties with renewed vigour.

In 1827, it having been decided, agreeably to a desire expressed by the Governor of the Colony, that steps should be taken for the establishment of a Missionary Station among the Tambookies in Kaffraria, the direction of this undertaking was committed to me. Our Saviour had been, for some time, preparing me for this, by exciting in me an earnest desire to preach the Gospel to these savages. I therefore cheerfully acceded to the proposition, feeling convinced of my want of capacity for so important an undertaking, and yet assured that our Saviour would go with us and be our Guide and Protector. Having forwarded the needful materials from Cape-Town, and been joined by Br. and Sr. Hoffman, of Groenekloof, we proceeded to Enon, and thence to the frontier. An enforced delay enabled us to become acquainted with the Tambookies, who, having been driven from their abodes by the Fetkannas, now resided near the limits of the Colony, to be protected from their enemies. Their frequent visits to us revealed to us the awfully dark state of ignorance and unbelief, in which these poor people lived. With no belief in a Supreme Being, they stood in continual dread of their sorcerers, looking to them for rain in dry weather, for recovery in sickness, etc. Having a converted Tambookie with us, who did us good service as interpreter, we were glad to be able at once to preach the Gospel to these poor heathen; telling them how our Creator and Redeemer, out of love to us, left the throne of His glory, became a man, and offered up His life on the cross's tree, thereby obtaining for us forgiveness of sins and everlasting salvation.

After much delay and several removals from one place to another,* we reached the spot where Shiloh now stands, on the 20th of May. It had been for years a desolate wilderness, the abode of wild beasts. We saw herds of antelopes, gnooks, and quaggas;

* Some of the details are omitted here, having been recently communicated in the Memoir of Sr. M. E. Hoffmann.—See p. 51 of this volume.—EDS.

nor was there any lack of hyenas and lions. It was especially on account of the latter, that we set about constructing a kraal for the draught oxen. We occupied tents, and the Hottentots who were with us, huts made of reeds. At this time, the lions sometimes came very near us in the night. On one occasion, the Hottentots, judging from the traces near the tents, declared that there could not have been less than twelve of these animals. But our dear Lord protected us, as He once did Daniel, so that they did us no harm. Before we had been long at this place, the barbarous inhabitants of the neighbouring mountains stole our cattle, and even endeavoured to burn us in our dwellings. We therefore deemed it prudent, to accept the offer of an officer at the military post at Klaas Smit's River, to seek a temporary asylum at that place. Here we found several persons who were concerned about their souls, and who begged us to hold religious services. For this purpose, a place in the barracks was set apart. Numbers of the neighbouring colonists, and even the owner of the land on which the station is located, who had been very much opposed to Missions, attended these services. There being also no facilities for educating children, we were asked to give them some instruction, which we willingly consented to do. The result was, that we had a School which was attended by the children of the English stationed there, of the colonists, and of the Hottentots. Thus our Saviour graciously turned our flight into a blessing, acknowledging our testimony of Him, and causing the word of the cross to be edifying to the hearts of many.

In the beginning of August, we heard that the savages had left the neighbourhood of the place where we had settled, and that all was now quiet. Upon this we asked our people, if they were willing to return with us to the forsaken station. One of them, in the name of the rest, answered, "We are ready, not only to go thither, but to accompany you, if possible, to the very people who stole your cattle, and to make known the Gospel to them." This declaration filled us with joy, and we resolved to return, trusting in the Lord for help. This resolution caused much emotion in the minds of those to whom our sojourn at the military post had been blessed. The wish was repeatedly expressed, that we would remain there, together with the people under our charge. The latter had worked for some of the farmers, and had manifested the reality of their Christian profession, by diligence and a walk worthy of the Gospel. We left this, our temporary abode, thankful for all the mercies we had enjoyed. The following day, we again arrived at our former home on the Klipplaat. We found everything in a sad condition, both in our huts and in the gardens, which we had already laid out and partly planted. The dragoons who had been given us as a guard soon left us, for which we were not sorry. We then set about our work with good courage, heartily beseeching our Saviour to bring some souls to whom we might make known the way of salvation. These supplications He graciously heard. The old chief, Bowana, approached us with his people. Every day many of them visited us, and those who were the nearest attended the evening meetings. We had to endure a great deal from their begging, of the excessive importunity and impudence

of which, none can form any idea who has not witnessed it. Whatever was given them, they wanted more, and we often had much trouble to get rid of them. Still, we bore all this patiently, and were thankful that they *did* come, so that we had an opportunity to tell them of the love of Jesus to sinners, praying that He would bless our feeble testimony, though even but to *one* soul. At this time, however, they were deaf to the joyful sound. Still we persevered. Some of their children came every day to be taught, in which part of our efforts we received the most important assistance from the Kaffir Sister Wilhelmina, a true disciple of Jesus, who, from love to Him and to her country-men, had accompanied us to the Klipplaat.

(To be continued.)

LABRADOR.

Extracts of Private Correspondence.

From NAIN.

"BR. RIBBACH and I paid an agreeable and edifying visit to an English settler, who resides about fifty miles from this place. He had been with us during a part of Passion-week and at Easter, and then begged, that we would baptize his three small children. We consequently set out, on the above-mentioned day, in a sledge drawn by nineteen dogs. We performed the distance of fifty miles in rather more than eight hours. We were received with much heartiness and affection, and were enabled to edify ourselves with the dear people at this place. The baptism took place on the 2nd, and was accompanied by a blessed enjoyment of our Lord's presence. On the following day we visited another settler, who, however, appeared quite indifferent regarding our Saviour and the welfare of his soul. His wife is an unbaptized Esquimaux woman. She was thankful for our visit, and expressed her desire to turn to the Lord, and be baptized. With but little assistance, she has learned to read. Some of our Esquimaux, when in the neighbourhood, have given her a little instruction. She earnestly begged for another visit.

"JOHN T. VOLLPRECHT."

"IT is true, the Esquimaux cannot provide against a time of need, in the same way as agricultural and civilized nations, for there is a great difference between corn and animal food. But I think we might do something to induce them to lay up more blubber in store. This is even more needful for the dwellers in the north, than for our southlanders. I have therefore made some proposals to this effect, which, however, will require time to put into execution. As is also too often the case under general and widely spread judgments, instead of the fruits meet for repentance, the evil thoughts of the human heart are manifested. This has been the case with not a few of the Esquimaux here, at Nain. Murmuring against God, for not having done any good for them, their dissatisfaction extends itself to us, and such of their

countrymen as had laid by a little, through their own diligence. Still, I hope that the visitation, which has been here very bearable, has not passed away entirely without profit. Something of this is indeed to be seen. Many express gratitude for the help they had received, from whom we heard nothing of the sort in winter. The majority also appear desirous to be diligent in fishing, &c. We exhorted them to this in a special meeting, to the satisfaction of the more diligent, while some lazy ones only looked sulky. We have to report the admission of an English Methodist to our congregation. The Brn. Vollprecht and Ribbach visited him and baptized three of his children. They will, doubtless, give you a detailed account of their visit. I was much pleased with one expression of this good man's: 'I know of no difference in religion, if only we believe in a crucified Saviour, and desire to be justified and saved through Him.' Considering our imperfect knowledge of English, it appears important that we should have a supply of edifying tracts and books in that language, for distribution to persons like the above-mentioned man. In spite of my comparative ignorance of English, I was able to enjoy some very edifying conversation with him, during which, the Bible was our chief interpreter. The only two heathen Esquimaux families, between this place and Hopedale, have now entered into connection with the latter congregation. And of four European families, there is but one which is not considered as belonging to the out-lying portion of this congregation. So much the more distressing is the condition of Samuel, who, with his family, left us some time ago. At peace neither with God nor man, he continues to walk in the ways of sin. He is full of bitterness against us, and endeavours to form a sort of community of persons like himself, whose ruler he hopes to be. Instead of this, however, those who were formerly hostile, now return to us. May our Saviour continue to have patience with our infirmities and failings, and to count us worthy to direct souls to Him! "A. FREITAG."

"MY progress in learning the Esquimaux language is very slow. But, as the other Brethren comfort me, by the assurance that it was the same at first with them, I hope that, with the Lord's help, I shall by degrees improve. In Br. Freitag, I have a good instructor, for which I am very thankful. I still keep the infant-school, which is a very simple affair. I have written out and learned a number of phrases, in common use, and when I have something particular to say to the children, one of the other Brethren assists, as interpreter. The duty of a new-comer in the first winter, is to write out a large vocabulary and grammar, so that there is plenty of writing to do. Besides these engagements, there are several, connected with the economy which fall to the share of the unmarried Missionaries. Hence, time never hangs heavy on my hands. "PETER MORTENSEN."

From HOPEDALE.

"ONE circumstance during the past winter rendered the household duties particularly difficult for the Sisters. I allude to the almost total want of fresh meat. There were but few ptarmigans, and no hares. But we were thankful that we obtained a considerable

quantity of potatoes. During the winter, I had a great deal to do; as I had to keep school, and at the same time, to superintend the people in the preparation of the timber for a new church. All the larger timbers for this building, which is to be sixty-feet long by thirty-four broad, are now ready. The smaller wood, and materials for pillars, are all that is still wanting before we proceed to frame the building. We think of placing this new church before the old one, in a line with the new dwelling-house, and at the east end of the latter. It would be a great help, if we had some sort of a vehicle for carrying stones to the site, as the teams of dogs, at best, only draw small loads. These animals are by nature remarkably wild and unmanageable, and their behaviour, when employed to draw stones, is agreeable to this character. In the month of January, I visited our people at the out-places, both northwards and southwards from hence, and found opportunity to converse with them in their dwellings. We have not been able to visit Indian Harbour, in the south, being too weakly manned. Indeed, we have no great desire to do so, as we perceive that the traders wish to interfere with us. They say that they are Brethren, and wish to make common cause with us. Our Saviour has, hitherto, kept them at a distance,—a ship of theirs, bound to Kippokak, with a framed house on board, for David's Inlet, having been lost in the autumn. This year they are unable to come on account of the drift-ice.

"FERD. KRUTH."

"THOUGH we have sometimes felt cast down by the trials and difficulties of the past year, we are constrained to render thanks to our faithful Lord, after hearing the distressing accounts from Okak and Hebron. We also feel it to be matter of thankfulness, that the Esquimaux here, at least the majority, manifest a degree of diligence in providing for the winter. It is abundantly evident, that a diligent man will seldom have to suffer hunger, although he may sometimes, be straitened, in spite of his best efforts. Last winter, there were here six or seven families, who were ready to dispense provisions from their stores, and did so, in many instances, gratuitously. The carelessness of many of the Esquimaux regarding the future is much to be deplored. Yet, in seasons of manifestly providential visitation, even this characteristic may not be without its advantages. When the father of a family goes to sea at four o'clock in the morning with an empty stomach, leaving his children crying with hunger, and returns late in the evening to tell his little ones, who have run to meet him on the shore, that he has experienced a repetition of the same ill-success which has attended his efforts, perhaps for weeks together: under such circumstances, perfect resignation can alone maintain courage and confidence. I am well aware that not a few seek to excuse their own idleness by saying that God has not given them anything. But it remains true, that a state of things like that described above, may, and often does, befall the most diligent. That our people have built themselves up on their most holy faith, and that the influences of the Spirit have not been unfelt, we have been led to hope from one or two circumstances which we have noticed. In the spring, our Esquimaux, more generally than ever before, after fulfilling

the Lord's command : 'Six days shalt thou labour,' came hither to keep holy the Lord's-day. It was something delightful to see, on a Saturday evening, the crowd of boats approaching the station, whose occupants were coming in quest of Sabbath blessings. And when they left us again on Sunday evenings, we often stood looking after them, with the prayer that the Lord would prosper them, and preserve to them the enjoyment of the blessings of His house. Another token of awakening spiritual life is the fact, that a tolerable number of our people have been led, by a feeling of gratitude for the blessings they enjoy, and a conviction of the duty and importance of intercession on behalf of others, to form a Missionary Association. They have resolved to devote their collections, which are, indeed, small, but which the Lord will surely not despise, to the Mission in Australia.

"A. F. ELSNER."

"OUR voyage out lasted longer this time than was the case thirteen years ago, having occupied eight weeks instead of a little more than three. We had to struggle with ice, fog, and rough weather ; and the waves occasionally rolled over the deck, with a tremendous noise, for days and nights at a time. On the 1st of August, when the thick fog opened somewhat, we saw the land. But our patience was long tried by the quantities of ice. We counted 153 icebergs near the ship, one of which was calculated to be from 200 to 300 feet high. The appearance of the whole was grand, and yet awful. However, the Lord, in mercy, preserved us, and brought our ship to the desired haven. On the 5th, we at length reached the usual anchorage, being welcomed with shouts of joy, and the discharge of fire-arms. As soon as we had dropped anchor, the band, standing before the Mission House, played several hymn-tunes. I cannot express our feelings in words. Yesterday evening, before the preparatory meeting for the Holy Communion, they also played, and awoke us this morning in the same pleasing manner. The choir in this congregation is admirable, and, I think, not surpassed in Germany. I wish you could hear them sing and play.

"C. BARSOE."

"ON the 10th of July, in the morning, about daybreak, during a heavy gale, a young sailor fell from aloft, a height of about fifty feet, to the deck, just by the companion-door. I heard the fall, but never imagined what it really was, until the lad was brought into the cabin by the captain and some sailors. He was carefully examined, when it was found, to the astonishment of all, that he had sustained no injury, and only experienced a little pain in his knees, and in one hand. In two days, we again saw him engaged as before, furling the very highest sails. This occurrence impressed the whole crew, as the wondrous work of God, and we hope that the effect on them may be beneficial and lasting. The effect on us was to induce us to have more patience, as we were all somewhat inclined to be impatient and discouraged, at meeting with such violent contrary winds, which not only rendered our voyage very tedious, but were peculiarly distressing to those among us who were subject to sea-sickness.

"PH. BÜSSER."

From OKAK.

"THE period from the 27th of April till near the end of May formed, I think, the most trying time in my life. Up to the first-mentioned date, we had fish in the store, but then the stock was exhausted, and to feed an Esquimaux with bread, flour, and the like, is to kill him. Besides the people remaining here, about one hundred in number, whom I had to assist daily with food, many came from time to time from the out-stations. Some of these had not eaten for four or five days; others had roasted and devoured their bedskins or boots. Under these circumstances, it was often difficult to know what to do. And my position was rendered even more trying, by the folly and misconduct of some of those whom I desired to assist. When I exhorted them, as was often the case, to make an effort to help themselves, and implore the Lord's blessing upon it, many shewed too plainly, that they had cast away their confidence. A donation I had received from a Brother at Locle, in Switzerland, enabled me to assist the poor widows, for which I was thankful. The attendance at the catechetical meeting on Sunday afternoon has been satisfactory. We are to proceed by the *Harmony* to Hebron, which is to be the scene of our labours. We are, consequently, much engaged at present. We were glad to see Br. and Sr. Barsoe arrive by the *Harmony*, as well as my brother-in-law, Br. S. Weitz. We were particularly glad to become acquainted with the latter.

"F. ERDMAN."

"MY health, I am thankful to say, is much improved. Had I remained as I was a year ago, I must have availed myself of the permission given me to seek medical aid in Europe. I think, however, I may now venture to remain another year; before visiting my native country. I have been very happy at Okak, and should have been glad to remain here. However, as circumstances appear to require that I should go to Hebron, I shall do so cheerfully, with the earnest desire, that the Lord would accompany me with His grace and blessing. I am thankful that Br. and Sr. Erdman are also to proceed thither, as I am still in need of instruction in the Esquimaux language, and Br. Erdman is a good teacher.

"FR. TAPPE."

"WE have again been called to endure what is so painful a trial to parents' hearts, namely, the loss of our child, who was born on the 4th of February, and whom it pleased the Lord to take from us, very unexpectedly, on the 17th of June. Our hearts were deeply wounded by this blow, yet the Lord has been pleased to comfort us with His powerful consolation. You have, doubtless, heard, that we have had a very trying winter, and that several deaths have occurred. May these trials exercise a beneficial influence on the survivors. I have not been so overwhelmed with a variety of duties, as was formerly the case, having been assisted by Br. Tappe. At present we are engaged in hay-making. We are about to send a number of goats to Hebron, which I have reared here.

"W. HORLACHER."

From HEBRON.

"AN unusual mass of drift-ice accumulated on the coast, such as none of the Esquimaux remembered to have seen before. Some old

people, however, stated, that they had heard from their forefathers of such an event once before, which caused a frightful famine, and resulted in the death of many by hunger. Our prospects for the winter were very gloomy. Many of the Esquimaux at once said, that it was certain there would be famine, that many would die of hunger, and that those who made a living by stealing, and led otherwise disorderly lives, would be the greatest sufferers. These predictions were literally fulfilled. I never in my life before experienced such a season of trouble and anxiety. Doubtless our Saviour intended us to derive instruction from these trials. O that we may do so, as well as the poor Esquimaux! Thus far, affliction does not seem to have produced the effects we could desire. There are too many, who have not taken it properly to heart, and who are now as careless and indifferent as before. The better portion of the congregation, however, manifested real confidence in the Lord, which has not been put to shame.

"C. SCHÜTT."

SOUTH AFRICA.

OUR readers will be truly thankful to learn, that the danger of a Kaffir war has, for the present, passed away. The energetic measures of precaution adopted by the Governor, combined with other providential circumstances, appear to have led to this result, whereby confidence has been, in some measure, restored to the inmates of the Missionary-stations, and to the settlers near the eastern frontier, generally. Br. and Sr. Hartman were about to return to *Goshen* from *Shiloh*, their temporary place of refuge, and, we trust, have already resumed the charge of their small but promising flock. Among other intelligence contained in the letters of the Brn. Kölbing and Franke, is that of the unexpected solution of the legal difficulty, which had hitherto prevented the transfer of the property at *Goedverwacht* to our Church. There is now every probability, that, in a very short time, the purchase of the land will be effected, and this little Hottentot colony, comprising about 300 persons, of all ages, placed under the charge of a resident Missionary. The spiritual soil has been well prepared for regular cultivation, by the useful labours of the native teacher and assistant, Joseph Hardenberg, and by the periodical services of the Brethren from *Mamre*. The particulars of the friendly visit paid to *Genádenaal** by the Bishop of Cape-town, will be read with interest: nor will the practical testimony borne by his Lordship

* It may be well to remind our readers, that, in the pronunciation of this well-known name, the initial letter is sounded like *g* in *good*, and that the accent is laid on the *second*, not on the *third* syllable. See Vol. xiv., p. 87, note.—KDS.

to the efficiency of the Training-School escape observation. Br. Wedeman's letter reports a happy change in the state of the hospital on *Robben Island*. The co-operation of a superintendent of truly Christian and benevolent character, and of a family like-minded with himself, has already been productive of the best effects, as the condition and the declarations of the poor patients sufficiently testify. In the Diaries of *Shiloh* and *Clarkson*, the reader will meet some interesting evidences of the power of Divine grace; in the former, the struggle between Gospel-truth and heathen superstition is strikingly portrayed, while the latter gives some pleasing details of the school at Snysklip, conducted by the valuable native assistant, John Zweli-banzi.

From Br. C. R. KÖLBING.

"DEAR BROTHER,

"GENÁDENDAL, Oct. 10th, 1856.

"I HAVE received a letter from Br. Gysin, of Shiloh, dated the 1st inst., containing some important intelligence, which I hasten to communicate. It seems that the Missionaries of the Berlin Society consider a war with the Kaffirs unavoidable, and near at hand. The Kaffirs in that neighbourhood are slaughtering the cattle, and destroying the corn, and will not plant. Consequently they will be driven by hunger to engage in war and plunder. The Brethren at Shiloh write, that the rumours have again become very disquieting, although some persons still hoped, that the recent arrival of four regiments may tend to maintain peace. It is tolerably certain, that the issue is still doubtful, and that the danger, though perhaps not immediate, is by no means past. Br. and Sr. Hartman were about to return to Goshen, taking with them only their most necessary articles, and, in case an outbreak should take place (as some anticipate), about New Year, they will retire to Shiloh. There are at present at Goshen, ten families of Fingoos, five of Tambookies, and two of Geika Kaffirs, comprising, with some widows and children, sixty-two persons, besides about twenty lately arrived on trial, and not yet entered in the lists. Though the congregation has been frequently visited, since the temporary retirement of the Missionaries, all the people are very desirous to have resident Missionaries."

"Oct. 11th, 1856.

"HOW astonishing it is, that all the obstacles preventing the sale of Goedverwacht to this Mission have fallen at once, like the walls of Jericho! The number of persons residing there, when I visited the spot, was about 300; and, as there are facilities for an increase, it is by no means too small to have a Missionary regularly stationed there.

"The Bishop of Cape-town and Mrs. Gray paid us a short but interesting visit last week. They seemed much pleased with the schools. One of the pupils of the Training-School, for whom we have no situation open, will be employed by the Bishop at a station

which he has lately established, about fifteen miles from Mamre. The youth is a mulatto, and has considerable talent for music, but also attends to other branches in a very creditable manner. The Bishop was also much pleased with two of the Fingoo youths, and expressed a wish to employ them among their countrymen on the frontier, in case we should have no situation for them."

From Br. SUHL of GENÁDENDAL.

(From the Missions-Blatt.)

"WE have no reason to complain of the conduct of the pupils of the Training School (at Genádendal), and, of most of them, we have reason to believe, that they love our Saviour, or, at all events, are sincerely seeking Him. A little Islambi Kaffir, named Paul Xamxa, has all along caused us some anxiety by the delicacy of his health. To-day, it pleased the Lord, that he suddenly departed this life, by occasion of violent hemorrhage. Latterly, since his condition has become evidently more dangerous, we often conversed with him, but he did not seem to feel thoroughly assured of our Saviour's grace. But whenever I repeated that verse to him, 'My Saviour sinners doth receive,' &c., he smiled and appeared pleased. May his sudden death make a serious and lasting impression on his companions! New applications are just made to us for pupils to serve as teachers in Kaffraria; on the other hand, two Kaffirs and two Tambookies are offered as pupils. In many of the members of this congregation we can perceive the results of the Holy Spirit's influence. In some cases, it is true, these evidences are not very apparent, until the time of sickness or death; but in others, they are manifested during the time of health and strength. At the speaking with the married people, four weeks ago, a sister who had recently been confirmed, and who had, on that occasion, been deeply affected,—declared, with tears and deep emotion at the thought of our Saviour's love, that she would always be faithful to Him. I, however, reminded her, that, after this happy season of first love, she would probably have to learn by experience more of her weakness and infirmity, but at the same time encouraged her to cleave in confidence to her Saviour. A young woman related that a dream had been made the means of her awakening. She had dreamed that she came too late to church and had to remain outside. The Spirit led her to make an application of this to her exclusion from the kingdom of God. This produced salutary alarm, and from that time she sought the Lord diligently. We were glad to find that most of our families hold daily worship in their houses, and that, even in some cases, where we should hardly have expected it, extemporary prayer is offered. Dear old Betje Robintje, one of the earliest inhabitants of Genádendal, is failing so rapidly, that to-day, at her request, I offered solemn prayer with her in reference to her impending departure. The cripple, Andrew Adam, still lives in his little hut, four paces long and two broad, and has peace and happiness in our Saviour.

From Br. J. F. WEDEMAN.

"DEAR BROTHER,

"ROBBEN ISLAND, *June 20th, 1856.*

"I CAN truly say, that it is a matter of joy and thankfulness to my dear wife and myself, that the Lord permits us yet to labour among these poor and afflicted people. Our sincere and daily prayer is, that He would graciously bestow upon us the needful gifts and grace, and direct us by His Holy Spirit, so that our feeble endeavours may result in the salvation of some souls. I have already informed you, that discontent arose among the lepers, because there appeared to be no prospect of the removal of the Institution to the mainland. The result of this was, that several of them, with the permission of our worthy doctor, left the island, although I used my utmost endeavours to dissuade them from acting so foolishly. Some months after, three of them returned in a very miserable state. They acknowledged, that during the whole time of their absence, they had had no shelter but the canopy of heaven, and no means of subsistence but the scanty alms of passers by. They now greatly regret not having followed my advice. It would seem, that their sufferings had had a good effect on the others, as none of them now talk of going away. They also show a greater hunger and thirst for the means of grace. I suppose you know, that we use, in the English services, the English hymn-book, of the former edition. I am sorry to say, that we have not nearly copies enough for our use. Hence many cannot get a book, and these sufferers are usually the lame patients,—the others out-running them, in order to secure books. As this edition is now out of use in England, we should feel very thankful, if some old copies could be sent to us; they would be much valued here. We live in Christian union with Dr. Minto, and his family,—frequently spending the evening with them, and taking part in their family devotions. Dr. Minto has already done much good to the patients, and is a kind fellow-labourer, with us, in spiritual things. His eldest daughter makes herself very useful in the Female-hospital, reading tracts to the patients, and speaking to them respecting the salvation of their souls. I am thankful to say, that her labours are not without fruit."

From Br. C. F. FRANKE

"DEAR BROTHER,

MAMRE, *Nov. 6th, 1856.*

"AT this time, everything is quiet here, as the harvest has commenced and nearly all the inhabitants of the village are engaged in it, leaving scarcely any one here. Hence there is a possibility of attending to desk-work, without the continual interruptions which often cause the pen to be laid aside as soon as it is taken up. In the course of this year, the Lord has seen fit to try our Mission-family with sickness; my wife suffered from influenza, followed by rheumatic fever;

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and Sr. Christensen has likewise been very ill. By the blessing of the Lord on the kind exertions of our neighbour, Mr. Duckett, both are much recovered, although they have by no means regained their usual strength. The time of sickness was a season of great trial. But He who bore His cross for us, graciously helped us to bear that which fell to our lot, for which our warmest thanks are due to Him. I presume Br. K  lbing has informed you, that the difficulties regarding the purchase of Goedverwacht are removed. The people residing there are overjoyed to see the way open to such arrangements as they and we have long desired. It is not possible to attend to the spiritual requirements of nearly 300 persons, by visits from this station. The distance is such, that a visit generally requires about ten days. Not only so, but the journey is not always practicable, in winter, because of the Berg River, which often becomes much swollen, and in summer, because on the whole way through the Zwartland, not a drop of water is to be got for the cattle.

“Joseph Hardenberg, the teacher, continues to labour with blessing among adults and children; but the people are still desirous to be under the charge of a resident Missionary. Br. and Sr. Janasch were there, in the beginning of October, to attend to the public services, the individual speaking, and the examination of the school. During this visit, six adults and one infant were baptized, and six couples were married. The meetings were numerous attended, not only by the inhabitants of the Kloof, but also by persons from the neighbouring farms. The desire for the Word of Life is really very great in that neighbourhood. No one has cared for these poor people. The nearest Missionary Station is two days' journey distant. I feel assured, that we have been permitted to do much good, during the ten years of our imperfect ministrations at Goedverwacht, and there is every prospect of still more, under more favourable circumstances.

“As regards our congregation at Mamre, we could wish to see more spiritual life manifested. There is not much hunger and thirst for the precious Word of God; otherwise, the means of grace would be better attended, and we should oftener hear the inquiry, ‘What must I do to be saved?’ Many are indifferent to the welfare of their souls, and things often occur which are a disgrace to a congregation of Jesus. The children are not kept at school as they ought to be. This is not so much the fault of the children as of the parents, many of whom do not recognise the advantages of education, but, for the sake of gain, put the children to work. The Schools were publicly examined towards the end of October, when we had an opportunity of observing, what encouraging progress had been made by those who had attended regularly throughout the year. At present, only the Infant-School is open; the elder children being engaged in harvest work.

“We trust there may be an abundant harvest, as prices are exceedingly high, wheat costing 2*l.* 5*s.* the muid. Grain has not been so dear since I have been in Africa as at present. May the Lord, in mercy, preserve us from an outbreak of war, as that would add much to all our troubles.”

*Extracts from the Diary of SHILOH.**From January to June, 1856.*

Jan. 1st.—The two public services, held respectively in Dutch and Kaffir, were well attended. On such festival occasions as Christmas and New Year, we are able to trace the advance of civilisation among the inhabitants of this place, by the fact, that, at these periods, there are always some who appear, for the first time, decently clothed, having previously worn the sheep-skin kaross, or, at best, a blanket. In the afternoon, the greater part of the congregation came, in companies or individually, to express their good wishes for us, for the new year.

March 12th—15th.—Br. and Sr. Gysin attended to the general speaking (conversation with individuals, according to their classes). As is usually the case, the impressions produced in the minds of the Missionaries were of a mingled character. Still, it may be stated, that the number of those diminishes who coldly answer, "I feel nothing, I am too stupid; I hear what is said in the church, but when I come out, I forget it all," &c. In the case of three females, it was striking to observe, what a work the Lord had performed in their hearts. Not only has He, especially in the case of one, overcome their obduracy, but, while convincing them of sin, has likewise given them to taste His pardoning grace. It is remarkable, and yet quite agreeable to the national character, that conversions among individuals of the Kaffir nation are more perceptible, rapid, and decided, than is the case with the Hottentots, who sometimes too easily adopt and use scriptural phrases. After this "speaking," 54 persons were appointed for advancement in church-privileges.

March 15th.—We entered on the Passion-Week with the prayer, that the power of our Saviour's love might be manifested in many souls among us. The attendance at the meetings of this solemn season was much better than usual. During the period when the Kaffir corn is approaching maturity, old and young are employed in the fields, to protect it from the birds, so that our village, usually so lively, wears, at this season, quite a deserted appearance. On this occasion, however, the people, partly on account of the unusual number of birds, and partly in consequence of our frequent exhortations, reaped their grain before it was fully ripe, and were thus able to attend the church without hindrance. The performance of some vocal music by the choir, including, for the first time, some in the Kaffir language, tended materially to enliven the services. Portions of the history of each day, as given in the Harmony of the Four Gospels, were read in the same language, from a compilation recently made by the teacher, John Nakin. We were thankful, that, this year, no heathenish abominations occurred to disturb the solemn season.

April 6th.—A Fingoo, from Ouxkraal river, came with a horse-load of corn, which he was desirous to exchange for a Kaffir New Testament. He was deeply grieved, at finding that our stock was exhausted.

May 19th.—We regretted to find some traces of attachment to heathenish customs which we had hoped were quite abandoned. The discovery of a red stone in a house, on a casual visit, led to further inquiries, which resulted in the finding of others which had evidently just been used. When remonstrated with, in regard to this painting of their skins, which is contrary to our rules for residents here, the parties concerned promised to leave off the practice.

Much more distressing was the following instance of relapse into heathenism which occurred about this time: A Gaika Kaffir, who had remained faithful to the Government in the last war, had been appointed to service at a frontier police-station, some distance from Shiloh. Here he had no opportunity for hearing God's word, and became alienated from his family, the church, and his Saviour. Having obtained leave of absence, he, with the connivance and assistance of his mother, formerly a sorceress, made arrangements to take another wife, quite according to the Kaffir custom, with sending of messages, promises of good payment, &c. He also expressed his intention to divorce his present wife, who is one that seeks the Lord. The affair, however, came to our ears, having been made known by the mother of the girl he wished to take, who is still a mere child. At first, he denied the whole; but the testimony of his conscience was so powerful, that the pride characterizing his nation, and existing in an uncommon degree in him, gave way, and, with it, the equally characteristic tissue of falsehood, which he had prepared with much skill and cunning for his defence. Not only did he recall his denial, but came again the next day confessing himself a sinner, with many tears. But his old mother, who had been more guilty than he, was more obdurate. We trust, however, that the Holy Spirit will continue to exercise His rebuking and chastening influences on her heart, until she too seeks and obtains pardon at the feet of her Saviour.

June 2nd.—The Rev. Mr. Kropf writes to us respecting the rumours of war among the Gaikas, that five false prophets have arisen, who say, that all Christians will become heathen again, and that God is angry at the English, because they are the people who crucified His Son. And lastly, that if the Kaffirs will erect large kraals, they will on a certain morning be full of cattle.

June 6th.—We held the examination of the Kaffir schools, the average attendance at which is about seventy. It was pleasant to see the children crowding in, with beaming countenances, as to some joyful festival. Not less so, was their evident anxiety to appear neatly dressed, or, at all events, clean. The girls, almost without exception, wore clothes which were either new, or at least well washed; and most of those boys who had not trousers wore a clean shirt or frock. There were but few who were covered with blankets, and still fewer with sheep skins. We were glad to perceive, that the diligence and faithfulness of the teacher, John Nakin, during the past year, were not without success, the results of the examination being very cheering. By recent translations of useful books into the Kaffir language, a new incitement has been given to the desire to learn to read. Not a few children obtain work, that they may purchase books with their wages. These they carry in their pockets, as their chief treasures, taking them

out to read, whenever opportunity offers. The superiority of the Kaffirs to the Hottentots, in arithmetical calculations, arises from the fact, that the language of the former contains ideas and denominations of numbers, which were originally quite wanting to the latter people. The ordinal numeral adjectives are so simple as to require no analysis, though rather difficult to remember, on account of their length. For example, eighty-one is with them, "*amashumi asiboxo anesinye*;" that is, Tens which are eight, which have one. 727 would be, "*ama kulu asixenze anamashumi asimbini anesixenze*," that is, Hundreds which are seven, which have tens which are two, which have seven. In singing, the Kaffir children have not the benefit of the same good example at home, as those of the Hottentots. But as the children improve in singing, their liking for it increases, and, not unfrequently, a group of little ones may be heard singing a verse they have learned at school. They take much interest in geography, and are tolerably well-acquainted with the elements of it, although we are in sad want of maps. Many write very legibly, and there would be more improvement in this respect, if we did not labour under the serious disadvantage, of having to keep school in the church, and to use the benches, not as seats, but as writing-desks. The most interesting and encouraging subject of examination was Scripture-history and doctrine. In answering questions propounded by their teacher, or by themselves to each other, the children showed extraordinary liveliness and quickness. We regret to say, that there are still some parents who neglect the advantages afforded by the school, and whose children consequently, being employed in cattle-tending and the like, grow up in ignorance. But we have reason to thank the Lord, that the children love the school. It is no longer needful, as it once was, to drive them together; but as soon as the bell rings, they come willingly.

June 13th.—To day took place the examination of the Hottentot school, in which we have had a daily attendance of about eighty. It cannot be denied, that the Hottentot parents show a more correct appreciation of the value of the school than the Kaffirs. On the other hand, the interest of the children is less. As, with the Kaffirs, the tending of the large herds of cattle is a hindrance to regular attendance at school, so, in the case of the Hottentots, is the working at a distance. In this examination, we again perceived that Scripture-history has not been learned in a heartless and mechanical manner, but that the teacher has been successful in pointing out references from the Old Testament to the New, which, in the former, are prophetic or typical, and, in the latter, are shown to be fulfilled in Christ. The examination of the children by each other was very interesting. The singing of the Hottentot children is really good. They are by no means wanting in correctness of ear. The most advanced readers in both schools are taught to read English twice a week. Arithmetic is certainly the weak point in this school, a circumstance which doubtless arises from the natural indolence of the Hottentot race. It is no wonder, that they are so liable to be cheated. We would take this opportunity to express our thanks to the kind donors of tracts and Scripture pictures, which we presented to the children after these examinations.

June 14th.—In addition to two boys, who have for some time been instructed in the carpenter's and wheelwright's trades, a third, one of our best scholars, and a brother of our teacher, was to-day taken under instruction as a smith. One of these lads is a Fingoo, another a Tambookie, and the third a Sootoo. It may be said of all three, that they show much diligence and docility. As their bodily powers are more developed than is the case with apprentices of the same age in Europe, they are able to do work which would not be expected of the latter.

June 28th.—This year we are again reminded how little economy the great majority of our Hottentots have learned to exercise. By the blessing of God, they had a most abundant harvest of wheat, Indian corn, &c., yet they now have none for seed. They took all they had to Whittlesea, where they exchanged it for sugar, tea, and coffee, or for fine clothes, according as they were influenced by love of good living or by vanity, and now they come to us to borrow seed-corn. So it is always with them. When they have plenty, they know no bounds, but eat and drink all day long. When all is consumed, they go and work for more. It is hard to say, whether this characteristic of the Hottentots, or the frugality of the Fingoes, bordering, as it often does, on avarice, coupled with an engrossing attachment to their cattle, places the greater obstacle in the way of true Christianity.

Commending ourselves and those committed to our charge to your kind and faithful intercessions, we remain, your affectionate Brethren and Sisters,

S. GYSIN, W. TH. BAUER,
P. H. MEYER, L. R. BAUR.

*Extracts from the Diary of CLARKSON,
From January to June, 1856.*

Jan. 27th.—We were thankful to perceive, that the Spirit of God has been pleased powerfully to exert His gracious influences on the heart of a child, rendering her anxious regarding the welfare of her immortal soul. This child, a girl about thirteen years old, came to us one morning, accompanied by her mother, and told us, with many tears, that she knew she had grieved the Lord by her many sins, and could find no rest for her soul. She also stated, that Satan assaulted her violently, and that she was no longer able to pray. Perceiving, as we believed, somewhat of the blessed operations of the Holy Ghost, we directed her to the children's best Friend, who shed His blood for their sins, to redeem their souls and make them happy for ever, and who now desired to take her heart as His property. After a lengthened conversation, she left us, much comforted, and appears, since, to be walking in a pleasing course. We thank our Saviour for His unwearied faithfulness and the nurture of His Spirit, manifested in this case. O that He would thus affect the hearts of all the children, that they might be truly His lambs, and abide His property for ever!

In the concluding days of this month, took place the individual "speaking" with the communicant members of our congregation. On the whole, we had reason to be gratified with the spiritual condition of this portion of the flock, the declarations of many being expressive of the desire to live for Him who died for them. One brother spoke as follows: "As, in dry weather, the grass must have water, or else it entirely withers, so our hearts must be refreshed by the Holy Spirit, for they, too, are prone to become dry and lifeless. Hence our faithful Husbandman gives us heavenly nourishment, to maintain life in our souls."

Feb. 27th.—The teacher, John Zwelibanzi, went to Snysklip, to commence a school for the children of the Fingoo inhabitants of that place. The latter had expressed a strong desire to have a school-master residing among them, and had even hoped to erect a large school-house. Finding this beyond their means, they have constructed a large, round Fingoo hut, in which the teacher may both live and keep school; beside it is a smaller hut, which serves as a kitchen. We would gladly have assisted them to erect a suitable school-house, but cannot do so, until the possession of the land at Snysklip is in some way secured to the Fingoes. As soon as John had arrived at his new post and become somewhat settled, we rode over to Snysklip, in order to open the school. We found a number of adults and children assembled, whom, after the singing of some verses, we addressed. We sought to impress upon the parents, how thankful they ought to be, for the privilege of Christian instruction for their children, and that they should be careful not to detain them from attendance at school, for the sake of other employments. It was also stated, that the teacher would keep a religious service every Wednesday evening, and would be willing to teach the older children and adults to read. We then commended this school, in earnest prayer, to our Saviour, imploring Him to give His blessing to the instruction imparted there. The number of children of an age to attend school is about forty, but, from various causes, only twenty-nine were present on this occasion.

March 23rd.—Easter Sunday. We joyfully saluted our risen Saviour, and thanked Him for His whole atoning work. Being prevented by the inclement weather from proceeding to the burying-ground, we prayed the Easter-morning Litany in the church. The service was so crowded that many had to stand outside. Towards evening, we heard that a child had been bitten by a serpent. The child had been, very improperly, sent by its parents on an errand, on which another child accompanied it. After some time, the first returned, with the information that the other had been bitten by a serpent, and was not able to walk any longer. The father and brother of the missing child went immediately in search, and found him sitting in the road, at some distance from our place. Some persons near had dressed the wound and given the child some medicinal herbs, which had had a beneficial effect. The boy, therefore, refused to be carried, and walked briskly home. We then made use of all means in our power, but the little sufferer grew rapidly worse, and died about two

hours after his arrival. This event made a deep impression on our congregation. We hope it will serve as a warning to parents.

April 1st.—We gathered in our pumpkins, of which, by the Lord's blessing, we had a good crop, there being more than 1700, mostly very large.

About this time, another child was bitten by a serpent, but, through the Lord's mercy, recovered. On the whole, the present season is distinguished by the abundance of serpents, not less than six of these animals having been killed close to our house.

A. D. KÜSTER.

G. SCHÄRF.

WEST INDIES.

A PERUSAL of the following intelligence, from this interesting and important portion of the Mission-field, will, doubtless, convey to our readers the impression, which, we feel assured, is a correct one, that the congregations, which have been formed, as the result of labours extending through a period of a century and a quarter, are in a state of evident transition. Though heathenism, strictly speaking, no longer rears its head so boldly as is the case in other regions, where the heralds of the cross are engaged in their Master's work, and though the congregations, and, especially, the younger portion of them, are evidently rapidly advancing in intelligence; yet, on the other hand, it is clear, that the moral and social condition of the great bulk of the population, debased by the long prevalence and still remaining influences of slavery, is such, as to require the use of much really *missionary* exertion, and that the increasing intelligence and information of those connected with the congregations, are not always accompanied by an increase of spiritual life. In many cases, the simple faith, the fervent zeal, and the self-forgetting liberality, which in former years manifested the power of the grace of God, and cheered the hearts of His servants amid their toils, are no longer to be met with, in the same degree. And it would seem, as if, in some instances at least, the influences of the Spirit were no longer vouchsafed in such overflowing measure as in years gone by. All these circumstances would appear to demand, that we should maintain an interest in the work, that we should assist those engaged in it, in those efforts which the case requires, and that we should be faithful in intercession with Him, who giveth the increase, for a new and abundant outpouring of His Holy Spirit. The accounts from JAMAICA, ST. KITTS, BARBADOES, and the DANISH ISLANDS are deeply interesting, as manifesting the importance attached by our Brethren to the work of education, the energy with which they engage in it, the need of such efforts, and, to some extent, the

success attending their exertions. Not less interesting and instructive are the representations of the various phases of missionary labour and experience contained in the letters of the Brn. Buchner and Hennig, in JAMAICA, and Br. Ellis, in ANTIGUA, as well as in the extracts from the Diary of *Montgomery* in TOBAGO, and in the affecting details communicated by Br. Bentien in ST. JAN. It is gratifying to be able to state, that the ravages of cholera have, through the Lord's mercy, ceased in the latter island.

JAMAICA.

From Br. J. H. BUCHNER.

"DEAR BROTHER,

FAIRFIELD, Aug. 5, 1856.

"THE annual public examination of our Training-school took place on the 23rd of July. The large attendance of persons, of all complexions and classes, showed that the interest in the work of education is not decreasing. The progress which had been made by the pupils, during the previous twelve months, was such as to surprise every one, and bore testimony to the unremitting zeal of the teachers. Although the examination occupied nearly seven hours, yet the interest was maintained to the last. Many pencil drawings and maps, which had been executed by the scholars, were shown. I hope to be able to transmit some of them to you; and I am confident, that, though I have repeatedly spoken highly of the abilities of these young people, these specimens will fully answer your expectations. The questions put to the different classes in the course of the examination were, in all cases, answered with astonishing promptitude. In some instances, the scholars were left to examine one another, a mode of proceeding which forms a very good test of their acquirements, as each endeavours to surpass, as well as to put difficult questions to the others. This was particularly the case with mathematical and arithmetical calculations. These were performed, mentally, with such quickness and certainty, that intelligent persons present were heard to say, that they could not have obtained the correct results so rapidly, pencil in hand. Their acquaintance with the dates, localities, &c., of historical events is very considerable. Very retentive memories, lively intellects, and unremitting, diligent study enabled them to acquit themselves as they did. The studies pursued in the School, during the last year, are, Grammar, Geography, Universal and Ecclesiastical History, Geometry, Arithmetic, Zoology, Natural Philosophy, and, above all, Bible knowledge, historical and doctrinal. In all these branches, the pupils acquitted themselves well. When I say this, I refer, of course, to the senior class; the others are but beginners, and not so much can be expected of them. Their performances in music and singing were good. Several have learned to play our church tunes, so that they may be qualified to act as organists. While reporting progress in knowledge, we can, with equal truth, give our scholars a good testimony as to

their conduct. They are willing and obedient, conforming to the rules of the school with increasing intelligence. Good principles have been established in their hearts, and, in most cases, deep religious feelings are the motives to good conduct, and not merely form or habit. These pleasing results must, under the blessing of the Lord, be ascribed to the earnestness and diligence with which the work has been prosecuted. Our teachers have indeed *given* themselves to the work. I should have mentioned, that, during the past year, the same routine of study has been followed as before, and that the scholars have been employed in manual labour as usual. All seem much attached to the school, and a good and cheerful spirit prevails among them. I think I have already mentioned to you, that the school had been honoured with a visit from His Excellency the Governor, and Lady Barkly, on which occasion, the scholars presented an address. Both expressed themselves much gratified."

"December 19th, 1856.

"If you could succeed in getting some assistance towards Br. Renkawitz's efforts for the rescue of destitute and vagabond children, I am certain the boon would be well bestowed. Since I last wrote to you, we have continued as usual. I am glad to say, that all the Missionary Brethren and Sisters are enjoying good health. Br. Heath was recently indisposed, but writes that he is recovering. At New-Carmel, Br. E. Reinke is making an effort, to raise means for the enlargement of the church. He has, thus far, succeeded surprisingly well. Br. Kiergaard is still at New-Hope, where I trust he will remain, until arrangements may be made for the permanent supply of the station. The vacation of the Training-School began yesterday, and all the scholars have left for a fortnight. During this week, we have had the usual individual 'speaking,' previous to the communion. Surely the Lord has a seed to serve Him in this congregation. Of this, I always become anew convinced, when I hear the simple and sincere confessions, and the earnest inquiries, of many. Though I may say that all the inhabitants of Fairfield are well, I ought to add, with the exception of colds. We feel it very cold in the night and early in the morning, at this season. The thermometer is now 62° in the mornings, but it sometimes is as low as 50°."

From Br. F. W. HENNIG.

"DEAR BROTHER,

FAIRFIELD, *January 8th, 1857.*

"YOU will participate in our feelings of gratitude, when I tell you, that my dear wife and myself have, through our Saviour's grace, hitherto enjoyed good health and strength, and have become daily more acquainted with and interested in the work which the Lord has entrusted to the Brethren's Church in this island, and upon which He bestows so many blessings. I have good practice in extempore

speaking, by keeping the meetings at the out-stations. These meetings are held during the five weeks, from one communion Sunday to the beginning of the 'speaking' for the next communion. We have seven different places for holding such meetings. The place of assembly is either the house of the Helper of the district, or a school-house. We go out, for this purpose, about twice a week, during the five weeks above mentioned. On the previous Sunday, we always give notice when and where the meeting is to be held. The people therefore generally assemble before the Missionary arrives. The meeting begins with the singing of a hymn, during which, some of the people continue dropping in. After the singing, we usually ask, if any one has a passage or chapter of the Holy Scriptures, which he wishes to have explained. They like it, when the minister allows them to choose a chapter, which they do in most cases. In conclusion, a hymn is sung, and a prayer offered up. If the meeting is in a school-house, the children are afterwards examined. In some places, the Missionary is invited to take a breakfast after the meeting. This consists of a roast fowl with yam, to which a cup of coffee is sometimes added. The cookery, as well as the cleanliness of knife, fork, and table-cloth, would do credit to the housekeeping of a respectable European villager. Some of our people have whitewashed houses, really very neat and clean; and, in most cases, neatness and cleanliness are a sign, that there is a taste and desire for moral and spiritual improvement. At the present time, we are experiencing winter, that is, the days of our continual West Indian spring are a little shorter than in the middle of the year. The day before Christmas was the coldest we have had since our arrival, being dull and cloudy. But we celebrated Christmas-day under a burning sun. At this season, the people are tempted to join in worldly amusements. Among these the play of the 'John-canoe' is one of the chief. A man is gaily dressed in red flannel, carrying on his head a little wooden house, and holds a conch-shell, which he often blows. Thus arrayed, he performs a dance, in the centre of a circle of people also dancing. At the same time, a drum is beaten. This wild heathenish amusement is evidently derived from the custom of the heathen, to carry about their idols at certain seasons. From early morning till a late hour in the evening, we have heard the noise of the 'John-canoe people,' who had met before a neighbouring shop, to perform their wild dances. Of course, drinking, and other sins of the carnal mind, are connected with these amusements.

REPORT of HOME MISSIONARY LABOURS at BETHABARA, JAMAICA.

"THE Home Mission in connection with Bethabara was established in January, 1855, and is one of the happy results of the celebration of our Centenary Jubilee in 1854.

"I am one of the two Brethren appointed as Home-Missionaries for this congregation. I know I am, indeed, a poor weak instrument. When I first heard of my appointment to such an important office, I

was ready to say, like the prophet of old : ' I am a child, and cannot speak.' But, thanks be to Jesus, His strength is made perfect in His servants' weakness. As Home Missionaries we have chiefly to do with the vilest people of our country, the outcasts of society, yea, the most wretched and abandoned. On the 26th of January, 1855, I went on my first Missionary journey. The place visited is contiguous to our station. The people dwelling there are notorious for their wickedness. In them the proverb is fulfilled : ' The nearer the church, the farther from God.' These people are, indeed, a pest to our neighbourhood, at certain times of the year. As to their spiritual state, I think we can call them heathen. The first person I visited was a coloured woman named C. This person once joined our Church, but was excluded for fleshly lusts. Her case is, indeed, a grievous one, when we consider the privileges she has enjoyed, especially during her residence of several years as domestic servant in the family of one of the Missionaries. The word of the inspired Apostle is true in her case, as well as in a thousand others : ' The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire : ' 2 Pet. ii. 22. This woman is mother of two illegitimate children. I entered her yard at about 9 o'clock in the morning, and found her washing clothes. After bidding her ' Good morning,' which she kindly returned, I told her the object of my visit. She then began to tell me, that she had, in the past night, dreamed that she saw the departed Br. Spence, who reproved her for her sins, and exhorted her to return to the Lord. From this, I took occasion to speak to her in the name of Jesus about her sinful ways. I told her, that her dream and my coming on such an errand as I had stated, were evident tokens that our Saviour had not yet given her up to her own ways, and that she should heed the warning voice of God. I then read to her from the Bible, Is. lv. 6, 7; Ez. xxxiii. 11—16, Luke xix. 10; Eph. v. 5. I am glad to say, that, on that day, she listened to what I read and spoke to her, and before I left the house, she made many good promises of coming to church, hoping to forsake her bad ways, &c. But, alas ! I fear that these promises were made in her own strength, and that she is a liar against the Holy Spirit of God, who then strove with her. She neglected her day of grace, and continues to be what she was. I have visited her two or three times since, but she did not even show willingness that I should enter her house.

" The same day, I visited several families and individuals. Among the rest was a man of bad character, who leads a very sinful life. He joins no Church, and seldom attends public worship on the Lord's Day. I conversed and read with him, and he listened with attention. I have since visited him several times. He always listens to what I say, but I see no further effects from my visit. I am afraid he is still walking on the broad road to destruction. Some of the neighbourhoods I have visited are very populous. On the whole, the people receive me willingly, and appear glad to hear the Bible read. It is only a pity, that, in almost all cases, they listen and say ' yes,' and make good promises, but never afterwards think of

performing what they promised. O that God may breathe upon the dry bones in our land, that they may live! May they see themselves undone, and turn to Jesus the only Saviour of lost man! It is astonishing, to know the number of persons in our Christian land, who are destitute of the word of God and ignorant of the simple doctrines of salvation. I know not how to account for this. What must be said of the man, who knows not what will become of soul and body after death? Or of the aged woman, whose lamp of life is fast going out, who knows not who the Son of God is, nor what He has done to save sinners? I have also met with many persons, who are diseased and infirm, and who are consequently confined to the house, and not able to attend any place of worship.

"I am glad to be able already to speak of some success, for which thanks be to Jesus, to whom all praise and glory are due. Many careless persons who never attended church before, now come to the house of God. This is one good result of the Home-Mission. There is an old man named J., who had not been at church for many years previously to my visiting him. He was formerly a member of our congregation, but had been excluded, and, from that time, never went to church anywhere. After finding him out, I troubled him again and again, till at last he yielded, and has been to church several times. It is my earnest wish and prayer, that the Lord would condescend to bless even my service in His vineyard, that I, too, may be instrumental in gathering in His spoil. I therefore humbly commend myself to the prayers of God's children."

ANTIGUA.

From Br. C. B. ELLIS.

"DEAR BROTHER,

GRACEHILL, Nov. 6th, 1856.

"I FEEL truly thankful to the Lord, that He has been graciously pleased to grant us manifest tokens of His presence and blessing. Ever since this month last year, and up to the middle of last month, we suffered much from drought; no rain fell, with the exception of a few slight showers, for the space of ten months, so that the grass was scorched up,—many of the trees lost their bright green appearance and bore the aspect of winter,—the provision-grounds of the people brought forth nothing, and imported provisions became very dear. The ponds dried up,—the poor people drinking of the stagnant liquid, half mud, half water, as long as it lasted, no doubt thereby generating various diseases of the bowels, &c. The water in our cistern was nearly dried up, only one inch in depth being left. At the General Mission-Conference on Sept. 6th, we came to the determination, to observe Oct. 12th as a day of humiliation and prayer, that our dear Lord would graciously regard our distress and pity our calamity. The day was well observed; we had here, and, I believe, at all our stations, large and attentive auditories,—and prayer arose, not only

from the lips of the ministers, but from the hearts and inmost souls of many. May the desire for spiritual blessings be as sincere and earnest, as was the desire for rain! The Lord graciously heard our prayers. He has visited us with abundant rains, and yet, so gently have they fallen, that no damage has been done by the washing away of paths, roads, or cultivated ground, as is sometimes the case.

"About two years ago, we were visited by what is here called 'a spell of dry weather,' and I appointed a prayer-meeting for one evening, having, on the previous Sunday, invited the members, and any others who liked to attend, to be present. There was a crowded church, 700 or 800 persons being assembled. I called on several of the Helpers to pray, and it was refreshing to hear them. On the Saturday morning following, the weather being still very dry, one of the Helpers was going up to his provision-ground, in the mountain. Being asked by some one who met him, whither he was going, he replied, 'To my ground, to plant potatoes.' 'Are you mad?' exclaimed the other, 'to plant potatoes now, when the ground is as hard as a stone!' 'Never mind!' said the Helper, 'we shall get rain,—and soon, too.' 'Have you a weather-glass?' inquired the friend. 'No,' said the Helper, 'and if I had, I could not understand it; but, we prayed for rain on Thursday evening, and I am certain, from the way we prayed, and from what I know of the Lord, that we shall have rain soon!' Nor was his faith put to shame. On the next day, Sunday, by the time the people had all got to their homes, after service, the rain poured down in torrents, and we were well supplied for some time. I hope the rains at this present season may prove the means of saving the sugar-crop for next year, as great fears were entertained that we should lose it, and, of course, if the crop fails, our poor people suffer. The drought of this year, and the withdrawal of the troops from 'The Ridge,' near English Harbour, have seriously affected the pecuniary resources of this congregation. I am thankful to say, that there is still a willing spirit amongst the majority, as the subscription of 75*l*. to the Missionary cause, in the year ending this month, will testify.

"On the 16th of last month, we held our half-yearly examination of the day-school, and were, on the whole, much pleased with the improvement of the children. You would, I am sure, have been not a little amused, as well as pleased, could you have heard them questioning one another on Bible-history, and in mental arithmetic, geography, &c.

"On Sunday last, I was summoned to visit an old man, who has been long ailing with sore legs. Thinking that he might be near his end, I snatched an hour, between the close of the Sunday-school and the evening-meeting, to visit him. When I arrived at his hut, he expressed his entire and sole dependence upon Jesus Christ as his salvation, to obtain which, 'He had stretched upon the cross and laid down His life for a-we.' The house was dark and comfortless,—the bed, a few loose boards,—the bedding, some dirty rags,—and yet, the old man said, that the Lord had been too good to him, that he did not expect or deserve to see that blessed Sabbath, &c."

ST. KITTS.

From Br. W. MUMFORD.

"DEAR BROTHER,

BETHESDA, Dec. 29th, 1856.

"I AM thankful to say, that we are all in tolerable health. Our dear children are much stronger than they were some time ago, which is a cause of heartfelt gratitude to the Lord. Yet we have not been without our trials of late. The teacher at this station, in whom we had placed so much confidence, we have been obliged to dismiss; and there is too much reason to fear, that he has worked much mischief, though secretly, in the congregation. We have, in his place, a young man from the Mico Institution, who, so far, goes on well, and seems likely to make a good teacher. May the Lord give him grace to keep him humble, for without this, his services will be of little use. I am sorry to say, that Obeahism seems to be again lifting up its head in these parts, or, rather, has of late shown itself where it has long been concealed. Several have had to be put under discipline, for their avowed belief in this abominable superstition. Notwithstanding these drawbacks, we are not left without encouragement. The Lord still has a people here, and I trust that in this congregation many souls will be found, whom He will number among His jewels.

"On the 7th of December, we held our annual Missionary Love-feast. Br. Röntgen preached a Missionary Sermon in the morning, and presided at the love-feast. At the latter, several addresses were delivered, illustrative of the Missionary diagrams kindly sent us from London. Br. Harvey preached in the evening. Br. and Sr. Mäder will probably be with us about the beginning of February."

From Br. C. W. RÖNTGEN.

"DEAR BROTHER,

ESTRIDGE, Nov. 11th, 1856.

"SINCE I last wrote to you, we have had the pleasure of opening the Infant School-room at Cornhipp's-village. This took place on October 15th, which was a day of rejoicing to all present. Several of our friends favoured us with their attendance. Among the rest were H. Diggins, esq., with his family (although they had to come a distance of twelve miles), Dr. Davoren and family, Mrs. Dr. Scudamore, the manager of the estate, &c. At noon, a large number of persons being assembled, Br. Mumford opened the meeting with singing and prayer. This was followed by the singing of some pieces by the children; after which I gave a short account of the circumstances which had led to the establishment of the school, &c. Then the children sang and went through some exercises, to the great satisfaction of the ladies and gentlemen present. Br. Mumford having addressed the parents and children, we concluded with a hymn. At the request of some of the guests, a collection was made, which

amounted to 3*l.* 15*s.* We pay a nominal rent for the site of the school-house. But the attorney of the estate pays us one dollar monthly, as a subscription towards the school, and has written to the owner for permission to do more. I am thankful to say, the school is prospering. When we opened a school at this place six months ago, in a little hired room, we could only muster 11 scholars. The number now is 56. I wish you could see the nice neat school-house. It stands near the high road, and every one who passes by admires it. It resembles a garden in the midst of a wilderness. I do not like to beg, but if some kind friend would favour me with some tracts and small rewards for the children, I should feel much obliged. Please to see what you can do for us. I should mention that the week before last I held the first week-day evening-service in the school-house. The attendance was so numerous, that, if the place had been three times as large, it would have been filled. I hope to be able to raise the needful funds on the spot."

BARBADOES.

From Br. A. CLEMENS.

"DEAR BROTHER,

SHARON, Nov. 10th, 1856.

"OUR congregations continue in a quiet course. Yesterday was a day of rejoicing and blessing to us here, as we were favoured to see a company of seventy persons assembled, for the purpose of being advanced in church-privileges. Of these, thirty-four were received into the congregation,—at a solemn meeting, at which the Lord was pleased to own with His blessing. This company of Brethren and Sisters clad in white presented a most pleasing and encouraging appearance, for which we were thankful to our Saviour. We believe there is still hope for this congregation, in spite of the deadness and apathy, in which so many of the black population of this island are sunk by reason of sin. At the last 'speaking,' more *new people* came forward, most of whom were children of our congregation-members. The young people give us more pleasure than the old. It seems as if not much could be done with the latter, as they are and remain obtuse and unimpressible as regards the Gospel, only caring about temporal things. The former, on the contrary, answer religious questions very correctly, and are lively and frank, and not a few of them very confidential towards us. The school-instruction, which most of them have enjoyed, bears abundant fruit. The schools are, at present, well attended. Three weeks ago, we opened an Infant-school at this place. It is already attended by thirty children, and I hope for a considerable increase, as there are numbers of little children in our immediate neighbourhood. The school is kept by a worthy Sister, who has already acted as teacher, and has a very motherly way with the children. A neighbouring gentleman, who is a planter, does very much for the advancement of our schools."

Dec. 11th, 1856.

"I wish I could have sent you a yet more favourable report of the country schools. I believe the scarcity of provisions, and consequent high prices of all articles of food, and my inability, from press of engagements, to bestow on the schools the amount of attention which they require, in looking after scholars, &c., have conduced to prevent the numbers from being so large as they otherwise would have been. I am sorry to say, that the arrangements at St. John's Wood school are not yet altogether to our satisfaction. The only teacher we could meet with is very young. Br. Daiber gives him daily lessons, and hopes that, in course of time, he may become useful. This remains to be seen. The Ragged-schools are in a very prosperous condition. I only hope that the public will continue their support. There are at present fifteen children in the asylum, besides a few girls, who are placed under the care of pious persons in private families. Br. Reichstein has preached three times. At the commencement of the new year, he hopes to be able to take his share of the congregation duties, at least as regards speaking, and the visiting of the sick. We read with pleasure, in the *Christian Times*, an account of the half-yearly meeting of the Society for the Furtherance of the Gospel. It must have been a very interesting one."

From Br. J. Y. EDGHILL.

"DEAR BROTHER,

"BRIDGETOWN, Nov. 27th, 1856.

"WE held our annual Missionary-meeting here, in Bridgetown, on the 13th inst. The Attorney-General presided, and delivered a most interesting and encouraging address, on taking the chair. The President of the Council, Dr. Thomas, Dr. Goding, and several other friends spoke on the occasion. Several clergymen of the Establishment were also present. One of the speakers gave a very interesting account of a visit he had paid to our abandoned station in Demerara. He found some of the buildings standing, and some of the people, now connected with the Established Church, doing well. One man, however, had fallen into evil practices, and was, at that time, in prison for a serious offence. A most delightful feeling pervaded the whole meeting, which, I trust, will not be evanescent, but produce abiding results. The collection after the meeting was good, and the amount of the annual subscriptions exceeded that of the preceding year. The Lord has indeed wonderfully helped us; for the year now closing has been a very trying one, owing to drought, decline of trade, and other causes. Our Ragged-schools are going on well. We have not increased the number, but, I rejoice to say, the efficiency is progressive. The change that has taken place in most of the children, and especially in the boys belonging to the Dormitory, is evident. We have had some of the worst subjects to work upon, and it is most gratifying to be able to say our hopes are being realised. I trust the interest in the movement will continue, and that our friends at home will help us with their prayers and their contributions. The death of the Rev. Mr. Leacock, the West India Church Society's Missionary to Western Africa, is, I suppose, known to you. He was a pious and

zealous clergyman, well known and much respected here. His death is felt and mourned as a general loss. He was a man of truly catholic principles, and very friendly to our Mission, to which he was, for some time, a regular contributor. A most agreeable change has taken place in the weather. After fine showers, which were much needed, the severe heat has given place to a pleasant coolness. We have passed through the sickly period unhurt, and, once more, have to sing of goodness and mercy."

"December 10th, 1856.

"We intend to have an examination of the Station-school on the 19th inst., which the Governor and his family will attend; and on the 22nd, all the Infant-schools will meet here for a treat, when His Excellency has promised again to favour us with his presence. I regret to have to tell you, that our funds are well nigh exhausted. I am doing all I can on the spot, but local aid is, from a variety of causes, only limited. Can our friends in England help us? Would not some generous well-wishers to the cause of God in this part of the Mission-field name one or two of these schools, and then act the part of sponsors by them? I would, in that case, gladly furnish detailed information and reports. Br. Badham will doubtless remember a wretched-looking boy, who was once caught hovering, like a spectre, about the mission-premises at Sharon. If he could see this boy now, mark the altered expression of his countenance, and hear him read and answer questions, he would be surprised and delighted. Let me beg you, then, to plead for us. I feel assured you will do so, and not in vain. By your means, the voices of the orphans and perishing outcasts, who seem doomed to grow up in savage heathenism, will be heard beyond the Atlantic. My faith is strong. The work is the Lord's, and He will not forsake us."

TOBAGO.

From Br. F. W. GEORGE.

"DEAR BROTHER, MONTGOMERY, Jan. 6th, 1857.
 "SPRING-GARDEN has hardly had a fair trial, taking last year throughout, though we have done what we could for it. The day-school continued without much interruption until the end of September, when it was closed, because the teacher of Montgomery-school had resigned, and we had to take the teacher from Spring-Garden to supply his place. We hope to be able to re-open Spring-Garden school on the 1st of February. During the year ending in September, the number on the roll was 136, the highest attendance 110, and the average 92. The Sunday-services at Spring-Garden were frequently interrupted in consequence of my repeated sickness. We usually commenced with the Sunday-school at half-past nine, which was followed, at eleven, by the preaching. Three Brethren have been accustomed to go from Montgomery to assist in the Sunday-school. On Sunday, September 14th, after public worship, I requested those persons, who wished to put themselves more immediately under our care, to come forward and give their names, which seven did. Others did the same on succeeding Sundays, until there were seventeen. On Saturday, October 18th, I gave 'speaking' for the first time. I felt

hopeful in the work, trusting that the Lord was adding to us such as should be saved. I felt so the more, because they were isolated individuals, scattered over a large district around; whereas, I believe, many who join us at Montgomery do so, because their parents belong to the congregation, or for some similar reason. We have sowed the seed, but, I fear, that what the devil did not suddenly catch away will be so choked by the cares of this world, that very little of it will bring fruit to perfection. We see worldliness doing its accursed work on every hand, avarice eating the vitals out of the old, and vanity destroying the young. We have had to exclude one of the helpers, an old woman, in whom we had the greatest confidence, and her son, who was a chapel-servant, for concealing or destroying a will which I had written for an old man, and forging another which they declared to be the one that I wrote. We are beset with a legion of powerful enemies. Pray for us, that we may wield the sword of the Spirit skilfully, and that His presence may go with us, to make our way prosperous.

Extract of the DIARY of MONTGOMERY, for 1856.

Jan. 1st.—Br. Cooney preached on Ex. xxxiii. 14, 15, to an attentive congregation. Afterwards there was a meeting for all who are under our instruction, in which was read the memorabilia of this congregation for 1855, and afterwards, Br. and Sr. George (who arrived on the previous day) were introduced. The congregation expressed their pleasure, and Br. George declared to them his anxiety to labour among them for the salvation of their souls.

13th.—On this day, Br. George opened the Sunday-school and held divine service at Spring-Garden. In the evening, a Missionary love-feast was held here, at which Br. Voullaire and Mr. Purser from Moriah were present. Some diagrams were exhibited, illustrative of Eastern manners and customs.

15th.—Br. Cooney gave a lecture in the Wesleyan Chapel, at Scarborough, on ancient Nineveh, illustrated by numerous diagrams. This meeting was also enlivened by the singing of a choir of children from Moriah, under the direction of Mr. Purser.

Feb. 15th.—On this and the preceding day, we held the individual "speaking" with the communicants. It was a calm and happy season.

21st.—S. J. died. When last visited she appeared to be trusting to her own goodness. Alas, how few have the due sense of their utter unworthiness in the sight of God! It was grievous to see the unkindness of her neighbours. At the time of her funeral, there were not sufficient men to carry the coffin, so that the services of some who were working at the place had to be secured.

29th.—S. B., a communicant, died. His testimony was satisfactory, and his life gave evidence of the reality of his profession.

March 3rd.—Mr. Purser began his weekly singing-lessons with the children and young people. His persevering kindness has been of considerable benefit, as regards the improvement of the congregational singing, and the producing of liveliness in our schools.

March 16th.—On this day, thirty-three persons were received into the congregation; and one, who had formerly been a member, was restored to that privilege. Many of them, we regret to say, had to be excluded, for one cause or another, before the end of the year.

During the Passion-Week, our meetings were disturbed by many coming in late. Otherwise, the attendance at the meetings was good, and as those who were present were very attentive, we trust some went away with a blessing. On Easter-Sunday, the usual litany was read, a large congregation being assembled. The congregation love-feast in the afternoon was cheered by the presence and address of Br. Muntzer, from St. Kitts, who was on a visit in this island for the benefit of his health.

25th.—Visited C. G., who is far gone in consumption. Her soul was in darkness. Upon being asked, 'Do you love Jesus?' she answered, 'Me cannot but love Him.' Yet, further assurance of her knowing the ground of our salvation, we received none.

April 5th.—Visited Belinda, at Buccoo, and found her gradually declining. She spontaneously exclaimed, 'I believe in Father, Son, and Holy Ghost, not three, but one great God, and my comfort is, that our Father has given His Son to die for my sins.'

25th.—Heard of the death of one who had formerly belonged to us, but who was seduced by a young man. When in the agonies of death, she cried out, 'I am dying; Satan has thieved me away. Oh, pray for me.'

May 27th.—A communicant-sister was buried. We trust she had found pardon through the blood of Jesus. She was a person of remarkable intelligence of mind, and, for many years, found her delight in the word of God.

28th.—Belinda was visited. When the verse was repeated,

'Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!'

she over and over responded, 'O Lamb of God, I come!'

31st.—Belinda died. She had been one of the brightest ornaments of this congregation. Surely, if this soul alone was gained for Jesus, the labours of our fellow-servants are gloriously rewarded. Her faith was eminent. She believed unhesitatingly what God had revealed in His word. Her love for the gospel was distinguished. Her eyes beamed with delight, when hearing or speaking of the love of Christ. While health permitted, we knew not of a helper who took such a tender, deep, and earnest interest in the spiritual welfare of those committed to her care. Having been formerly sick-nurse on the estate, she still kept up her care for the sick. Three years ago, when she was herself laid up with fever, she was not absorbed in cares about herself, but her greatest anxiety appeared to be on account of some poor, diseased and leprous creatures, whose virtuals she provided. But she had a higher mission than this. She was to the sick and others, at Buccoo, as a weekly sermon, for what she heard at Montgomery she treasured up, and opened out for the benefit of those at Buccoo. She was a cheerful Christian, though she had her trials. For many years she had not strong health: she had witnessed the sickness

and death of those she loved best, and she was poor; yet there was a calmness on her brow, and a sparkle in her eye, that told of sins forgiven, and joys to come.

June 26th.—General backwardness and unwillingness on the part of the people to contribute toward the support of the Mission caused us, about this time, not a little grief.

July 2nd.—A communicant-sister called to express her heart's burden of anxiety about her large family, earnestly longing for their soul's salvation. O that we could see traces of such a feeling in the hearts of more of the parents! This the majority have yet to be taught from above.

12th.—Nancy Bon-Accord died. She was an intelligent, and must have been formerly a fine-looking woman. When the gospel was first preached here, she was living in sin with a man. He would not come with her to Jesus, so she parted from him. She knew and loved the Saviour well. Many happy moments have been passed by various Missionaries in her house. It was with a sure and certain hope, that we laid the remains of sister Nancy in their resting-place.

Aug. 3rd.—To-day, took place the funeral of the aged Sr. Hannah Hansom, an African by birth, and one of the oldest members of this congregation. We trust she knew and loved the Saviour.

Nov. 5th.—One of our school-children died, having been stung the day before by a scorpion. It appeared that she had profited by the instructions received at school. She said that she loved our Saviour, and that He loved her, and that she believed that she should go to Him.

17th.—R. T. departed this life, after many months' sickness. He had been faithful as a helper and chapel-servant, and had been many years a member of the congregation, upwards of 1000 persons having become members since he had been received.

Dec. 20th.—A communicant-sister departed this life. She was a person of naturally clear understanding, which had been, through grace, adorned by the reception of the saving and exalting gospel. She had married a man, who soon proved himself a very unsuitable partner, and left her, to live with another woman. Hence, she was, for the most part, dependent on her own labour for a maintenance, and latterly, during her long sickness, suffered much from poverty. The Scripture-reader, Br. Duke, who had often visited her, was led by God's guidance to call at her house on the very day she died. He said, 'Well, sister, what is your hope, as you seem now near going?' She answered, "Jesus died for me; He shed His blood to wash away my sins, and I believe He will receive me." When prayer had been offered, she said, "Thank you, good bye, remember me to master and mistress." A short time afterwards she breathed her last. It was a grief to us, that no brethren belonging to our congregation could be found willing to dig the grave for the remains of this child of God.

On Christmas-day, we were favoured with fine weather. The church was dressed with wreaths and a variety of inscriptions. We were pleased to see our people coming to hear the joyful news of a Saviour's birth, earlier and in greater numbers than last year. The meetings were enlivened by the singing of some anthems. We trust this was a day of spiritual enjoyment for the Lord's hungry people.

Dec. 26th.—The church was further ornamented with upwards of 100 diagrams and many bouquets of flowers, for the children's annual love-feast. About 400 school-children were in attendance. Their behaviour was highly satisfactory, the singing was lively, and the answering fair. We have great reason to be thankful for the present spirit and state of our day-schools. There was about this meeting something simple, happy, and solemn. O may the Lord strengthen us to go forward in our labours for the rising generation, and give us tokens of His presence and blessing, to encourage us, that we faint not!

29th.—We met with many distressing revelations of sin among the people. How often does the thought arise, "We labour in vain, and spend our strength for nought."

DANISH ISLANDS.

From Br. J. GARDIN.

"DEAR BROTHER, FRIEDENSFELD, ST. CROIX, Nov. 10th, 1856.
"THE school examinations in September went off very well, and were, in some respects, of greater interest than in preceding years. The number of the Saturday scholars had so much increased, that a separate examination was absolutely necessary. Both, however, took place on the same day in each school, with an interval of half an hour. In two schools, great progress had been made in reading, and the whole number, in the eight schools in this island, who can read the Testament is 365. The Governor and his lady were present at all the examinations, and not only paid the greatest attention to every exercise, but, in conclusion, handed valuable presents to the most deserving children, amounting in the eight schools to 240."

(From the Missions-Blatt.)

BR. BENTEN writes from *Emmanuel* in St. JAN, October 13th: "I can bear witness, to the praise of the Lord, that I have experienced His gracious aid in many distresses of late. He daily forgives all my sins, and graciously causes me to feel, that I am His dearly-bought property.

"Our church has usually been filled almost to suffocation, at the public services, but I know of no real and evident conversions. The people have a sort of affection for *their* church, as they call it; and I have hoped, that some of the good seed might occasionally fall on a heart, in which, though it might long remain hidden, the Lord would please to bless it, that it might grow and bear fruit. This appears, to some extent, to be the case at the present season of trial, the cholera having raged here for the last month. Passages of scripture, and expressions in sermons which were preached long ago, now occur to many, and afford them light and comfort; while there are, alas, others who remain indifferent, or who build their hopes on a false foundation. Up to this period the cholera has only appeared at those places, to the inhabitants of which the Lord gave only a distant warning two years ago, but at that time spared them. I am now

constantly employed in ministering to the bodily and spiritual wants of the sick. On one estate, the pestilence carried off a fourth of the population in a week; at another place, thirty-four persons, mostly strong working people, died in the same space of time. In many cases, I have observed only a sort of stupidity, while others manifested a more satisfactory state of mind. A brother named Martin, an African, was attacked while I was with him, with the most frightful cramps. He said, 'I have done with this world, but I hope for a better. Good bye, dear teacher; we shall meet again in heaven, where we shall be with Jesus.' A sister who, after having ministered to others, was taken ill herself, said, 'I am not afraid to die. I shall go to Jesus. He bore the punishment of my sins. He has forgiven my iniquities. He has gained a place in heaven for me. If it is His will that I recover, I am satisfied, for I am His property, whether I live or die.' It more than once occurred, that, on account of want of hands to bury the dead, corpses were burnt with the houses in which they lay. The disease is still raging, and we must seek to possess our souls in patience, until the Lord shall say to the destroying angel, 'It is enough!' O may this chastisement be profitable to us all!"

In a later communication, Br. Bontien writes: "This visitation of cholera has been a loud warning for the people of this island, but I am sorry to say, that, as yet, I am able to see but little of the fruits of repentance. Individuals appear, in some cases, to have been deeply impressed, but this is all. Few come to church, from the places where the cholera has been raging. When I remember, how angry the people were at the magistrates in 1854, for ordering the churches to be shut up, and observe how timid, or rather careless, they are now that they are open, it grieves me to the heart. Oh, how little faith and love do we see! The people no longer come to welcome us, when we go to visit them on the estates. They sit at their doors, or in their houses, already more than half-sick with fear, and are hardened and unimpressible by anything that is said to them. It has occurred not unfrequently, that, on hearing of a fresh fatal case, some healthy person fell down in an agony of fear, was seized with cholera, and in a few hours was a corpse. There was no idea of regular funerals. The corpses were thrown into an ox-waggon by men who were half-intoxicated, and carried away to the place of burial. The congregation at Bethany has, this time, been graciously spared."

SURINAM.

(From the *Missions-Blatt*.)

IT always gives us pleasure, to announce the dedication of a new building for the worship of the living God. Amid the trying and humiliating circumstances which are not wanting in the Mission-field, it may serve to encourage us, and to strengthen our faith, when we hear of idol-temples being destroyed, and churches erected on their sites, which are soon filled with those whose souls hunger after the gospel of salvation. This has been the case at *Heerendyk*, at which place a church has been opened, standing on the spot, but lately occupied by a tree, which was the object of idolatrous veneration.

Br. van Calker, of Paramaribo, writes : " On the 21st of August, the anniversary of the commencement of the Brethren's Missions to the heathen, 124 years ago, we were enabled to dedicate the new church at Hcerendyk ; on which occasion, a number of our Missionary Brethren and Sisters were present. Early in the morning, the negroes from the nine estates in this district came in crowds, dressed in white, the managers having, at our request, given them a free day. Somewhat later, the guests, who were invited, began to arrive. We were sorry, that His Excellency, the Governor, as well as many gentlemen from town, were unable to be present, on account of the mail-packet's sailing on this day. A great number of managers were however present. At 8 o'clock, the bell was rung for the first time, and, soon afterwards, the doors were opened and the church was speedily crowded. At 9 o'clock, we commenced the service, by singing some verses of praise, after which I addressed a few words of salutation to the congregation and guests. Br. Glöckler then offered prayer, in which he solemnly dedicated this house of prayer to the Triune God. Then followed the singing of a hymn, after which, Br. Jansa preached a lively and earnest discourse on Heb. xiii. 8. At 11 o'clock, the service closed, having been attended by, probably, more than 1000 persons. At 3 o'clock, P. M., we held another meeting, at which 49 adults were added to the congregation of the faithful, by the rite of Holy Baptism. Br. Eichenauer, the visitor of this district, now appointed resident Missionary, and who had given special instruction to the candidates for baptism, officiated on this occasion. It was a pleasant day, and, we would hope, a blessed one to many hearts. Our minds often reverted, with feelings of sadness, to our dear happily-departed, Br. Weyberg. His hand was engaged in building the material temple, while, with heart and voice, he shewed forth the virtues of Him who hath called us out of darkness to His marvellous light. Now, he rests from his labours.

" I am glad to be able to state that the plantation *Monsouci*, long closed to the gospel-message, is now providentially opened to us. It will interest you to hear, how this came about. One of the principal men on the estate was taken ill. During this time of affliction, he heard, from his wife, a helper-sister belonging to another estate, frequent mention of our Saviour, and especially of His meritorious death on the cross. This deeply impressed him. He now wished to be cleansed from his sins, and desired to be baptized. But there was no chance of instruction or baptism, without the permission of his mistress, a Jewish lady in the town. He therefore sent for the manager to come and see him, and, when he came, addressed him as follows : ' Massa, if you had a faithful servant that had worked well for you, and had grown old in your service, would you, when removing to another estate, set him to hard field-work, and not to some lighter labour ? ' The manager asked what he meant by that. The other replied, ' Massa, from my youth, I have worked well for the white people. Is it not their duty to allow me, in my old age, and perhaps drawing near my end, to seek to obtain a good place, not on earth, but in heaven ? ' This address induced the manager to write to the proprietress, who then gave permission that a minister should be sent for. Br. Bauch was thus led to visit the

estate, and had the pleasure of instructing and baptizing the man alluded to. Since the opening of Heerendyk, the people of this estate have been permitted, to their great joy, to go thither to church. We are thankful to the Lord, for this proof of His power to turn the hearts, and to make a way for His gospel."

Br. Jaasa, of *Annaszorg*, writes: "I have held service three times at New Meerzorg. The people there are morally in a wretched state, and sunk in idolatry, to a degree that I do not remember to have witnessed, even on the Para. During my last visit at this estate, the principal idol-priest, a robust young man, came to me and said, 'The story you tell is very fine. It has touched my heart; but I cannot give you my name to put down in the list yet, because the troublesome magic-wind will not let me alone. But I am taking a good deal of pains to get rid of it.' I recommended him to turn to the Lord Jesus, who was manifested that He might destroy the works of the devil, and begged him earnestly not to deceive himself and others any more, with these works of darkness. He sometimes comes to Annaszorg to church, and I have the feeling that he is sincere. He is the husband of the chief priestess at Bruinendal, where I also preach occasionally. I once asked him, if he made use of anything in order to obtain the magic-wind. His answer was, 'No, it comes upon me suddenly, and wherever I may be; and then I do not know what I am doing. It has been so with me since early youth. Perhaps my grandmother, a priestess, endowed me with it; I do not know.' From this it would appear, that this state really borders on a sort of demoniacal possession. When this spirit comes over the people, they dance until they fall down in convulsions, and often involuntarily utter expressions, which are looked upon as oracular. The persons affected by the magic-wind are usually women, and but seldom men."

The congregation at *Berg-en-dal* has passed through a sort of crisis of late years, partly in consequence of a powerful obstructive influence from without. Up to the present time, it has been found impracticable to establish a regular Mission-station there. But the congregation in which the late Sr. Hartmafn laboured so faithfully and perseveringly is diligently visited by the Missionaries, and, of late, particularly by Br. Menze. Some extracts from his communications are here given: "The last few days have been a season of blessing for us. I have had the pleasure to be convinced, that our Lord's grace has not been yet taken from this congregation, but that it still manifests its enlivening power in many hearts. Persons who have long proceeded in a hardened and careless course have come weeping and confessing their sins, and begging for re-admission. All the meetings were well attended. I had particular reason to be satisfied with the state of heart of the communicants. After the confirmation of nine persons, we partook of the Holy Communion, with blessing, and, the same evening, I administered this ordinance to the poor, lame Br. Zaccheus Brutus, the son of the helper, Thomas Martin. I really felt refreshed and strengthened by the child-like, earnest faith of this poor sufferer. I also found his mother, the old helper-sister, Helena, in a lively state. She, indeed, complained of dryness and deadness of heart; yet it was not the less manifest, that her life was hid with

Christ in God. Her husband, the aged helper, Thomas, has become very weak in body and mind, and, on that account, is no longer able to execute the duties of the helper's office, but the inward man is renewed and strengthened day by day. The second helper, Jacob Hope, is strong and lively in spirit, performs his duties evidently under the Divine blessing, and enjoys universal respect. He has good talents, and is possessed of judgment and discrimination, qualities not generally found among his countrymen. I wish we had such helpers on every estate. Among the young people, I am very sorry to say, there is much of a worldly, carnal disposition. Yet it must be acknowledged, that dancing and wild diversions have rather decreased than otherwise. And, after all, the blessed effects of the gospel are, probably, on no estate so extensively manifested among the young, as at Berg-en-dal."

"After perusing Br. Menze's remarks respecting the lame Zaccheus Brutus, the following account of the extraordinary circumstances attending his departure will not be uninteresting. While we do not hesitate to communicate it, we do not attach any greater importance to the visions spoken of than what belongs to dreams. The latter do, however, according to Scripture, sometimes operate under Divine direction. The value of the narrative, therefore, appears to consist in the fact of its affording a proof, what various means the Lord employs to bring men to wholesome reflection. Br. Menze writes in September, 1856, "The death of Zaccheus Brutus has made a deep impression at Berg-en-dal. The following was related to me by the helpers, Jacob, Thomas, and Helena, the two latter being the parents of the deceased man, and all of them being credible persons, and, as I believe, true children of God. One Sunday, it was evident that Zaccheus was becoming weaker, and approaching his dissolution. Towards evening, therefore, several members of his family, together with some other brethren and sisters, assembled round his bed, and engaged in singing verses relating to departure to the Lord. About eleven o'clock, he appeared to cease to breathe, and lay as dead. As, however, the body did not become cold, some persons watched beside it during the night. In the morning, there was no sign of life, and, as the people had to go to work, they resolved to assemble previously once more and sing. They therefore sent for the helper Jacob, who came, offered up prayer, and left them, requesting them to have the corpse ready for burial in the evening. But scarcely had Jacob left the house, when the supposed corpse heaved a sigh. The bystanders hastened to pour a little water on his tongue, when he breathed again, and attempted to lift one hand. In half an hour's time, he had quite recovered. He then began to weep bitterly, and said to those around him, 'I have seen and heard things that I can hardly express, and only wish, that all my fellow-slaves might know them for their instruction and warning. I have been in spirit in the other world, at the abode of the damned, even of those who have failed of the right way. I was carried, as on the wings of the wind, to the verge of hell. I saw, at once, that this could not be that blessed heavenly kingdom, of which the Bible and the ministers tell us, where all that believe will be united, and be with our Saviour. Or perhaps, I thought, the minister has deceived me. But, while I was thinking about this, some one stood by my

side and said, 'Come with me, and I will show you what sort of a country this is.' How terrified I was, when I went further! It is a dreadful country. All sorts of misery, sickness, and pain are there. The first people I went to see were suffering from sickness. I have seen many sick persons on earth, and have long been ill myself; but this world's sufferings appear as nothing when I think of the wretchedness and suffering that are there. *Here*, there is, at least, always some person who will pity the sufferer. But *there*, is no mercy, no pity, no help, no love,—nothing but pain. O, my dear brethren and sisters, obey your teachers, who make known to you the word of God, receive it joyfully, and believe on the Lord Jesus Christ; for all those whom I saw there are such as would not learn the truth in this world. When I came further, I saw people who were working hard day and night, and never finished their work. They had no rest. There I heard wailing and gnashing of teeth. Yet they were only derided and mocked by the devil and the evil spirits.' Thus he continued his narration the whole day, imploring all to seek forgiveness of sins through Jesus Christ. The most distressing circumstance was, that he had seen several persons belonging to Berg-en-dal. His guide further conducted him to the fornicators and adulterers. Upon this, his heart smote him regarding adultery committed by himself, after his baptism, which had never become known. He summoned all whom he knew to be guilty of such sins to his bedside, confessed his own transgressions, implored pardon of the Lord, and begged those around him to do the like for themselves. This made a deep impression upon all. He declared that he was conscious, that if God should reward him according to his works, he must also have his abode in this place of torment; but that he remembered our Saviour, and what He had done and suffered to redeem him from this punishment. He was afterwards conducted to another place, where he saw his father and sister, and a Missionary standing near them. The latter came in a friendly manner to him, told him he had nothing to fear, as his Saviour had shed His blood for Him, and redeemed him, and then invited him, to come and enjoy the body and blood of the Lord, and be free for ever. Upon this he came to himself, and heard the people singing, and the helper praying. His joy and thankfulness to the Lord were great. All day he exhorted those around him, or was engaged in prayer. For one thing he was especially sorry, namely, that he had thought the minister had deceived him. Towards evening, he sank into a doze, on waking from which, he exclaimed, 'Now I have seen my Saviour, and heaven opened—I have the forgiveness of my sins! He then requested to be taken to his father's house, which was done. In the night, during the singing of some verses, he expired peacefully, having shortly before exclaimed aloud, 'I see, my Lord comes—He comes!' This occurrence has been the means of arousing the attention of many, not only at Berg-en-dal, but at other estates, and in the town."

CENTRAL ASIA.

OUR readers are already aware, that our Brethren, who are engaged in the arduous task, of seeking to convey the light of Gospel-truth to

the benighted inhabitants of the vast region of Central Asia,—finding ingress into Thibet impracticable, on account of the jealous watchfulness of the Chinese Government, to which that country is subject, had resolved to effect a settlement as near the frontier as possible. This they were providentially enabled to do, at a place called Kjelang, near Kardang, in the British province of Lahúl (or Lahool), among a population consisting mainly of Thibetan Buddhists. By the following communications it will be seen, that, under the Lord's blessing, they had conducted their building operations successfully, till the approach of winter rendered it necessary to retire to their former place of sojourn at Kotghur. Nor will this time be lost, as it will afford them facilities for advancing in acquaintance with the language of Thibet, which would, to a great degree, be wanting during the busy period of their abode at Kjelang. We hope they will be accompanied on their return to the latter place by Br. Jäschke, of whose safe arrival on the shores of India, after a voyage during which he had enjoyed good health, we are glad to be able to inform our readers.

*From the Brn. W. PAGELL and E. HEYDE, to the TREASURER
of the SOCIETY.*

“DEAR BROTHER, KOTGHUR, Nov. 6th, 1856.
“WE arrived in safety at this place on the 23rd of October. When we reflect, that we left Kotghur in spring, without knowing even where we should obtain a plot of land to settle on, we cannot but say that much has been effected in this short time. One of the two small houses commenced by us at Kjelang is finished, all but the internal arrangements. We shall, therefore, after spending but a little time upon it, be enabled to inhabit it next summer, during the building of our proper dwelling-house. During the last few weeks, we were obliged to hurry very much, to get the building under cover before the winter set in. The carriage of the timber, from the wood near Kardang across the river to the building site, is attended with great difficulty. Although the timber was presented to us, yet every principal piece, of which there are about thirty, costs, by the time it is ready for use in the building, about eight rupees. The tops and branches of the trees cut down by us have also been brought to our place, so that we have a store of fire-wood for several years use. This, however, has cost us above 200 rupees in wages to the Coolies. We have been obliged to engage two men from the village, to keep the flat roof of the nearly finished house and the foundation of the bungalow free from snow,—as also to watch over our stock of wood during the winter. They will expect good wages on our return in spring. A heavy fall of snow took place as early as September 23rd, and lasted so long, that it seemed it would never cease. However, we afterwards had some clear weather, so that, with the Lord's help, we could get our building operations concluded. The thermometer stood, in the hottest days of summer, as high as eighty-four degrees.

The climate among these lofty mountains agrees with us very well, as it braces and strengthens the body. During the whole time we were on our journey, as well as during our abode in Lahúl, we have been cheerful and well, with the exception of very slight indispositions. We are joyfully looking forward to the pleasure of welcoming Br. Jäschke, as our superior and fellow-labourer. We shall have letters waiting for him at Calcutta, to inform him of the best mode of travelling hither. We have brought a horse for him from Lahúl, to save him such fatigues as we underwent before we had horses.

"We will now endeavour to answer some queries addressed by you to us. The inhabitants of the province of Lahúl are almost exclusively engaged in agriculture, and the rearing of sheep and cattle. They are more laborious than the Hindoos,—working in their fields, from before sunrise till after sunset. The productions of the land are confined to barley, and a little wheat, and buck-wheat. Even these products are not sufficient for the consumption of the country, the extent of arable land being small, and the abundance of rocks rendering it impossible to cultivate any more. They are, therefore, obliged to fetch a large proportion of the necessaries of life from Kullu, packed on the backs of sheep and goats. In connection with this necessary import, they carry on an export barter-trade, exchanging wood, borax, &c., for grain, tobacco, iron, &c. Indeed, a large portion of the inhabitants spend the winter, with their flocks, in the warmer province of Kullu, returning home in the spring. There are but few artificers, and these only masons, carpenters, and smiths. None of them are skilful workmen, so that we had to act as masters during the building, and were, therefore, obliged to be all day on the spot. In behaviour, they are much like the Hindoos, with the exception, that the latter always seek to gain some end by their display of friendliness. This is not the case with the people of Lahúl, who are honest and open. The children are also more confiding in their behaviour than those of the Hindoos. Several parents have promised to send their children to us to school; and even some adults are desirous to be instructed, as soon as we are able to keep school. Major Lake, who made us a donation of 200 rupees towards the expenses of building, has further promised us ten rupees a month, from the day that the school is opened, and engages to assist us in any way and to any extent in his power. As regards religion, the people of Lahúl are votaries of Buddha. They seek salvation through their own righteousness and meritorious conduct; for instance, by frequent prayers, by the reading of religious books, by the exercise of charity, especially towards priests, by avoiding the taking away of life (though they do not object to eat flesh), and other things of a similar character. The gentleness and meekness of demeanour, which are especially to be noticed among the Lamas, are really the effect of fear,—as they are apprehensive that, if they do not accumulate an abundant amount of merit during life, they will, after death, be born again in the form of beasts, or other inferior beings. When told that Jesus took our sins upon Him, and atoned for them, that, through His death, we might have peace with God, they cannot receive this truth. Not only do they not believe it, but it seems absurd and vexatious that they should not contribute, in some degree, to the obtaining of their

own eternal happiness. O may our faithful Saviour grant us much patience and love for these our brethren by nature, who have spent their lives surrounded by darkness and unbelief, that we may not cease to preach and make known to them that precious name of Jesus, by which alone they can be saved! We should add, that we shall leave this place for Kjelang (if the Lord will), about the middle of next April."

AUSTRALIA.

OUR last Number announced the suspension of our Australian Missions, owing to the retirement of our Missionaries from the station on Lake Boga; and it is with the deepest pain and regret, that we now inform our readers of its temporary abandonment, through their return to Europe, in the early part of December last. We say the "temporary" abandonment; for we are unwilling to think of its renewal as hopeless, or to conclude, that, because the great enemy of souls has succeeded in his attempt, to interrupt the work of the Lord in that distant land, he will be permitted effectually to frustrate an effort, begun in faith, prosecuted for a time under auspices so favourable, and sustained throughout by so large a measure of Christian sympathy and benevolence, and by so many and fervent supplications at the Throne of Grace.

A statement, however brief, of the circumstances which have led to this unhappy result, will naturally and reasonably be looked for by our Brethren and Christian friends; and we are prepared to give it. Before doing this, it would, however, seem proper, to lay before them a few extracts from the Journals of our Missionaries, embracing a period of rather more than twelve months, previous to their withdrawal from the station on Lake Boga. However fragmentary and imperfect, they will assist our readers to form something like a correct idea, of the nature of the work in which they were engaged, and the trials and difficulties to which they were latterly subjected.

Extracts from the DIARY of the Missionaries at LAKE BOGA.

April 25th, 1855. The native, Wallace, left us with his family. Though he visits us frequently, he never remains long at one time.

June 6th. According to agreement, the heads of the native families now here, namely, Hamilton (who had returned on the 2nd inst.), Tommy, and Boney, went into the forest, to cut poles for our intended fence.

21st. The above-mentioned three men asked permission to leave their work, and go to see Billy, Hamilton's brother, who lives about twelve miles off, and who is now ill. We willingly acceded to their request. As they expressed great apprehension, lest Billy should die, we took the opportunity to tell them, that those who believe in our Saviour have no cause to fear death. Their reply was, that *they*

were afraid of death. When we speak to them about our Saviour, they generally listen quietly, admonish those who are inclined to be noisy, and not unfrequently put out their tongues (in token of approbation), saying, "Good story!" yet, hitherto, no permanent impression is perceptible.

25th. A large herd of cattle arrived here; and, as our fence was not yet completed, the drivers encamped, with the herd, not very far from our dwelling. The proprietor of the cattle conducted himself improperly towards the natives.

July 31st. Two gentlemen came to our place, and angrily questioned our right to erect a fence, which would stop a road. Our explanations, and our statement, that the latter was under water for six months in the year, did not satisfy them. Finding, afterwards, that they had pulled down several palings from the fence, we thought it best to seek legal protection. The neighbouring magistrate, however, declined to interfere.

August 4th. We took steps, to have the matter laid before the Government at Melbourne.

31st. A company of fifteen natives, from the other side of the river Murray, paid us a visit.

September 5th. Our comparatively successful attempts at gardening, and, still more, the abundant crop of pumpkins obtained by Hamilton last summer, encouraged some of the natives to make a beginning, with planting some pumpkin-seeds. Two families, besides that of Hamilton, have lately cultivated a plot of land, under our direction, and with some assistance from us.

27th. We were disturbed by a white man, who entered our place armed with a gun. He, however, retired, after some conversation.

February 26th, 1856. We found that one of our neighbours had taken possession of a piece of land in the Aboriginal Reserve. For this reason, and because we had, as yet, no information respecting the decision of the Government, as to our right to inclose our land, Br. Täger proceeded to Melbourne to make inquiries, and follow up his appeal.

March 20th. The Inspector of Police came, pursuant to orders from the magistrates, to break open our fence.

24th. Many travellers passed over our land. This continued to be the case for successive weeks.

May 1st. Our horses strayed through the open fence.

4th. Several ox-waggons passed. One party encamped here for the night, and annoyed the natives, who came to us for protection. We shut them up, thirty in number, in one of our buildings.

16th. Br. Täger returned, and stated, to our great surprise and sorrow, that, having been unsuccessful in his appeal, he had seen no other course, than to announce to the Government, that the Mission would be broken up.

27th. We secured two ox-waggons, for the carriage of our luggage to Melbourne. When the natives saw, that we really were about to leave them, some of them came and asked, what was to become of them. But we had too much reason to conclude, that they felt anxious merely for temporal benefits, and therefore reminded them, that they had always turned a deaf ear to the message of salvation,

caring only for their bodily wants, and being quite regardless of their eternal welfare. It is mournful, that we have to leave these poor people, without having seen any fruit of our labours.

The foregoing extract contains, within a small compass, the leading features of the case, presented by our Brethren to the view of the Mission-Board, in their letters and diaries. That they were deemed insufficient to justify the hasty and unauthorised abandonment of the work, will excite no surprise. Any absolute necessity for a procedure of so extreme and apparently so irremediable a character, they certainly fail to make out. The Mission-Board forbore, however, to form any decisive opinion as to its merits, till they should have an opportunity for personal intercourse with the Missionaries themselves, and for a careful examination of the official documents of various kinds, of which they were the bearers. Such an opportunity has now been afforded them, and they are in consequence compelled to express their sorrowful but deliberate conviction,—in which their representatives in London fully coincide,—that, in the transactions to which reference is made, and which were attended with so distressing a result, our Missionary Brethren not only took on themselves a responsibility greatly exceeding the powers entrusted to them, but that they also seriously failed, in the exhibition of the meekness, the patience, and the hopefulness which their service required,—the grateful deference which was due to the wishes of their friends and benefactors, and the respect to which rulers were entitled, whose previous acts had manifested a desire, rather to further than to obstruct their labours. By the Church whose servants they were, but whose principles they appear, in this instance, unhappily to have forgotten, their conduct must therefore be disapproved and disavowed;—first, in quitting their post on Lake Boga, without permission, and without necessity; and, secondly, in abandoning the whole of the field to which their commission extended, without having first made an attempt to fulfil the known wishes of their superiors, in reference to a change in the immediate sphere of labour providentially assigned to them.

That their position had its peculiar difficulties and trials, and that they were placed in circumstances of considerable embarrassment, at the period when their unhappy resolution was taken, must be freely admitted. Among the settlers around them were not a few, who cherished an unfriendly feeling towards them and their work, and who did not forbear the occasional manifestation of it, by the circulation of evil reports or the commission of hostile acts. The public use of a track, which passed through the Mission-paddock and close to their dwelling, was productive of serious and not unfrequent annoyance, both to themselves and to the natives, who visited the station, and occasionally encamped on the Mission-land; and the disfavour with which they were regarded by certain of their neighbours, appeared to be increased by their construction of a fence around their little domain, to keep off intruders, and secure their property from injury or depredation. That the breaking open of this fence, for the purpose of maintaining the right of way with which it interfered, should have been regarded by them as an outrage

of a serious kind, and calling for prompt legal redress, will probably not excite surprise,—particularly when it is remembered, that they were foreigners, now stationed for the first time in an English colony, unacquainted with English laws and customs, and ignorant of the extreme jealousy with which every infringement of popular rights, even in the matter of a foot-path, is wont to be resisted among us. Still less surprising will be their dissatisfaction, that the redress to which they considered themselves fully entitled, and which they sought, first from the neighbouring police-magistracy, and afterwards from the authorities at Melbourne, was either altogether refused, or materially delayed. Nor can it be denied, that, when they subsequently ascertained, that a section of the Aboriginal Reserve was on the point of being made over to a powerful neighbour, on the ground of his possessing a pre-emptive right, and that there was a disposition on the part of certain Government officials, from whatever cause, to ignore the very existence of such a Reserve, there was sufficient reason for the anxiety and apprehension which they manifested.

Had the circumstances above adverted to continued to operate, and the existence of the policy, of which they induced a suspicion, been proved by the actual result, the removal of the Mission-settlement from Lake Boga to some other locality, might have been rendered expedient or even necessary. It is plain, however, on an attentive and impartial review of the leading facts of the case, that matters had not gone far enough to call for such a measure,—still less for the absolute and unconditional abandonment of the station.

From the foregoing remarks it may be inferred, that the fear of losing the benefit of the Aboriginal Reserve, and the annoyance occasioned by the public road passing through their land, were the principal reasons which induced our Missionaries to retire from their post. On both these subjects, it is therefore necessary to offer a few words of explanation.

In regard to the *Reserve*, our Brethren appear to have been under some misapprehension. They seem to have considered it as a tract of land attached to their station, rather than as one, on which that station had been formed. According to the testimony of C. J. La Trobe, Esq., the first Lieut.-Governor of the colony, the Lake Boga district was selected, with four others, by himself, as early as the year 1847, for the purposes of an aboriginal Reserve, in compliance with directions from the Secretary of State for the Colonies. The official survey of this tract, comprehending 25 square miles, or 16,000 acres, and the legal notification to the parties who had the liberty of depasturing it, did not however take place till the year 1851,—about which time, the Missionaries, having assented to the Governor's choice of this locality as their proposed sphere of labour, obtained a grant of 363 acres, for a Mission-settlement. Indispensable as such a Reserve was thought to be, to the success of any effort for the spiritual or temporal benefit of the aborigines, and anxious as the Governor was to promote the object of the Mission,—he had no power to pledge his successors in office to the maintaining of it intact, under any circumstances, however altered,—nor, in fact, had he any idea of

doing so. This is sufficiently evident from the terms of the official grant, made in January, 1854, a few months before Mr. La Trobe's retirement from office,—in which there is a clause, providing for the restoration of the 363 acres, on certain specified conditions, “in case that, at any period, the course of events should render the continuance of such Missionary-station in this particular quarter inexpedient.” Of which inexpediency, it could not of course have been intended, that the Missionaries should be the sole judges. That the time *might* arrive, when, owing to the changes induced by the discovery of the gold-fields,—such as the increase of settlers, the influx of travelling adventurers, or the gradual withdrawal or disappearance of the natives from the vicinity, the Lake Boga district would cease to be a suitable sphere of Missionary activity,—did not escape the notice of Lieut.-Governor La Trobe; as more than one letter, written by him during the last year of his administration, is sufficient to prove. And it was in consequence of these intimations, that the Secretary of the Unity, in his last interview with Sir Charles Hotham, previous to the departure of the latter for Melbourne, solicited and received the assurance of his Excellency's readiness, to promote any measure, by which a change of locality might be facilitated, whenever judged to be necessary or desirable. A similar assurance was given in October last by his successor, Sir Henry Barkly, whose previous government of the colony of Jamaica had made him favourably acquainted with the character and results of the Brethren's Missionary labours. The necessity contemplated as of possible occurrence, does not however appear to have actually arisen; for, though the claim of the licensee to exercise a pre-emptive right to the extent of 640 acres, under the Orders in Council of 1847, was allowed by the Surveyor-general, (probably through some misapprehension on his part, of the arrangement excepting the aboriginal Reserve from the operation of this Order,)—there is no evidence of any intention to interfere with the remainder of the 16,000 acres. On the contrary, it would appear from the statement of the Bishop of Melbourne, who, with other friends, interested himself warmly on behalf of the Mission, that the members of the acting Government, shewed a willingness to maintain the existing Reserve, and *that* from a conviction of its being essential to the success of the work.

With respect to the summer-track of which our Brethren complained, and which they intercepted by the erection of their fence, there can be no doubt, that it was productive of great inconvenience and annoyance to them, by its passing through their land, and close to their premises. Their power to stop it having been questioned,—and, not altogether without reason, for it was clearly of older date than their occupation of the 363 acres,—they would have acted far more wisely, and more consistently with their character and calling, had they overlooked the offensive act of certain jealous neighbours, and been content to ask as a favour, what they could not demand as a right. Not only out of regard for the benevolent object of their Mission, but also in consideration of the evidence they could adduce, to prove the slight inconvenience that would be occasioned by the closing of the summer-track,—the winter-road outside their fence being comparatively good and passable at all

seasons,—there is sufficient reason to believe, that the point in dispute would have been eventually conceded. It is, therefore, deeply to be regretted, that, preferring as they did a legal assertion of their claims, they should not have been content to await the definite result of their appeal to the Colonial Government, but that Br. Täger, as Superintendent of the Mission, should have taken upon himself, to make a hasty surrender of the land granted for its use, and should have announced to the Colonial Secretary, and to the Mission-Board at home, the intention of himself and his colleagues, to abandon the station on Lake Boga by a certain day. This intention they unhappily carried into effect on the 1st of July, notwithstanding the remonstrances of many of their best friends;—the earnest representations and fatherly counsels of the Bishop of Melbourne, addressed to them on their arrival at Melbourne, being equally unavailing to detain them longer in the colony.

That, in acting as they did, our Brethren committed a grave fault, and something more than a fault,—they are now prepared sorrowfully to confess. In the hour of trial, they evidently failed to exhibit “the patience and the faith of the saints,” and to manifest that devotedness to their work, that simple trust in the Lord, and that reluctance to have recourse to an arm of flesh, by which the name of Christ is glorified, and His strength is made perfect in the weakness of His servants. In the earlier period of their service, they had endured hardness,—labouring cheerfully, and encountering willingly the opposition of adversaries, and the indifference of the poor natives; and it is, therefore, much to be deplored, that, at the very time when they appear to have conciliated the good-will and confidence of the latter, and to have brought the temporal concerns of their little settlement into a state of comparative order and comfort, they should have been induced to abandon it, either by present annoyances or by apprehended evils. In contemplating a result so painful and so little expected, we have surely cause to humble ourselves under the chastening hand of God, and, while we mourn over the failure of our Brethren, to confess with shame that we, too, are justly chargeable with want of faithfulness in the performance of our duty, as their fellow-servants and soldiers. Had we, “who tarried by the stuff,” been more earnest and persevering, in lifting up holy hands on behalf of those “who went down to the battle,” and in sustaining them by our sympathy and our counsels, as well as by our intercessions, some souls might have been already gained for Christ in that portion of the Australian wilderness.

To the kind Christian friends in the province of Victoria, whose benevolent interest in the work committed to our Brethren has been manifested in so many ways, ever since their arrival in the colony in February, 1850, our warmest thanks are due, and are herewith tendered. Among them the esteemed Bishop of Melbourne, the Rev. S. L. Chase, with other clergymen and ministers of various denominations, deserve especial mention; nor must the zealous and disinterested services of J. M. Smith, Esq., who undertook the agency for the Mission on the return to England of our valued friend Octavius Browne, Esq., remain without cordial acknowledgment. If our view of some of the questions

which have come under consideration, should be found to differ from that which certain of their number have been led to form, they will not, therefore, conclude, that their willing and zealous efforts to serve the cause, are the less gratefully appreciated.

In answer to the inquiry which many of our readers will doubtless be disposed to make, as to the prospect that may exist of the eventual renewal of the Mission,—we can only state, that the idea of such renewal is by no means abandoned by the Mission-Board. In a memorial recently addressed in its name to the newly-appointed Governor of the colony, Sir Henry Barkly, in which the views of the Board in regard to past occurrences are freely and fully explained, and thankfulness is expressed, for the favour which the Mission has generally enjoyed on the part of the Colonial Government, an assurance is given to his Excellency, of the readiness of the Brethren's Church to re-occupy the field so unhappily and unintentionally relinquished, in the event of the needful facilities being afforded for this purpose. The time, the means, the instruments, and, it must be added, the specific sphere of operation, the Lord will, in this case, graciously appoint, in His own wise and unerring providence. Meanwhile it will be a satisfaction to our Brethren and Christian friends, and an encouragement to them in the offering up of fervent supplications for the attainment of this important object, to know, that there are not wanting among us volunteers, prepared to renew the honourable though arduous attempt, to gain some souls for Christ, also from among the scattered and rapidly decreasing tribes of the Australian aborigines. Should the Lord be pleased to accept this desire, to send forth His servants, and to give His blessing to their work, the experience of the great Apostle of the Gentiles may once more be renewed in the history of the Brethren's Church and Missions, that "the things which happened unto us, have fallen out rather unto the furtherance of the Gospel." (Phil. i. 12).

Miscellaneous Intelligence.

I. FOURTH CENTENARY OF THE ORIGIN OF THE "UNITAS FRATRUM," OR "UNITY OF THE BRETHREN."—This important festival was celebrated on the 1st of March, in the congregations of the Brethren throughout Great Britain and Ireland, with the voice of joy and praise, and with feelings of devout thankfulness to the Lord, for the wonders of His grace, His power, and His faithfulness, displayed towards one of the smallest and feeblest divisions of His Church on earth, during the long period of *four hundred years*. And there is reason to believe, that festive celebrations of a similar character will have taken place in every portion of the Brethren's Unity,—as well in its congregations on the Continent of Europe and in North America, as in its still more numerous Missionary stations throughout the world.

In London, the services of the day commenced at an early hour, all having reference more or less to the event commemorated. Besides an introductory meeting at 10 a.m., and the public worship usual on the morning and evening of the Lord's day, there was a

special festal service at three o'clock in the afternoon, at the chapel in Fetter Lane, which was numerously attended, not only by the members of the Brethren's congregation, but also by Christian friends of various communions, acknowledging one Lord, one faith, one baptism of the Spirit (Eph. iv. 5), and, therefore, one in Christ Jesus. Among these welcome visitors, whose number would have been much greater, but for the sacramental services usual in many congregations on the first Lord's day of the month, were the Rev. Dr. Mortimer, Head-Master of the City of London School, and William Leach, Esq., Treasurer of 'The London Association in aid of the Moravian Missions.' The Rev. Edward Auriol, the esteemed Rector of the parish of St. Dunstan's in the West,—in which the first Society of the Brethren in England was formed, nearly 120 years ago,—being prevented from attending by official duties, expressed his sympathy and good-wishes, in a letter, replete with Christian feeling; as did the Rev. Dr. Steane, of Camberwell, the able advocate of those principles of Evangelical Union, which the Ancient Church of the Brethren was among the first to maintain and to illustrate; also our valued friend, H. V. Tebbs, Esq., of Doctors Commons. A similar message of cordial brotherly affection was sent by our venerable friend, the Rev. Dr. Steinkopff, whose age and infirmities did not allow him to be present. At this service, an Ode, prepared for the occasion, was sung; it consisted of hymns of the Ancient and the Renewed Brethren's Church, and of three original compositions by members of the London Congregation, interspersed with several appropriate anthems from Isa. xxx. 29, xxviii. 20; Ps. xxxix. 15, 16; Heb. xii. 22—24. In the interval between the two parts of this offering of praise and prayer,—Br. Miller, the Minister of the congregation, who presided, communicated a brief record of the leading facts connected with the rise of the Brethren's Unity, and the establishment of its early constitution, together with some notice of its doctrines and principles, proving their essential coincidence with those of the Reformation,—an event occurring sixty years later*. Dr. Mortimer followed, with a short and impressive address, in which he drew attention to some of the instructive lessons to be derived from the history of the Brethren's Church, both in ancient and modern times,—referring especially to the commission which she has received, to make known the glad tidings of salvation through the death of Christ, to some of the most benighted and barbarous tribes of the heathen world. After a short discourse by Br. T. L. Badham, from the texts of the day, Ps. lxviii. 3, and 1 Cor. iii. 11, the festive service was concluded with prayer, and with the Doxology.

II. NORTHUMBERLAND INLET.—Capt. Penny, of Aberdeen, having, for several years in succession, been prevented by unfavorable weather, from touching at Lichtenfels, requested, some months ago, that a Missionary might accompany him from Europe on his next voyage. Br. Matthew Warmow, of Lichtenfels, who came from thence on a visit to

* See Prefaces to Per. Accts., Vol. xxi. p. xviii, foot-note; and p. xxi.; also Vol. xxii. p. xvii. *et seq.*

Germany, in October last, having been in consequence appointed to this service, arrived in London on the 14th of February, and has since proceeded to Fulneck in Yorkshire, in order to improve his acquaintance with the English language.

III. MISSIONARY APPOINTMENTS AND REMOVALS.—1. Br. C. R. Mäder, of Lebanon, Antigua, has been called to the superintendence of the Mission in St. Kitt's, in the room of Br. J. Hull, who, with Sr. Hull, has been obliged to visit Europe on account of failing health. Br. and Sr. Hull arrived safely in London, Dec. 1st.

2. Sr. Dor. E. Jüling, of Kleinwelke, has been called to the service of the Mission in the Danish West Indies.

3. Br. and Sr. Hellström arrived in Surinam, Oct. 20th, after a voyage of forty-one days.

4. Br. and Sr. Böhmer, and Br. and Sr. Weiss, sailed from Nieuwendiep, for Surinam, Nov. 5th.

5. Br. C. A. Brauckman, called to the service of the Mission in Surinam, was married, Nov. 25th, at Gnadenfrei, to Sr. M. H. Rau. Dec. 4th, they were accepted acoluths, and received instructions in reference to their appointment, in the Unity's Elders' Conference.

6. Br. J. F. Drexler, of Gnadenfrei, has received a call to the service of the Greenland Mission.

7. The Brn. Täger, Spieseke, and Hansen, arrived in London, from Melbourne, in the colony of Victoria, Dec. 9th.

8. Br. and Sr. Oehler, heretofore labourers at Hopedale, Pennsylvania, arrived in safety at the Mission among the Indians in Kansas, Nov. 18th, 1856.

9. Br. R. T. Böhnisch, of Herrnhut, has been called to the service of the Mission in Greenland.

10. Br. H. A. Jäschke arrived safely at Calcutta, on Jan. 10th.

IV. OBITUARY.—The following Brethren and Sisters have departed this life :—

1. At Genädendal, July 12th, 1856, Br. J. Fritsch, in the 79th year of his age, and the 45th of his Missionary service.

2. At New-Herrnhut, in Greenland, August 11th, Br. Val. Richter, in the 48th year of his age.

3. August 31st, at New-Carmel, in Jamaica, Sr. S. Kiergaard.

4. At Christiansfeld, Nov. 13th, while on a visit in Europe, from Surinam, in the 38th year of her age, Sr. C. Schwennesen.

5. Dec. 8th, at Gnadau, in the 68th year of his age, Br. J. F. Mehlhose, formerly of the Greenland Mission.

6. Jan. 13th, 1857, at Salem, North Carolina, in the 68th year of his age, Br. A. Haman, who was formerly engaged in the Missions in Demerara and the West Indies, and among the North American Indians.

7. Jan. 16th, at Neudietendorf, having returned from Barbadoes on account of failing health, Br. G. E. Seidel, in the 45th year of his age.

MEMOIR

Of Br. JOHN LEMMERTZ, Missionary in SOUTH AFRICA, who departed this Life at KLEINWELKE, May 6th, 1855.

(Concluded from p. 165.)

OUR joy at having the Tambookies in our neighbourhood was of short duration, as they left us shortly before Christmas the same year. Mapasa, who had entered on the chieftainship, came to the determination, in conjunction with his counsellors, and in the presence of several Christian Tambookies and Kaffirs, to make war on his uncle, named Shelilla, in order to rob him of his cattle. Our people, and especially Wilhelmina, endeavoured to dissuade them from this project, and represented to them how wrong such conduct would be, particularly as Shelilla was so nearly related to Mapasa. Nevertheless, the Tambookies quietly took their departure the same night; and a few days after, we heard that they had plundered Shelilla of all his cattle, and had slain several of his people in combat. The latter chief did not possess so large a force as Mapasa. He was, therefore, unable to take revenge on his enemies—which, however, was absolutely necessary, according to their heathenish notions. He therefore implored the assistance of Government, who sent a commando of dragoons, by whom the stolen cattle were re-captured and restored to the rightful owners. At this Mapasa was much enraged, and although our interpreter Daniel and some of Mapasa's own people, who had been at Klaas Smit's River, had been informed by the lieutenant himself, that the Government had ordered the cattle to be reclaimed, yet the chief imagined that we had sent the dragoons, and therefore resolved to revenge himself by our destruction. With this view, he came into our neighbourhood with his warriors, in March, 1829. Some individuals found their way into the settlement, and declared to the Hottentots that they were come to destroy us, and that, as we were so few in number, we could not possibly escape them. In order to carry out their murderous intentions, Mapasa and a party of armed men, came one evening into the settlement. I went to meet him, and, as usual, offered him my hand, in token of welcome. But he could not look me in the face; and I perceived, from the countenances of his people, that they had not come with any good intentions. Mapasa signified that he wished to speak with me. I therefore went to fetch the interpreter, at the same time informing our Hottentots who were at work in an adjoining field, that Mapasa was there with his warriors, and advising them to be prepared for something unpleasant. On my return, accompanied by Daniel, I asked Mapasa what he wished to say to me? To which he replied, in an imperious tone, that he wanted to speak to me in the house. He had never spoken to me in such a manner before. However, though I perceived his bad intentions, I yielded to his wish, recommending myself to our Saviour, with the firm conviction that these men could do me no harm, in opposition to His will. Mapasa seated himself beside me; some of the warriors took their places on the ground, while others guarded the door, all holding their assegays before them, and looking upon me as completely in their power. But, thanks to my kind heavenly Father,

who watched over His poor child with tender care and compassion, none was permitted even to touch me. After an interval of silence, Mapasa said he had come to ask me, why the dragoons had taken away his cattle and given them to Shelilla? I replied that we knew nothing about the matter, and had had nothing to do with it; and further, that he must have heard from some of his people who had been at the fort, why it had been done, and who had ordered it. This, however, he would not admit, but endeavoured to make a variety of objections to the statement. My wife, who was in an adjoining room, and heard all this, was, all the time, earnestly imploring the Lord to preserve my life. I also secretly turned to Him, who alone is able to deliver, and implored Him to save me out of the hands of the enemies who surrounded me. All at once, the rude heathen changed his mind, and commanded his people to leave the house. At this moment, our Sister Wilhelmina entered. Seeing Mapasa and the armed warriors, she placed herself before me, and begged me to leave the room. Having formerly known the chief, and not being afraid of him, she addressed him in strong terms, asking how he could dare to come to us in such a manner. Upon this, Mapasa silently followed his people, and eventually withdrew to the other side of the Klipplaat. We afterwards held a meeting with our little congregation, in which we returned thanks to our Saviour for His preserving mercy, and commended ourselves to His further care. Some heathen, who were present, scoffingly asked us, why we still looked to our God for protection, seeing we were really entirely in their power.

Some time after this, a Tambooki tribe, residing at some distance from us, were robbed of their cattle. Being hereby reduced to poverty, some of them sought refuge with us. Although they came merely for the sake of temporal advantages,—seeing that our fields and gardens afforded us supplies, which the Kaffirs could not so well steal,—yet we rejoiced at their coming, viewing it as an answer to our prayer, that our Saviour would bring some to us, to whom we might make known His love to sinners. At first, they were only allowed to come on trial. We explained to them, that, if they desired to reside with us, they would have to attend the meetings diligently, as being occasions when the word of God was proclaimed; that they must strive to live in accordance with that word, and must put away heathenish abominations and superstitions. They promised this, and then became inhabitants of the settlement. We assigned them sites for cottages, and ground for gardens, and provided them with agricultural implements and seeds. After a while, others came, under somewhat similar circumstances. They were in a state of poverty as regards this world, but by the Lord's goodness, this was made the means of bringing them near to the kingdom of God. Through His grace, the simple word of the cross, which is foolishness to the wise and prudent of this world, soon manifested itself to some souls as the power of God unto salvation.

The influences of the Holy Spirit were peculiarly manifested in two women, a Bassootoo and a Kaffir, both of whom He convinced of their lost condition, revealing Jesus to them as *their* Redeemer. Oh, how did we rejoice, when they told us this the first time! They

soon became candidates for baptism, when special instruction in the doctrines of Christianity was imparted to them. They became more and more penetrated with the conviction of their utter depravity; but our Saviour, at the same time, gave them the grace to believe childlikely and firmly, that He, out of love to them, had died and shed His precious blood, that they might receive forgiveness of sins. They longed to be embodied in the congregation of the faithful by holy baptism. The 6th of January, 1830, was the joyful day, on which I had the privilege to baptize the Bassootoo woman into the death of Jesus, on which occasion she received the name of Salome. This Sister still proves, at the time I write this (1847), what the blood of Jesus can effect in poor sinners. She is an esteemed helper at Shiloh, and makes known the grace of God to her countrymen with warmth of heart. Not long afterwards, we were permitted to perform another baptism. Thus our Saviour graciously gave us to see, that our time had not been spent in vain in His service.

We were now enabled to proceed in a peaceful course and to edify one another. Yet trials were not wanting. Among the rest, we were much annoyed by the Bushmen who dwelt in the mountain-kloofs and caves. They often robbed our gardens by night, and by day drove away a considerable portion of our cattle. Once, when they perceived, that our people, were likely to overtake them and recover the stolen property they killed eighteen head of cattle with their poisoned arrows, that no one might be able to make use of the flesh.

On various journeys into the interior, which I was obliged to undertake on Mission-business, accompanied only by the interpreter or an Hottentot,—our Saviour wonderfully preserved me, both from the murderous designs of the Kaffirs, some of whom were continually lurking about in search of plunder,—and from the lions, four of which animals once came near us, looked at us, and then went quietly away. The exposure I underwent on these journeys had a pernicious effect on my health. For months together, I suffered severely from rheumatism, and was totally unfit for duty. This was the more distressing to me, as it had become necessary to commence extensive building operations. Instead of the temporary reed-huts, which we had inhabited for two years, we had to erect more substantial dwellings. And the place of meeting, which was of similar construction, had become too confined for our increasing population. Under these circumstances, Br. and Sr. Halter were called from Enon to Shiloh, and we were directed to succeed them at the former place. There the Lord was pleased to restore me to health, so that I could again actively engage in His service.

After remaining a year and a half at Enon, we were called to Groenekloof. We would far rather have returned to our Tambooki flock; still, we did not feel at liberty to decline the call. My prayer to the Lord on this occasion was, that He would establish me more and more on the ground of His death and merits, that I might be able joyfully to commend His love to my fellow-sinners, and that He would keep me humble.

When it pleased the Lord, in January 1836, to call to His rest,

Br. Clemens, the senior Missionary at Groenekloof, I was appointed to undertake his duties. In 1839, we were called to Genadendal. Our abode at this station did not, however, last long, as we soon removed to Enon, in consequence of the departure of Br. Halter. On our arrival at Enon, we found a sad state of things. For nearly two years, there had been no rain, so that the people could not sow or plant. The deepest poverty prevailed. Not a few houses were in ruins, the owners having betaken themselves to the neighbouring colonists. Even the Mission-buildings were in a dilapidated state, as there were no reeds for thatching, and no water to use for mason-work. The most distressing feature, however, was, that the spiritual state of the congregation had suffered much during this period of scarcity. It required great labour to bring everything into the right course again. But our Saviour bestowed on us the needful courage and cheerfulness for these duties. He also gave us fruitful seasons, so that the scarcity of food ceased, and we were able to repair the half-ruined buildings. In order anew to arouse the souls of the people, and draw them to Himself, He made use of a heavy chastisement. In the first months of the year 1841, malignant small-pox broke out in the settlement. Few adults escaped it, and twenty-seven persons were carried off in a short time. The Holy Spirit made use of this affliction, to arouse many to anxiety for their eternal welfare; and it was edifying to us, often to hear from sick persons that they were concerned for more grace, and to be able to direct them to the Saviour of sinners. It was special matter of thankfulness, that our heavenly Father helped us so graciously in temporal matters, at this time. In consequence of the previous year of scarcity, the inhabitants of the settlement suffered from want, so that they had to receive assistance from the Mission. So abundantly did the Lord bless the means at our disposal, that we could say "The barrel of meal wasted not, neither did the cruse of oil fail." All these experiences served to unite us in heart-felt brotherly love with those who were committed to our charge.

In June, 1842, we left Enon, to which we had become much attached, to go to Shiloh, in obedience to a call we had received. Our journey took place in the South African winter, during which, not only the roads in general were bad, but the steep and lofty mountains were very difficult to cross. We had to pass some nights in the open air in this cold weather. We were therefore heartily thankful to reach our destination in safety. It gave me peculiar pleasure to meet with many old acquaintances at Shiloh, including the majority of those who had accompanied us at the first establishment of the settlement. As the population was composed of different nations, and the Hottentots considered themselves superior to the Tambookies, Kaffirs, and Fingoes, it was the earnest desire of my heart to inculcate mutual brotherly love among the members of the congregation. To assist in the attainment of this desirable end, we made several arrangements, such as already existed in the other South African congregations, and the Lord graciously bestowed His blessing upon them. At this period, a conviction of the greatness and importance of that work, in which our Saviour permitted me to take part, was particularly

impressed on my mind. It is true, I was often painfully reminded of my innate depravity; yet my Saviour preserved to me the privilege of viewing His wounds by faith, and of experiencing, in my sin-sick heart, the power of His blood shed for me, so that I was enabled humbly to thank Him for my election of grace.

At this time, my dear wife, whose strength had materially failed in the course of some years previously, began to be continually ailing. At her advanced age, there was little prospect of complete recovery, and she therefore wished to spend her remaining days in one of the European congregations. It had never been my wish to return to Europe to rest. I had rather hoped to end my days among my brown and black brethren and sisters in Africa, and to lay my bones in the same resting-place with them. As this, however, appeared not to be the Lord's will,—the state of my dear wife's health becoming daily more feeble,—I felt at liberty to apply to the Unity's Elders' Conference, for permission to return to Europe; which, after the lapse of some time, was granted. At the end of 1845, we took a sorrowful leave of our beloved little school-children; and visited all the brethren and sisters in their houses. On the 4th of January, 1846, I preached my farewell sermon, with a thankful, yet humble heart. The Missionaries and great part of the congregation accompanied us as far as the first out-span place, about ten miles from Shiloh. There, after partaking of a little refreshment, we formed a circle, and united in singing a verse, covenanting together to bear the sufferings of our Lord in mind, till we shall see Him face to face. At the conclusion, I pronounced the blessing on all present, and bade them a last farewell, with feelings which I cannot describe.

After pleasant visits at all the stations, we arrived, in April, at Groenekloof, where we were to await an opportunity for proceeding to Europe. While at Groenekloof, I had the privilege of baptizing two adults, and of assisting, for the last time in Africa, at the Holy Communion. I was also commissioned to officiate at the dedication of a little church at Goedverwacht, a preaching-place, which the Hottentots residing there had built. On the 1st of May I set out on horseback, accompanied by a Hottentot brother, and arrived at Goedverwacht next day. It gave me peculiar pleasure to converse with the dear people, some of whom were already acquainted with the Lord as their Saviour, while others were concerned about the salvation of their souls, and others again were very ignorant, but full of earnest desire to hear the word of God. On the evening of my arrival, we held a meeting, for the last time, in the old school-house; and on the next day, took place the solemn dedicatory service in the new building. On the following day, I spent some time in the school, and was rejoiced to perceive the evident improvement of the children. The teacher had once been a beloved scholar of my own, had received further training in the institution at Genàdendal, and was now discharging his duties with faithfulness and blessed results.

Soon after my return to Groenekloof, we received information that an East Indian man was about to sail for England. We therefore went to Cape-Town and embarked at once. It was with regret, and yet with humble thankfulness to the Lord, that I left this part of the world, in which I had had the privilege to serve Him for a period of

thirty-one years. Our captain was a kind man, and behaved to us in a very friendly manner during the voyage, letting us want for nothing.

We arrived safely in London on the 14th of July, after being fifty-eight days at sea. Thence we proceeded to Germany, where we had the pleasure of once more seeing our children, after many years' separation. It was very agreeable that Kleinwelke, where we were near our children, was to be our abode.

When I now call to mind with what mercy my dear Saviour has led me from my youth up, I must sink abased in the dust before Him. With what infinite patience He followed me when I knew Him not, plucked me as a brand from the burning, brought me to His church, and permitted me to enjoy all the blessings so dearly purchased by His death. When He called me to the Missionary-service, how kindly He cared for my soul, and granted to me, poor creature, the grace to open my mouth boldly, and make known the word of the cross to the heathen sitting in the shadow of death. Then, too, what an inexpressibly great favour was it, that we could carry on the Lord's work in love and harmony with our fellow-labourers, and could feel assured, when we took leave of them, that they would remember us with affection. O that I may, in word and deed, praise my faithful Lord, and glorify His name for His innumerable benefits; that I may become more tenderly attached to Him, may faithfully follow after holiness, and to my last hour trace my election of grace in His sacred wounds.

The close of the year 1846 was an interesting period to me. I had much to seek pardon for, but the Lord heard and forgave me, and bestowed His precious peace on my troubled heart. I had previously been rather depressed by the idea that I should not be able to be actively engaged any more. Yet I desired, from love and gratitude to the Lord, still to do something for Him, and often made this a subject of prayer. On this occasion, however, I obtained the comforting conviction, that the Lord still destined me for some further service. In June, 1847, I undertook a journey to my native town, with the prayer that the Lord would bless my design, to visit my only surviving sister, and to beseech her, as she was still a stranger to our Saviour, to seek salvation in Him and be reconciled to God. After a stay of several weeks, I returned, with the hope that the Lord would bless my feeble testimony to my sister and her household, so that we might be re-united before the throne.

During my absence, our Saviour had provided a heartfelt pleasure for me, in the calling of my son* to the service of the Mission in South Africa, the land of his birth. Before proceeding to the scene of their future labours, we had the pleasure of the company of himself and his wife for a short time.

In October of the same year, my above-mentioned presentiment, that our Saviour had destined me for some further employment, was fulfilled, as I was commissioned to open an Infant-school at Kleinwelke. Although I felt myself in many respects unqualified for this

* Now Missionary at Enon.—Eds.

employment, I accepted the proposal, as from the Lord, humbly trusting that He would graciously give me what I required, to enable me to lead to their Redeemer the little ones so dear to Him.

After a severe illness, in 1848, which brought me apparently near the grave, it tended not a little to my encouragement, when I was informed by the parents of my scholars, how earnestly the dear little ones had prayed to our Saviour to restore me to health. I can with truth testify, that the hours, during which these little heirs of heaven are about me, are the most agreeable and full of enjoyment in the whole day.

On the 11th of February, it pleased our Saviour to take my beloved wife from my side, by occasion of a short illness, after she had affectionately shared grief and joy with me, during an union of thirty-five years. My dear Redeemer alone could afford me comfort under this painful bereavement. And that He has graciously done, favouring me with intimate fellowship with the Church above, and with the joyful hope of being re-united with my dear partner before the throne, and of joining in the song that ever resounds there: "Thou hast brought us nigh to God, by Thy blood."

As regards this narration of my course through time, I have taken pains to set down nothing but the simple truth. But if any pharasaic self-love should have intruded itself, without my knowledge, it is my earnest supplication that it may be blotted out by the blood of sprinkling. May that precious blood, O Saviour, plead on my behalf, in regard to all the misdeeds that have testified against me since the 6th of August, 1784. May none of them remain on my conscience, since Thou atonedst for them on the cross. May I lay hold of this truth by faith, and firmly depend on it, living and dying. At the conclusion of my mortal life, receive Thou my spirit as that of a sinner who desires to be saved through Thy ransom. I am the chief of sinners; therefore, at my departure hence, let Thy grace be abundantly glorified in me. Amen.

Thus far our late Brother wrote himself. His children add the following:—Though our dear father was seldom ill, a decay of strength became very perceptible of late years, and was remarked by himself. He was taken seriously ill on the 29th of April, 1855, and was soon convinced that his dissolution was drawing near. In constant prayer, he waited with longing for the moment, when his Lord should call him to Himself. On the 5th of May, he expressed a wish that he might be blessed for his departure, which accordingly took place in the presence of several friends, he himself joining in the singing with a loud voice. As he grew weaker, his looks directed towards heaven and his hands lifted up in prayer, testified that his heart was with his Saviour. He expired peaceably on the morning of May 6th, after a pilgrimage of 70 years and 9 months.

On the part of the congregation at Kleinwelke, the following is added:—Our late Brother was a member of this congregation from his return to this country from South Africa in 1846. His whole behaviour testified of a heart full of living faith in our Saviour, and imbued with love to Him. But he is especially remembered with gratitude here, on account of the faithfulness with which, for several

years, he cared for the Infant-school. Our Saviour had bestowed on him qualifications for this work such as are not often found united in the same person. In intercourse with his dearly-loved little scholars, he became a child in a noble sense, and as our Saviour indicated. The school-hours were a time of pleasure to the children, though the needful strictness of discipline was by no means wanting. The children acquired an amount of information that was often surprising. But our late Brother's most earnest efforts were used to direct the little ones to their Saviour; and so heartily and yet in so simple a manner had he the faculty of doing this, that we feel assured the results will be blessed. Indeed, there are already unmistakeable indications that such is the case. The affection of the children—which, in many cases, continued to be manifested even after they had out-grown his care,—the gratitude of the parents, and the esteem of the whole congregation,—all tended to shew that our Saviour was with him, and that his labour was not in vain in the Lord.

GREENLAND.

From Br. HERBRICH, to the MISSION-BOARD.

(From the Missions-Blatt.)

“DEAR BRETHREN, NEW HERENHUT, June 14th, 1856.

“DURING the last twelve months, nothing out of the ordinary course has taken place. But we still have to lament the increasing indifference of the congregation-members to the rules and regulations of the Church, and, what is more distressing, to edification from the word of God, manifested occasionally by very small attendance at church. There was much to regret in this respect, although there was an improvement, in comparison with some former periods, probably in consequence of the exceedingly mild winter. The cause of this state of things is undeniably to be sought, partly in the dispersion of the Greenlanders, but, probably still more in their impoverishment through their growing tendency to indulge in European articles of luxury. This produces in them dejection and a consciousness of *deserving* to suffer, as the result of which they become indolent and remiss in striving against sin. Still we have often opportunity to convince ourselves, at the individual speakings, that the Spirit of God ceases not to operate on their hearts. At such times we are ready to ask ourselves, whether our complaints of the inward decay of our congregations do not arise, at least in part, from misapprehension, and whether we do not, under present circumstances, require too much from those under our charge, remaining as they do, even to old age, children in disposition and behaviour.”

From Br. CASPAR KÖGEL, to the MISSION-BOARD.

(From the Missions-Blatt.)

“ACCORDING to the general opinion, we have, strictly speaking, had no winter this year, not only as regards the cold, but the quantity

of snow. We may estimate the medium height of the thermometer during the last five months at 32°, or at the lowest 31°. Yet, during the last twelve months, not less than forty-two deaths have taken place, while during the same period, there were only twenty-six births. In the summer of last year, pleurisy prevailed, and, at a later period, a sort of influenza, which principally affected the young, and has, I regret to say, not yet ceased to be felt.

"The autumn seal-hunt was almost totally unproductive. There was, however, abundance of fish, so that the only want experienced by the Greenlanders was that of clothing. This would have been more keenly felt in a colder winter, especially by the widows and orphans, who form a large portion of the inhabitants of our place.

"With regard to the spiritual course of our congregation,—if indeed such an expression can be correctly used concerning a set of people, who, for the greater part, are utterly dead in heart,—we have nothing particular to complain of, except the great defect just mentioned. Things proceeded in an orderly course, and the school-attendance was tolerably good. Many of the meetings were also well attended, especially the religious instruction for the young. The worst-attended service is the public preaching. This is comprehensible to those who know the circumstances of the people. As long as they will not understand, in the light of the Holy Spirit, what *sin* is, and what *grace* is, the principal thing is wanting. I view it as my chief duty to endeavour to assist them to seek this. We commend them all, old and young, to the loving, high-priestly heart of Him who shed His blood for them!"

SOUTH AFRICA.

BY the accounts received from the Missionaries, it would appear, that the apprehension of hostilities on the part of the Kaffirs had not entirely subsided, though it is matter of thankfulness, that, hitherto, all is quiet. The wanton destruction of their cattle and corn by the Kaffirs, in obedience to the directions of their lying prophet, Umhla-kaza, is already causing much inconvenience and distress to these misguided people, and, it is to be feared, will eventually lead to yet more serious consequences. It would indeed be well, if sad experience led them to see their folly and sin, and induced the resolve no longer to "observe lying vanities," and thus "forsake their own mercy." That suffering does not always produce salutary effects, is exemplified by the conduct of some of the rebel Hottentots, as mentioned by Br. Meyer. The letter of Br. Hartman and the extracts from the Diary, afford some very interesting particulars of information respecting the new, yet already much tried work at *Goshen*, and lead to the earnest hope, that no fresh hindrance to its progress may arise. Br. Kolbing's letters give some pleasing instances of simple faith as well

as of the blessed results of the faithfully-preached word of God; while the testimony borne by the active and earnest Bishop of Cape-town, to the efficiency of the Training Institution at Genadendal is encouraging, as proving that the faithful labours of our Brethren have not been in vain, and giving ground for the hope, that, ere long, efficient native labourers will be provided to take part in the work. To the Lord alone be all the glory!

From Br. C. R. KÜLBING.

"DEAR BROTHER,

GENADENDAL, Dec. 6th, 1856.

"I MENTIONED Bishop Gray's visit to Genadendal, in my last letter. At a Missionary meeting, lately held in Cape-town, his Lordship gave a very interesting report of Missions in Kaffraria, from which it appears, that the Church of England has, during the last two years, established Missions for the thousands of Fingoes and Kaffirs in British Kaffraria, and even beyond the frontier. The Bishop spoke of his visit to Genadendal, as follows: 'From Caledon I went to Genadendal, wishing to see the Mission-work, and to engage some of the young men who are trained there for Missionary-teachers. I may say, that very few things have pleased me more in South Africa, than my examination of the young men trained in the educational establishment at Genadendal. These young men receive an education almost equal to that of our Training-schools at home. I was certainly surprised at their amount of intelligence, their knowledge of the English language and of geography, and the sound religious teaching given in that Institution. I engaged one young man, and I hope to have three for the schools in British Kaffraria.' These expressions are indicative of friendly feelings towards us, and we are glad that those whose education is finished will thus meet with useful spheres of labour.

Jan. 8th, 1857.

"Br. Miertsching will probably have informed you himself, that he and Sr. Miertsching landed in Cape-town on the last day of 1856, after a voyage of sixty-seven days, from Hamburg. This was a short voyage. I remember that we were 105 days from London. Our Arctic traveller and his partner are very welcome. They will be stationed at Elim, where Br. Nauhaus, after a faithful service of thirty-two years, is preparing for his voyage to Europe. He will have charge of ten children of our Missionaries and a son of Mr. Kropf, Missionary of the Berlin Society in Kaffraria, whose name has often been mentioned in the reports from Shiloh, as that of a friend of our Missionaries there.

"Christmas has passed without any outbreak in Kaffraria, and, so far, all is quiet. For this, we have reason to thank God. There is still a difference of opinion, as to whether there is really ground for apprehension, or the Kaffirs are to be trusted. Meanwhile, numbers of the Germans have arrived, and the rest will soon follow. The frontier is also in a state of preparation, and a consider-

able military force is at hand. Hence, if the Kaffirs should venture to make war, it will not last long, or cause any serious calamities except to themselves. I agree with you, that Government would have been justified in seizing Umhlakaza, to put a stop to his prophecies and mischief. Still, I think they acted wisely in not doing so, as he would probably have found means to escape, and, I have no doubt, the endeavour to secure him, would have been like a spark thrown into a heap of combustibles, and would have set all Kaffraria in a blaze.

"On Tuesday next, the magistrate from Caledon will, for the first time, hold his court in Genädendal. This is to take place monthly, and has reference to violations of the 'Masters' and Servants' Ordinance,' as well as to criminal cases. We have offered our lodging-house for the purpose, and hope this arrangement will do away with every ground which could be alleged for having a magistrate resident in Genädendal.

"The intelligence from Labrador is indeed distressing. What must our Missionary Brethren and Sisters have felt, when, being themselves short of provisions, they were no longer able to afford relief to the starving people. How thankful we ought to be, to live in a country where such a famine has not taken place for many years, and where the fevers of tropical climates are not known.

"We had here quiet, well-attended, and, I hope, blessed celebrations of Christmas and New-Year. To see the church well-filled, after most of the benches have been empty for nearly two months, during the absence of the greater part of our people at the harvest, is in itself an encouragement.

"The last day in the year, E. A——, a member of our congregation, who is never missing from her place in church, and who manifests, by word and conduct, that it is her sincere desire to be a true disciple of Jesus, came to visit me. Seeing that she was weeping, I asked, 'What has happened? Has your husband (who sometimes yields to the temptation of drinking too much) been behaving ill? Or is there anything wrong with the children?' 'O, no,' she answered, 'everything is right with them. But I cannot forget the sermon that Mr. Kühn preached last Sunday, on the words, 'Whence art thou come? And whither wilt thou go?'—(Gen. xvi. 8.) That I have received from my Saviour so many temporal benefits, and so much grace for my heart, and am still so ungrateful,—it is *this*, which has struck my heart. I could not sleep last night, for thinking what Jesus has done for me, and how He loves me, and yet that I do not love Him more. Sometimes, I feel that I love Him; but, alas! my heart is often cold. This makes me sorrowful, at the end of this year.'

"Some days ago, I met an old widow, who is a chapel-servant, carrying a large bundle of wood. Knowing that she had, some time ago, a violent cough, which much weakened her, I said, 'Well, Amelia, I should not have believed that you could carry so heavy a load.' 'Myn Heer,' she answered, 'you must know I do not carry it alone. As often as I pull up a bush, I say, Lord, give me strength,—and when I carry it home, I say, Lord, be there with me. I should not be able to carry it alone, but He, who is above, supports me.'

From Br. H. MEYER.

"DEAR BROTHER,

SHILOH, *December 17th, 1857.*

"I REGRET that I am not able to impart to you much information respecting this station, that is of a pleasing character. Of late, several instances of carnal transgressions have occurred. Satan has succeeded in causing one man to fall, who had vowed obedience to the Lord, on occasion of his baptism, only a fortnight before, and who had apparently proved by his conversation that he desired to be a follower of Jesus. But a more distressing case than even this, is that of an old communicant member, who not only permitted, but himself applied for and obtained, the services of a conjuror, for one of his friends who was sick. He even carried his own son, who has been for some time almost a cripple, to the sorcerer.

"Another peculiar and trying feature in the history of the congregation is, that, in this fertile spot, there are several families who have been for months out of provisions, being confined to what they can borrow, to be repaid next harvest. We cannot do otherwise than blame the people themselves for this state of things. In spite of our exhortations, many of them, when there is abundance, exchange their provisions with the traders for fine clothes, or for something to please the palate.

"You are probably aware, that our gracious Queen has offered an amnesty to those Hottentots who remained in Kaffraria after the conclusion of the war. But you are perhaps not aware that only a few individuals out of about 800 have accepted the pardon and returned. Though they are in a very poor condition among the Kaffirs, often being hardly able to keep a blanket to cover them, yet they are unwilling to give up the savage mode of life. It is even said, that many, and those mostly baptized persons, have adopted the habits of heathenism.

"You have doubtless heard of the apprehensions of warlike movements among the Kaffirs. Their false prophet still continues to excite them. After the destruction of so much cattle and corn, they begin to suffer severely from scarcity of food; yet, in general, they will not sow anything, with the exception of Sandilli, who has ordered his people to do so.

"I think we have already mentioned, that, in June and July, with the assistance of all the men of this place, we surrounded that part of the village which consists of walled buildings with walls and palisades. The Lord grant that the many loop-holes may never have to be used. We trust that you, dear friends in Europe, will lift up hands and hearts in prayer for us and for the Kaffir nation."

From Br. J. H. HARTMAN.

"DEAR BROTHER,

GOSHEN, *December 17th, 1856.*

"SINCE I last wrote to you, the Lord's work in this place has suffered an interruption, though, thanks be to Him, only a short one. You have doubtless heard, that, owing to the threatening reports of

a nearly impending outbreak of war with the Kaffirs, we were obliged to seek shelter at Shiloh. We had often heard rumours of war since we came hither, to which we paid little attention, and which proved to be without foundation. But, towards the middle of last year, these reports assumed a more decided character. Being on a visit to Shiloh, with my wife and child, in the beginning of July, we heard much talk of the probability of war. In the beginning of August I rode over to Shiloh to officiate at the wedding of my former pupil, Samuel Mazivi, who is now employed here as teacher. I found the approaching war the principal topic of conversation, while our minds were daily disquieted by fresh reports of a threatening character. We still, however, remained quiet, and, although most of the farmers in the neighbourhood had fled from their abodes, we began to plough and sow at the usual time. Our people were resolved, in case the war should break out, to retain possession of the place as long as possible, and even to defend it if attacked, in case the Government would furnish some reinforcements and ammunition. At this time we received letters from Shiloh, with the earnest advice that we should pack up our goods and retire to that place, on the ground that it was not advisable to remain longer in our lonely station. We were further informed, that it was probable that the male portion of our congregation would be ordered to occupy another position, that the women and children had therefore better be brought into a place of safety, together with the cattle, while the men might, if they liked, await the course of events, or else go to Shiloh. You will readily believe, that we found it difficult to get accustomed to the thought of being obliged to leave this place, after scarcely a year's residence at it. The difficulties connected with the commencement of a station were past, the congregation had been regulated in an orderly manner, we had erected a temporary building to serve for church and school-purposes, the children attended the school cheerfully and regularly, and it was just time to cultivate our fields and gardens. It was with heavy and unwilling hearts, that we set about packing up our things, and removing them from our cottage, which we had only just put in comfortable order. All was arranged, that my wife and child should go with our furniture to Shiloh, while I would remain here with the men, retaining only what was immediately necessary, and hoping that, in case of danger, I might, by the help of the Lord, be able to escape to Shiloh on horseback. But just at this juncture, my horse was stolen by the Kaffirs, so that I had no choice but to proceed with the rest to Shiloh. On the morning of the 20th of August, we took leave of those who were to remain behind, and closed the doors and shutters of our little dwelling, with sad hearts and many sighs. We reached Shiloh at sunset, and were received by the Brethren and Sisters with much kindness, apartments having been already provided for us. We now worked diligently at the erection of walls to defend the place, but with the inward wish and prayer, that they might never be required. Thus far, this has been the case, through the Lord's mercy; though the danger is by no means past. From Shiloh, we frequently visited those who had remained at Goshen, and at length, I ventured to return thither, in

the first instance, alone. As all moveable articles had been taken from our house, my domestic arrangements were, necessarily, very simple. I generally performed all the household duties myself, cooking my food, and even baking my bread. Our church-fittings were also of a very primitive character. A large hollowed block of wood, used for pounding maize, turned bottom upwards, with a board on it, served as a table, on which was spread a spotted bed-cover. During this time, most of the children being at Shiloh, they attended the school at that place. But as some of them remained at Goshen, I instructed the latter, as well as my deficient knowledge of the Kaffir language would permit. Our teacher, Samuel Mazivi, assisted in the school at Shiloh, I therefore had no interpreter, and was obliged to write out my discourses and read them, as well as I could, without help. I was glad to perceive that the people understood me very well, though I, of course, made many mistakes. The learning of this language, so full of interesting peculiarities, so different in structure from the ancient and modern languages of Europe, and yet withal so regular in its construction,—is now much facilitated by the existence of good grammars, and of translations of considerable portions of Scripture. Of course, diligence and perseverance, as well as much practice of the various sounds and clicks which are so strange to European organs,—and, above all, the Lord's blessing and assistance, are required, in order to attain to any degree of readiness in speaking.

"At the end of October, I fetched my wife and child from Shiloh, together with some of our most needful articles of furniture. The congregation also re-assembled, and on the return of the teacher, the schools could at once be held in their usual course. Thus, thank the Lord, we are again at our appointed place. Yet the danger is really by no means at an end. The commencement of hostilities is looked for some time after New Year, when the fruits of the earth are ripe in the colony. The Kaffirs continue to follow the absurd advice of their prophet. Although they already experience great scarcity of food, they continue to destroy their cattle, and only a few of them cultivate their land. Attacks on the property and lives of travellers are becoming more frequent. It would almost appear, as if the Kaffirs desired to challenge the Government to strike the first blow. Strong reinforcements of troops have arrived from England, and there is no doubt, that the colony is far better prepared than was the case before. If a war should break out, it is not unlikely that the Kaffirs would lose their national independence. Perhaps, however, this may be the chosen means in the Lord's hand, to bend the stubborn neck of these people, and to prepare them for the reception of His easy yoke. But even if there is no war, famine will probably cause greater misery and devastation among the Kaffirs than any war could do. Such is the present state of affairs here. Our trust is in the Lord, that, in time of danger, He will be our protector. We are also comforted by the conviction, that we are favoured with the faithful intercessions of many Christian friends, who have heard of our situation.

"In temporal affairs the Lord has richly blessed us, having sent

us fertilizing rains, so that the various fields look very well, and promise an abundant harvest. The corn is already yellow, and will be soon fit to reap. Our congregation, though increased by the arrival of two families from the Zitzikamma, only consists of about eighty persons, though others have made inquiries as to permission to enter the settlement. We have reason to be satisfied with the course of most of the baptized, though we could wish some of them manifested more of the blessed effects of the grace of God before their heathen countrymen. Among the unbaptized, there is much more that is distressing, and but too little earnest desire for salvation. You are probably aware, that the Governor has again promised to visit Shiloh and Goshen, when he next comes to the frontier."

Extract from the DIARY of GOSHEN for 1855.

THE Mission-station, *Goshen*, is situated on the northern slope of the Windvogelberg, about twenty miles in a south-eastern direction from Shiloh. It was first commenced by Br. and Sr. Gysin and Br. F. Nauhaus, in 1850.

The neighbourhood of the Windvogelberg seemed a very suitable locality for a Mission-station, as it was, on account of its excellent pasture, a favourite resort of the various Kaffir tribes, a proof of which is still to be met with in the numerous traces of cattle-kraals. The district at that time formed a part of what was called British Kaffraria, and was chiefly inhabited by Tambookies, one of whose chiefs, Kusi, a brother of the well-known Mapasa, dwelt very near the spot now occupied by the station.

In March, 1850, a dwelling-house for the Missionaries having been erected, the Brethren and Sister above mentioned took up their abode there, and were speedily joined by a considerable number of Fingoes from the Zitzikamma, and of Kaffirs from the immediate neighbourhood. Cottages were built, fields and gardens laid out, a building constructed to serve temporarily as a place of worship; and, more than all, the preached word found entrance into the hearts of some, so that they began to ask, "What must we do to be saved?" Thus cheering were the prospects, when at the end of the year the war with the Kaffirs broke out. The Missionaries were obliged to retreat to Shiloh, the congregation was dispersed, the temporary church and the dwelling-house were burned by the hostile Kaffirs, while the native cottages subsequently met with the same fate from the hands of the troops. Thus, this spot, which had afforded the hope of speedily blooming as a garden of the Lord, was reduced to desolation.

After the conclusion of peace, the district in which Goshen is situated, was annexed to the Colony, and the greater part of the land assigned to English and Dutch colonists. We also obtained permission to re-occupy our former location, but with such a greatly curtailed amount of land, as to render it possible for only a limited number of inhabitants to reside here.

As early as the beginning of March, 1854, some families of Fingoes and Tambookies proceeded to the spot with their cattle. The

Fingoes had resided there before the war, and had fled with the Missionaries to Shiloh. A variety of circumstances prevented the latter from returning to their former abode. But they frequently visited those who had settled there. At length, a small dwelling-house having been again erected, Br. and Sr. Hartman, who had been commissioned to make the re-commencement, left Shiloh on the 5th of September, 1855. We set off with two ox-waggons, one of which was laden with provisions, furniture, &c., the other being occupied by ourselves and our luggage. On ascending the heights between Shiloh and Goshen, we found it very cold, and a heavy fall of snow presented us with an almost European winter landscape. However, it soon became warmer. As we proceeded, our way led us over a grass-grown lofty plateau, on which not a tree or shrub was to be seen. Formerly, this table-land abounded in wild animals of various kinds, including lions. The latter have now quite disappeared, and others occur but rarely. Sometimes, however, ostriches, spring-bucks, and hartebeests are to be seen, as well as, though much more rarely, quaggas. From this plateau to Goshen, the road passes between thorn-trees. These are a species of mimosa. With their delicate leaves and long white thorns, they present a pleasing appearance. Nor are they less useful than ornamental. The trunk affords good fuel; the thorny branches are very suitable for fencing the cattle-kraals; the long pliant shoots are of use in the construction of the Kaffir huts; the thin tough inner bark is used for tying together the rods in house-building; the external bark is very useful to the tanner; and finally, it is from this tree that the well-known gum arabic exudes.

The road between Shiloh and Goshen is for the greater part good. But there are one or two parts so bad, that people in Europe can hardly imagine anything like it. No vehicle but a South African waggon can possibly last on such roads for any length of time. On this occasion, as we were descending a steep declivity, a link of the drag-chain snapped. Serious mischief must have resulted, had not the wheels, through the Lord's protecting grace, been blocked by a large stone. We reached our future home in the evening, in safety.

On the following day the Missionaries from Shiloh arrived, accompanied by some Hottentots and Fingoes of that congregation. We then called together those who were already residing here, to unite with us in consecrating this place anew to the Lord. Br. Gysin prayed a portion of the Church-litany, after which the Missionaries spoke each a few words in reference to the object of our assembly. We then united in returning thanks to our Lord and Saviour, for permitting us to resume our labours on this spot. We further implored Him to be our Guide and Protector, to accompany His word preached with demonstration of the Spirit and of power, and to collect in this place, a little company of such as should know, by heart's experience, that, through His precious blood, sinners may be cleansed from sin and be saved. We then proceeded to select a place for a burial-ground, closing our proceedings with a cheerful love-feast, after which the visitors from Shiloh took leave.

On Sunday, September 9th, as the interpreter, Joshua Hermanus, had arrived from Shiloh on the previous evening, I was enabled to

hold divine service in the usual manner, with preaching and the litany. My subject was the healing of the ten lepers, and great attention was paid by the people. Speaking through an interpreter is, at best, an imperfect and unsatisfactory mode of address; there is, however, no other way, until the Missionary is sufficiently acquainted with the native language to express himself in it with some degree of fluency. The above-mentioned Joshua Hermanus is a Kaffir, who was baptized by a Missionary of the Berlin Society. Previous to the war he resided at Goshen, but since that time has been an inhabitant of Shiloh. He is a very useful native helper, and appears to have become a true follower of our Saviour. During the first months of our residence here, he remained with us, in order to assist us. I had, during this period, abundant occasion to appreciate his services, not only in temporal matters, but likewise in the private care of souls. After the service, I addressed the people on the subject of erecting a temporary building for church and school-purposes, to assist in doing which, they expressed great willingness. Until this object was attained, I held the Sunday-services and weekly-meetings in our house. All were well attended, and upon the whole a cheering desire to hear God's word was manifested. Several persons were candidates for baptism; three had been baptized at Shiloh, shortly before our arrival at Goshen, and a married pair from Clarkson were already communicants. We are glad to be able to testify that those who had thus become members of the Church, sought diligently to walk worthily of the gospel, and to manifest their value for the privileges they had received.

During the first days of our abode here, we received a short visit from Mr. Waters, an English clergyman, who passed us on his way into Kaffraria, as Missionary. Among the articles which he had with him, was an iron house, destined for his habitation. He is stationed among the Galekas, about forty miles from this place.

A labour to which we had soon to turn our attention, was the laying out of a vegetable garden. The breaking up of the new, and in part very rocky land, caused us much trouble and labour. But we were abundantly repaid for it. As all European vegetables thrive well in this part of Africa, we soon had as many potatoes, beans, pease, &c., as we required.

On Sunday, September 16th, a Tambooki family, who are in the service of a neighbouring English colonist, attended the preaching. Before the last war, they lived at a Wesleyan Mission-station. The woman and children have been baptized. The man, who belongs to the chief-tain's race, appears very anxious for instruction in God's word. When I asked him, after the service, if he liked to hear the word of God, he replied, that he felt the word of God to be as needful as the food and water of which he daily partook. But, on my further asking, whether he could repeat anything of what he had heard, he replied, that God's word was as slippery as soap; probably meaning that he was unable to retain it in his memory. On a later occasion I had an opportunity of hearing from this man how he had been led to forsake his tribe and chieftainship, and to seek the things which make for the soul's peace. While he was yet a chief, he on one occasion visited some of his friends near King William's Town, attended by his coun-

cillors. While there, he went in company of some others to church. The Missionary who officiated, spoke on the sins most common among the Kaffirs, and condemned them according to the word of God. This excited his attention, and he said to himself, "The teacher is quite right." His councillors were inclined to laugh in the church at what they heard, but he rebuked them. After his return home, he could not forget what he had heard, nor continue to live quietly in heathenish practices. He was a sickly man, and now could no longer bear that human beings should be *smelt* and (to use the Kaffir expression) *eaten up*, on his account. It is the custom among this people, that, when a chief is ill, and especially when one dies, the medicine-men or sorcerers profess to smell and point out the individual whose charms have led to the misfortune. These victims are usually rich persons, who are, under the most favourable circumstances, "eaten up," that is to say, robbed of all their cattle. But in case the chief dies, the suspected persons are slowly tortured to death, in a frightful manner. All this, the above-mentioned man declared he had been no longer able to endure, and he therefore left his tribe, and turned his back on the honours and privileges which had belonged to him as a chief. His countrymen had said, he must have lost his senses, but he did not trouble himself about this. Even at the present time they endeavour, when they fall in with him, to persuade him to return and re-assert his dignity, his brothers being dead; but he turns a deaf ear to their entreaties. After the war, he entered the service of the English colonist, to whom reference was made above, because he had heard that there was a "school-place," i. e. a Mission-station, in the neighbourhood, where he would be able to attend a place of worship. Ever since this conversation, this man and his family have regularly attended divine service on Sundays, and expressed a wish to come to live at the Station.

Already, before our arrival, the Fingoes and Kaffirs had erected cottages and ploughed some land. It was, however, still necessary to mark out the lines of streets, and to determine the boundaries of the various plots of land. Goshen stands on an extended ridge, from which the ground falls gently to the right and left. At the upper end of the ridge is the dwelling-house of the Missionaries, from which the main street of the village runs in a direct line. It is already occupied, on both sides, by the round, and in part very neat, huts of the Fingoes and Kaffirs. The plots of cultivated land lie behind the houses, on the gentle declivities of the ridge, and can be conveniently irrigated. Our little brook, the Iwaqu, descends from the Windvogelberg, at the foot of which the station lies. This mountain, or more properly, series of mountains, takes its name from a former Bushman captain, who resided there, and who was killed by the boors, on account of his robberies. The height of the main summit is considerable, while the whole extent includes several wide valleys and deep ravines. From one of these broad valleys, about six miles long, through a narrow, romantic, rocky opening, proceeds the Iwaqu, usually a moderate brook, but swelling in rainy weather to a roaring torrent. If we could erect a strong dam at the point where the stream passes through the narrow opening referred to, it would be easy to collect a

body of water quite sufficient for purposes of irrigation in even the driest seasons. But the means and facilities for such an undertaking are wanting.

In October, we were enabled to take decided measures for the erection of a large hut, to serve as a temporary church and school-house. A description of this building, and of the mode of its construction, has already appeared.

On the 23rd of October, we assembled the inhabitants of our place, in order to make a list of them. We first explained to them clearly, what was the proper object of their residence here, and told them, that if any among them still took pleasure in the vanities and sins of heathenism, such persons would do better to retire at once, and not remain to do injury to the souls of others. All promised to obey our rules, and stated that they had left their heathen friends, that they might hear the word of God. We inscribed fifty-five names on our list, there being seven families of Fingoes, two of Tambookies, and two of Gaika Kaffirs. In language, habits, and even appearance, there is not much difference between these tribes. The Fingoes have, as yet, shewn themselves the most docile and industrious, and are, consequently, the most advanced in civilisation. We have been pleased to see how desirous our people are to come to church on Sundays neatly dressed. Even in the week, the blanket, which is the ordinary dress of the Kaffirs, is becoming more and more generally replaced by European clothing.

About this time, we opened an adult Sunday-school, which was well attended.

In November, at which season the heat of the sun is often considerable, serpents made their appearance in large numbers. They were mostly poisonous, and, yet, though a great number were killed about our house and in the church, through the Lord's merciful protection, no one was injured by them. Before the war, hyenas (here called wolves) were very common in this neighbourhood, but since the country has been more settled, they have decreased. Jackals and leopards are more frequent.

Nov. 25th.—We opened our temporary church, with the earnest prayer that He, who, although He is high, yet hath respect unto the lowly, would make this a place of blessing.

Shortly before Christmas, our interpreter, Joshua Hermanus, returned to Shiloh, and his place was taken by the teacher appointed for this station, Samuel Maziwi.

One Sunday about this time, a strange Galeka Kaffir came, wrapped in his blanket, and sat down at the door while the adult Sunday-school was going forward, and appeared to watch the proceedings with great attention. In reply to an inquiry of mine, he stated, that he had come to fetch his sister, who was in service somewhere in this neighbourhood. He then burst into a flood of tears, and was for some time unable to speak. At length, he said, that, before the war, he had lived at Kat River, where he had heard the word of God, that now he had lost his all, and been driven away, and that he much desired to live at a Mission-station—a feeling which his aged father shared with him. He appeared really in earnest, and

heard with attention what I told him about the Saviour of sinners. O that many of these people, now groaning under the bondage of sin and Satan, may have similar desires to hear the blessed gospel, and take on them the easy yoke of Jesus !

We closed the year with thankfulness to the Lord for His grace, mercy, and long-suffering manifested towards us, commending ourselves and the work in which we are engaged to His further blessing.

H. HARTMAN.

WEST INDIES.

THE intelligence from the various islands in which our Missionary work is carried on, will be found, on this occasion, remarkably characteristic of the present aspect of that work. It will be observed, that the educational labours of our Brethren, the results of past exertions, and the need of further and yet more energetic efforts, form the principal subjects of the reports. At the same time, there is abundant evidence that the direct preaching of the Gospel is by no means lost sight of, and that, under the Holy Spirit's blessing, it proves itself the power of God unto salvation to many souls.

From JAMAICA, Br. Buchner gives a pleasing account of the spirit prevailing among the numerous day-school teachers ; while a letter from the senior pupils in the Fairfield Training-school evidences the grateful appreciation of their privileges by the inmates of that important institution. Similarly cheering are the reports of increased attendance in the schools generally in ANTIGUA, as well as the particulars given of the two Training-Institutions. In ST. KITTS new openings present themselves, and are gladly made use of by our Brethren, assisted by the lively interest of the people. In BARBADOES, TOBAGO, and the DANISH ISLANDS the faithful exertions of the Missionaries are attended with good results. From the former island earnest appeals are made for aid toward the special effort on behalf of orphan and outcast children. That these efforts may be abundantly blessed in imbuing the rising generation in the West Indies with useful knowledge, and, above all, in leading them to the Saviour of sinners, will be the earnest prayer of all who love the Lord Jesus in sincerity, and desire the coming of His kingdom.

JAMAICA.

From Br. J. H. BUCHNER.

"DEAR BROTHER,

FAIRFIELD, Dec. 8th, 1856.

"ON the 4th instant, twenty of our teachers assembled here for a teacher's meeting. An equal number had met the previous week at

New Carmel. These meetings are conducted on the following plan: Two of the teachers deliver Bible and Object Lessons; a third addresses the meeting, a fourth reads an essay on a given subject, and then follow conversation and mutual interchange of experiences. These meetings are very useful to them. But not satisfied with these alone, they, about eighteen months ago, organised independent meetings every eight weeks among themselves. The minutes of these they communicate to us. They appear to be conducted in a manner somewhat similar to the general meetings, with the addition of discussion on Scripture subjects. We have likewise established among them reading and correspondence societies. At their last meeting, they drew up a petition to the ministers, requesting that lectures might be delivered to them on useful subjects. These are pleasing indications of the progress of intellectual improvement, and of a desire for more. In course of time, we shall have in this island a body of teachers of whom we need not be ashamed. I will close with an anecdote related by one of the teachers in the last meeting. Some weeks ago, the report was spread among the people that the Lord would appear, and the last judgment take place, on Christmas-day. A man, whom I know and who leads a careless life, returned home one evening, and said to his family, 'What news I have heard to-day! On Christmas-day the Lord will appear, &c.' Upon this, his son, who attends our day-school, looked up at him and said, 'Father, what will become of you then, for you are not a Christian!' The man stood dumb and confounded, being condemned by his own child."

EXTRACT of a LETTER from the PUPILS of the TRAINING-SCHOOL at FAIRFIELD, to the TRUSTEES of the LATE W. TAYLOR, ESQ.

"DEAR CHRISTIAN FRIENDS AND BENEFACTORS,

"FAIRFIELD, Feb. 11th, 1857.

"HAVING had for a long time the wish to give you an expression of our gratitude and love for the interest and zeal you have hitherto shewn in our welfare, we are happy to have now an opportunity offered to us, whereby we can, in some measure at least, gratify this our wish. It is true we are not able to express in these lines our sincere thanks to you in such a manner as we could wish, yet we trust you will, nevertheless, do us the favour of accepting them as a token of our thankfulness to you.

"We cannot enough value the great and inestimable privileges we enjoy in this Institution, we receive wholesome food and good raiment, and, especially, a good, sound and religious education, which, after all, is worth more than riches of gold and silver.

"But, to receive merely a good and sound education, is not the only object of our being here; no, but the chief purpose is, that our hearts may be trained and educated in the principles of religion, in the wisdom that maketh wise unto salvation, so that after some time we may be able to teach others also the "way they should go," and that, by our instrumentality, the young may learn to know Him who is the way, the truth, and the life.

"We believe you are aware that the number of scholars in this In-

stitution amounts at present to thirty, including six boarders. We all feel very happy in this place, and must, with grateful hearts, acknowledge that we are under the greatest obligations to all who have exerted themselves on our behalf. Nor can we be too thankful to the Lord for having preserved us hitherto from all sickness and temporal distress of a serious character.

"Sacred and Universal History, Natural Philosophy, Geography, Geometry, Zoology, Grammar, Drawing, Composition, Music, &c., are some of the branches of knowledge we are taught here; and, above all, our teachers endeavour to impart to us a thorough knowledge of the 'Book of all books,' exhorting us daily to apply its holy precepts and lessons.

"Cleanliness being next to godliness, the rules and regulations of the school are of such a nature as to train us to habits of order, cleanliness, punctuality, industry, &c.

"The school-house is surrounded by a flower-garden, which is cultivated and kept in order by some of us, appointed for that purpose. Besides this, we cultivate a large provision-ground of more than two acres in extent. This provision-ground is shared out among us in equal portions, one scholar of the senior class and one of the junior having together one share. The produce of this ground, which consists of plantains, yams, cocos, corn, beans, &c., we bring to our teacher, who remunerates us for it, according as we have been industrious in our agricultural labours. This enables us to become members of a Missionary Association here, as also to be sometimes in possession of a little pocket money.

"In conclusion, we desire once more to express to you, dear Benefactors, our sincere gratitude for the generous liberality with which you have hitherto assisted this Institution. By your kindness we are enabled to enjoy many privileges, which more or less tend to prepare and fit us for our future career as teachers. As such, may we prove instrumental in benefiting others, and thus be the means of elevating our long neglected fellow countrymen of the African race. In this manner, not only we ourselves, but many others also, will experience the benefits resulting from your benevolence.

"May we never forget the great obligations and responsibilities we are under, but ever cherish sentiments of gratitude in our hearts, and make a faithful use of the talents intrusted to us! And may He who is the source of all blessing grant you health and strength, that you may be able to continue for a long time in these noble efforts; and, finally, may that happiness which endureth for ever be your blessed portion! We remain, yours truly,

"THE PUPILS OF FAIRFIELD TRAINING-SCHOOL"

[Here follow the names of twelve of the pupils.]

ANTIGUA.

From Br. G. W. WESTERBY.

"DEAR BROTHER,

ST. JOHN'S, Feb. 12th, 1857.

"I INCLOSE the returns of this Mission for last year. They are, on the whole, favourable. There is an increase of seventy-one among

the adult members of the congregations, 122 in the day-schools, and 506 in the Sunday-schools.

"On the morning of January 21st, I left this island with Br. Mäder and his family for St. Kitts, and arrived there safely at four o'clock the same day. On the 28th, Br. Mäder was ordained a presbyter in the church at Basseterre, in the presence of a large congregation. On the 3rd of February I returned home, accompanied by Br. and Sr. J. Harvey, who are now stationed at Lebanon. All the Brethren and Sisters are well at present. The season is remarkably wet and cold."

EXTRACTS *from the REPORT of the GIRLS' TRAINING-SCHOOL, ST. JOHN'S, ANTIGUA, for 1856.*

"HAVING arrived at the close of another year, we purpose, for the satisfaction of our friends and supporters, to render a report of the progress made by the young people and children under our care during the last twelve months.

"F. E., our senior pupil, having attained the age of twenty-two, has discontinued the regular routine of instruction, and now makes herself useful in various ways to her young companions, but especially as superintending their domestic work. She has also of late assisted Mrs. Westerby in the housekeeping department, and we trust that her conduct may still, as heretofore, meet the approbation of her guardians.

"A. E. G., in her sixteenth year, has been favoured from an early age with the instruction and training of Br. and Sr. Westerby. She is likewise finishing her course of study. Her progress has been such in the various branches upon which she has entered, as to give entire satisfaction to her teachers; and she has now, through diligent application to the means afforded her, attained that necessary fund of information which will enable her, through the blessing of God, to be useful to others. Even now she assists Br. Westerby as amanuensis and accountant.

"A. B., though only in her fifteenth year, from the length of time she has been under the care and instruction of Br. and Sr. Westerby, ranks next in attainments to those above mentioned. Her unwearied diligence and application to the different branches of study during the past year has not only increased her fund of information, but given much pleasure to her parents and anxious instructors. We trust, therefore, that we may look forward with confidence to the time when she will be called upon to use her talents and acquirements for the benefit of others. She has also, in a great measure, overcome that irritability of temper mentioned in our last.

"M. A. H., now just sixteen, has, for some time past, been pursuing her studies with redoubled diligence, being anxious to redeem the time past, and place herself upon equal footing with the more advanced members of her class. The result of this emulation is a very creditable progress in her several studies.

"E. S., aged seventeen years, has enjoyed the privileges of the Training-school for the last two years; but we regret to say that the

favourable account given in our former report has not kept pace with our expectations. She is apt to yield to a listless and indolent temperament, and allows herself to sink beneath the least difficulty. This, however, may be attributed to ill-health; and we hope in our next to report more favourably, as she has greatly improved in other respects.

"During the past year, we have had twelve girls and young persons in the institution. The oldest pupil has become an assistant in teaching, and also in the housekeeping of the establishment. Another has become assistant for St. John's school. One young woman has had to retire on account of ill-health, and one has been dismissed as unsuitable. Four have been received into the Institution: three from Antigua, and one from St. Croix.

"The expenses of the Institution have been about 90%, and have exceeded by 20% the subscriptions towards its support. We thankfully acknowledge the kind interest taken in this establishment, by a few Christian friends in England, Scotland, and America, and again beg to commend it and its inmates to their kind remembrance and prayers."

REPORT of the YOUTHS' TRAINING INSTITUTION in ANTIGUA, for 1856.

"'BLESS the Lord, O my soul, and forget not all His benefits.'"
This exhortation of the Psalmist has often been the language of our hearts, during the past year, and was so, in a special manner, at its close. This having been the first year, during which my dear wife and myself have been favoured to serve the Lord in this part of His vineyard, our hearts are filled with gratitude to Him who has helped us on all sides, and through all difficulties. We must confess that our little faith has always been put to shame. The Lord has done more for us than we ever expected or deserved. Depending upon His love, we may enter on a new year with firm confidence, for Jesus Christ is the same yesterday, and to-day, and for ever.

"In the month of March, it was thought necessary to hold a thorough examination of all the pupils of the Institution, twenty-six in number, in the presence of the Helpers' Conference. A strict investigation of the conduct, abilities, &c., of each pupil was made. We are sorry to say, that we were obliged to part with six boys,—two of the elder and four of the younger ones. Two were sent away on account of bad conduct, two for unsound health, and the others for want of ability. Most of them were very sorry to leave the place, as was manifested by their tears at parting.

"In the middle of the year, we were obliged to dismiss three of the elder boys, who, after frequent warnings, continued to violate the rules of the Institution. May our dear Lord graciously grant that the good seed which has been sown in their hearts, be not choked by the bad influences to which they are now more or less exposed, but bear rich fruit in time to come, to the glory of God. We will not give up the hope, that they may become useful. It is our duty not to forget them, but to bear them in mind, and to remember them in our prayers. The spirit, at one time, prevailing among the boys, and especially among the elder ones, was by no means a good one.

We are thankful to our Lord that there is now none of this bad feeling among the pupils, but all appear cheerful and happy.

" Though we have met with many discouragements, during the past year, there have also been seasons when we could rejoice. This was peculiarly the case, when we saw the first-fruits of the Training-school leaving us to serve as teachers, after so much time and labour have been expended on their instruction.

" Three pupils have entered on their duties as teachers, during the past year. Of these, one came to us from St. Thomas, and is employed in this island; another is a native of this island, and is now employed in St. Kitts; the third, also a native of Antigua, occupies a teacher's situation in St. Croix.

" Three others are ready for service, as soon as situations are open for them. One of them is destined for the Infant-school connected with this station.

" Two new boys entered the Institution in the course of the year, one belonging to this island, and the other from St. Kitts.

" We commend these youths to the prayers of our dear Christian brethren, and hope, that, by the blessing of God, they will become increasingly useful, especially those who have already entered on their important duties.

" The junior pupils, eleven in number, have, nearly all, good and favourable testimonials. Some of them are very promising indeed. Two of them are very good piano-players, and afford Sr. Hasting, who gives them lessons on that instrument, much pleasure. Others, who have only lately begun to play on the piano, are promising. The two who are most advanced, play the organ in the meetings at Cedar-Hall.

" The daily routine is as follows: The boys rise at five o'clock, and, after they have washed and dressed, assemble for study till half-past six. During this time as well as that which is devoted to manual labour, practising goes on, in separate rooms, on two organs and the piano; while another pupil practises the trombone in the open air. Each boy has his appointed time. At half-past six, is the morning-blessing, which occupies about a quarter of an hour. It consists of singing, the reading of the texts for the day, and prayer. The hours for manual labour are, in the morning, from after the morning-blessing till a quarter past eight, and, in the afternoon, from three till a quarter to five. Between eight and nine, A.M., the pupils wash themselves, exchange their manual-labour-clothes for their school-clothes, and breakfast. From nine till twelve are school-hours; from twelve till one, dinner and relaxation; and from one to three, school-hours. From a quarter to five till six, they are expected to read and employ themselves usefully. From six to eight, are study-hours. The day is concluded with an evening-blessing, similar to that of the morning.

" On Mondays, Tuesdays, and Wednesdays, the senior boys are engaged in teaching, in Cedar-Hall Day-school, under the inspection of Br. Zippel. One of them gives lessons to a number of boys of the same school. Every Tuesday, at 10 A.M., three boys give criticism-lessons at Cedar-Hall, each lasting from fifteen to twenty minutes.

They are criticised on the same day, at 5 P.M. On Saturdays, there is no school, but more manual labour, in the forenoon; in the afternoon, they go either to the brook, or to the bay, to bathe. On Sunday mornings, all the pupils learn Scripture passages, which they repeat to the Brother who has the charge. Many of the boys also take a part in teaching in the Sunday-school.

"The manual labour consists in weeding the yard, and keeping the walks about the house and round the hill in good order. They also sometimes help to cultivate the land belonging to the establishment. Besides this, they are employed daily, in turn, to clean the school-rooms, &c.

"In conclusion, I am happy to state, that the two boys above referred to, as ready for school-service, have been since appointed, the one to St. Croix, and the other to Tobago. The boy, whom I mentioned as having gone to Newfield, is now here, as regular teacher in the Training-school. At the beginning of 1857, we expect four or five new pupils.

"We commend ourselves and our work to the remembrance and prayers of our Brethren and Sisters."

ST. KITTS.

From Br. C. W RÜNTGEN.

"DEAR BROTHER,

ESTRIDGE, April 11th, 1857.

"I TRUST that in a few years we shall see some fruit from the efforts made at Cornhipp's. The school there is prospering, being regularly attended by fifty or sixty children, who make good progress. The people in the neighbourhood are very thankful that the Gospel is brought so near to them. The service held in the school-room every Wednesday evening is well attended. The only difficulty is, that the locality is already too small. If the Lord raises up some kind friends to assist us this year, we shall try to enlarge it: We are about to establish another school and preaching-place at Mansion's. Something ought to be done for the people at that place, as they are very secluded, and, as it were, cut off from all intercourse with others. I think we ought not to wait till they come to us, but to go to them. Many souls may be gained for the Lord by following them up, and speaking a kind word to them. A few days ago, I held a meeting there, and mentioned our intention to the people. They seemed quite taken with the project, and are already cutting timber in the mountains for the building, having promised that no expense shall fall on the Mission. The Day-school at Estridge is also doing well. It is remarkable that we see no diminution in the attendance since the establishment of Cornhipp's school. It is pleasing to see the Sunday-school attended not only by children and young people, but also by many adults,—some of the helpers, among the rest, being engaged in learning their alphabet, and to spell and read. The last individual speaking with all the classes was very encouraging.

"Last week took place the funeral of one of the members. He had long seemed to be a strong man; but a sudden change took place in his appearance, and it was soon ascertained that he was ill of

consumption. After a few months sickness, the Lord called him to his eternal rest. It was often very edifying to hear him speak of the goodness of the Lord, and declare his resignation to His will. Shortly before his departure, he exhorted those around him to live unto the Lord, and not to neglect to go to the house of God and hear the Gospel. I believe he is now with the Lord.

"I am thankful to say that we are all well. Br. George's health seems much improved since he came hither from Tobago."

BARBADOES.

From Br. AUG. CLEMENS.

"DEAR BROTHER,

SHARON, *January 26th, 1857.*

"I AM thankful to say that all the Missionary Brethren and Sisters in this island continue to enjoy good health. As regards this congregation, I may remark, that there seems to be, among our people, somewhat more of congregational, if not, strictly speaking, of spiritual life. The meetings and the speakings are better attended than they have hitherto been. We were obliged to strike about fifty names of negligent persons off our list, at the close of last year. This appears to have had a good effect on some, by stirring them up, and making them more in earnest. Perhaps the Lord will yet revive His work even in this island. We earnestly pray for it, and trust that we shall neither pray nor labour in vain. The Lord has to overcome two very powerful enemies, before He establishes His work of grace in the heart, namely, covetousness and self-righteousness. Nothing is impossible with Him, and we will fight, under His banner, undismayed, until we fall. All our schools present very encouraging features, since their re-opening. Sharon Juvenile-school has a daily attendance of above 160 scholars, and the Infant-school of 50, Montgomery-school near 100, and Buxton-school about 90; so that there are above 400 children receiving instruction daily, in connection with this one station. The parents express themselves thankful for the Infant-school here. I should be glad to open a similar school, in connection with Montgomery-school. The female teacher answers exceedingly well. Indeed, all the teachers seem in good earnest, both as regards getting new scholars, and caring for those they have already."

From Br. J. Y. EDGHILL.

"DEAR BROTHER,

BRIDGETOWN, *Feb. 10th, 1857.*

"YOU will be sorry to hear that we have the cholera at our doors. It has been raging for some time in Demerara, and, last week, two vessels arrived here, with cases on board. Much excitement has prevailed in town. When we remember the scenes of 1854, it is no wonder that there is much anxiety and alarm on the subject. The weather has been very dry for many weeks. Everything is almost parched, and drinking water has become very scarce. An outbreak of cholera at

this time, just at the beginning of the crop, would indeed be an awful occurrence, especially as no more preparations have been made for it, than were made previous to the visitation in 1854.

" March 13th.

" My health, thank God, continues good, and I am enabled to get through. I only wish I was equal to the performance of a larger amount of work, for there is enough here to be done.

" As regards the approaching Fourth Centenary of the Brethren's Church on the 1st instant, our Mission Conference decided that public services of a special character should be held in all our places of worship on that day, and be followed by public meetings during the week. The latter were held as follows : on the evening of the 2nd, at Bridgetown ; on the 3rd, at Clifton-hill ; on the 4th, at Mount Tabor ; and on the 5th, at Sharon. All the Brethren were present at each of these, and much information of an useful, edifying, and instructive character was given to our members and friends. The meetings were all crowded, and I have no doubt that good will result.

" It is nearly twelve months since our Ragged-schools and Dormitory were established here. The Lord has helped hitherto. In a few days, we shall hold the first anniversary meeting. Three schools have been kept open, with fifty children in each. We have maintained entirely twenty destitute orphan children. But how will it be in future ? Shall we be obliged to close either of the schools ? And if so, which of them ? They are all needed. O that you could enlist the sympathy of some of our generous Christian friends, who would undertake to support one or two of these schools, in whole or in part. The required sum would not be large, and I do believe if our dear friends could see the schools, or could fairly understand the requirements of the case, they would cheerfully give us the aid we seek. It is at a time like this, and under circumstances such as the present, that I feel poverty of thought and language. If I could give you some word-pictures, and place on paper a lively representation of our condition, I know I should move the hearts of the compassionate. We are at present renting a place at a short distance from us, for a dormitory. We wish to purchase a small one adjoining the Mission-premises. But how are we to procure the means ? I believe they will come. I cannot think that *He* will fail us, for whom we labour, and whose is the silver and the gold."

TOBAGO.

From Br. E. COONEY.

" DEAR BROTHER,

MONTGOMERY, *March 10th, 1857.*

" YOU send an affectionate message to Br. George ; but he left, by the steamer, a month ago, and we have heard of the safe arrival of Sr. George and himself in St. Kitts.

" Our schools here are in a state of vigour. We have upwards of 460 on the books, very few of whom are taken for charity. The machinery is now in working trim. But our expenses are very great. The

new sewing school-house is just finishing. It will cost more than we expected. I think the entire expense will be 80% or 90%. I have recently got 100% from the Legislature for our schools. This is the more encouraging, as the Government is aware that Spring-Garden-school is at present closed. This grieves my heart, but I positively cannot help it. I am trying all I can to procure a teacher. Our posts here are not like yours at home, as it usually takes a month to obtain an answer from another island.

"Br. and Sr. Voullaire are well, as is also my wife. As for me, I am rejoicing in a better state of health, than has been the case for some months past.

"April 8th.

"We are obtaining new pupils. We have now 494 on the books, and about twenty-five on the sick list, not counted. We shall have (D.V.) a public examination next Tuesday. Spring-Garden is looking up. We expect a teacher for it by next steamer. The Passion-week meetings are more fully attended than ever I saw them; and what is better, there is a serious spirit pervading the assembly. We shall receive twenty-five persons into church-fellowship on Sunday, and restore about thirty. Some of the young men of the congregation surprise me by their good behaviour and earnestness."

From Br. RICHARD VOULLAIRE.

"DEAR BROTHER,

MORIAH, *February 7th, 1857.*

"ON the present occasion, I have to furnish you with the returns for 1856, and, at the same time, to give you a sketch of the experiences of the past year at Moriah. On retracing the way by which the Lord hath led us, we have indeed much cause for humble gratitude.

"The year commenced with an unusually dry season, which, though favourable for the reaping of the sugar-crop, exposed the people to some temporary distress, owing to the scarcity of vegetables. The drought was, however, succeeded by a season of fruitfulness, which soon supplied the people with the necessities of life, so that, now, hardly any of them have cause to complain of want. We have also been mercifully preserved from serious outbreaks of disease, while some of the islands have been so awfully visited by cholera,—a plague which is said at the present time to be raging in Demerara.

"Among the cheering events of the year, we should not omit to mention the visit of our venerable Brother Müntzer, of St. Kitts, who formerly laboured in this place. He arrived, quite unexpectedly, on the 10th of March. Many of the Brethren and Sisters, who had formerly been under his instruction, and who had an opportunity to converse with him during his stay with us, have since declared, that they felt much encouraged by his fatherly counsel. Having most affectionately addressed the congregation on the 21st, he left us on the following day.

"On calling to mind the spiritual mercies we have enjoyed, we have to thank the Lord for the regularity with which our church-ser-

vices have been conducted. Every Lord's day, during the year, without exception, has the gospel been preached at Moriah, and the attendance on all the means of grace has been most numerous and encouraging. Our Sunday-schools have been kept on regularly at the station and at several out-posts. The introduction of a question-book on the life, sufferings, death, resurrection, and ascension of our Lord Jesus Christ, published by the Religious Tract Society, has proved a useful means of enlarging our people's store of scriptural knowledge. We have, however, to lament an increasing indifference manifested towards these important subjects by many of our people.

"Our Day-school has proceeded satisfactorily, of which we had an opportunity of judging, at the examination, held on the day after Christmas. The teacher, Br. W. Thomas, was obliged, by ill-health, to quit his post for a season, about the middle of the year, and to try the effects of a voyage to some of the neighbouring islands. We have reason to hope that he has returned to us with much improved health. His place was temporarily supplied by a Brother from Montgomery.

"As a matter of humble thankfulness, I cannot omit to mention the great encouragement given us by the anxious inquiries of some after the way of salvation. May the Lord, in His own good time, cause a general spirit of inquiry to spread among our poor people. My prayer on their behalf for this year of grace is :

"Saviour, visit Thy plantation,
Grant us, Lord, a gracious rain !"

"The month of April was marked by two most affecting deaths in our congregation. We saw one, a young woman, formerly employed in our sewing-school, whose early wandering from the path of virtue we had had to lament, sink into an untimely grave. The poor girl died in consequence of her sinful course of life—and died in despair. Scarcely had we recovered from the thrill which this mournful event was calculated to occasion, even in the most thoughtless minds, when a communicant-member of this congregation, being struck by the arms of a sugar-mill, was cut off in a manner so sudden and so appalling, as to strike even the most careless and insensible with awe. With these instances fresh in our minds, we were prepared, on the following Lord's-day, to enter into the spirit of David's solemn declaration, 'There is but a step between me and death' (1 Sam. xx. 3). O that the affecting thought expressed in these words, and exemplified in the two cases referred to, may have sunk into the hearts of our poor thoughtless people !

"Christmas and New Year were blessed seasons to us all, many being present at the meetings, and manifesting an encouraging degree of attention.

"My dear wife, I am sorry to say, does not enjoy, by any means, good health. Our children are well, as is also the case with myself. We much regret to have to part with Br. and Sr. George, but shall rejoice if the change should prove really beneficial to Br. George's health."

DANISH ISLANDS.

From Br. J. GARDIN.

"DEAR BROTHER, FRIEDENSFELD, *Feb. 11th, 1857.*

"I HAVE just returned from a visit to the islands of St. Thomas and St. Jan, and think it may be acceptable to you to receive an account of it. I was accompanied to St. Thomas by the Brn. Götz and Baum, as we had to confer with the Brethren there on some matters of importance. On the following day, I went on to St. Jan, and arrived at Bethany just in time to see the Saturday-school at that place. I spent the following day (Sunday) in a happy manner with the Missionaries and the congregation. The church-services and the Sunday-school were well attended. On the day following, I inspected the Day-school, and on Tuesday set out for Annaberg and Emmaus. The weather was uncommonly cold, and the wind sometimes increased to a storm. The school-house at Annaberg is remarkably substantial and handsome. It would accommodate 150 children, though only seventy are in attendance. Emmaus is a beautiful spot, and the surrounding scenery is charming, having some resemblance to that on the banks of the Rhine, between Bingen and Boppard. On my return to Bethany, I found Br. Köster in great trouble, and much alarmed about the state of Sr. Köster's health, she having had a severe attack of fever. Br. Köster sent to St. Thomas for the doctor, but he did not come. However, a better Physician had, in the meantime, afforded His help, for, contrary to all expectation, the fever left our Sister the following morning. Being anxious to be at home again, I did not stay long in St. Jan, but proceeded to St. Thomas, to visit the schools there. In this island, the cultivation of sugar has almost entirely ceased, and most of the negroes have left the estates for town. Hence the schools are generally very thinly and irregularly attended. The school at Nisky is an exception, being numerously attended, and likely to be more so, on account of its vicinity to town, and the increasing number of settlers in the neighbourhood. The more needful is it that the Brethren at Nisky should get a new church, and be permitted to make a school-room of the old one.

"The alterations at our station in the town of St. Thomas are advancing nicely. I shall be glad to see the school-room and church, but particularly the former, enlarged to three times the present extent. Schools are much wanted in this town, which may well be called a modern Sodom.

"On the last Sunday which I spent in St. Thomas I had the pleasure to hear Mr. Serjeant, a Wesleyan Missionary, preach in our church, permission having been obtained from Government.

"I landed in St. Croix during a shower of rain, and although somewhat incommoded by it, thanked the Lord for it, as a long-desired blessing."

From Br. GEORGE H. HANNA.

"DEAR BROTHER, FRIEDENSBURG, ST. CROIX, *Feb. 12th, 1857.*

"ON my arrival here, Br. Baum gave me the charge of the Juvenile Sunday-school, which is attended by about 120 children and fourteen

teachers, on an average. Several of the latter belong to other churches, but freely give their time and talents for the benefit of this school, most of the pupils in which belong to our congregation. I have often lamented, since I came hither, that we have no suitable books for the use of the teachers. I am now emboldened by my interest in the work in which I am engaged, to ask you, if you could kindly venture to lay our case before the Religious Tract Society. I know that excellent Society must be burdened with appeals, yet I hope they will be able to assist us in this matter.

“I am happy to say, that the children of the Sunday-school take an active part in the Missionary Association, contributing, on an average, about 4s. 6d. every Sunday. Since my arrival here, I have enjoyed excellent health; for which mercy I am thankful. I am also quite happy in my present sphere of labour. There is real missionary work going on here. A school has been opened lately in the old church. Br. Baum was enabled to commence it on the 2nd of January, with a young man from the Training-school in Antigua. On the first day, thirty children were present, and now there are upwards of seventy on the books.

MOSQUITO COAST.

Extract of the DIARY of BLUEFIELDS, for the Year 1854.

January 1st. With the prayer that the Lord would be pleased to be our Guide and Protector, we entered upon this new period of time. We were grieved by the vain and worldly spirit manifested by so many of the people. This shews that the hearts of many are not yet affected by the Word of life. The morning-service on this day was attended by upwards of 300 hearers. Yet some of these were not sober, and caused some disturbance.

On the second Sunday in the year we were painfully reminded, in the Sunday-school, of the sad state of the children at these holiday times. Many children do not attend school at all, but run about in a wild state, their parents being from home, and there being no food for them. Besides this, very few parents even endeavour to restrain their children from taking part in dancing, gambling, &c.

10th. Hearing that a small vessel from Greytown, with some articles for us on board, had gone on shore about twenty-five miles from this place, the Brn. Pfeiffer and Jürgensen proceeded thither with two boats, in order to see if they could save some of the goods. After they had left, the weather became very boisterous, so that we were very anxious about them. However, the Lord graciously protected them, and on the 12th they returned in safety, bringing the articles, of which they had gone in quest, with them.

29th. A half-breed Indian, belonging to the Rama tribe, was married. There are many persons of this class, who speak English very well, and are not disinclined to hear the Gospel. O that the Lord would open their hearts, that they may feel His love, and be able to commend it to their fellow-countrymen!

In the earlier months of this year, several Indian boys and girls attended the day-school, and improved considerably in learning. The feeling of dislike between the two races, however, soon manifested itself, there being constant strife between the Negroes and the Indians. The cause of this is the contempt entertained by the Negroes for the Indians, arising from the pride of the former.

By the end of *February*, our Sunday-school was once more attended by its full number, there being 107 on the list. We were glad to see so many scholars, but regretted the necessarily imperfect character of the instruction given, in consequence of the scarcity of monitors. There are young people who can read, and who might make themselves useful, but they cannot be prevailed upon to become teachers in the Sunday-school, viewing it as something by which they might be coerced. They certainly have very strange ideas of liberty.

In *March*, Br. Pfeiffer proceeded, accompanied by the King, to Pearl Key Lagoon, for the purpose of fixing on a site for the erection of a church.

About this time, the attendance at church fell off very much, as most of the men were preparing for turtle-hunting. They refuse to abandon this practice, it being an occupation which suits their love of ease. One who is successful, can obtain in two months shells which can be disposed of for sufficient to support him great part of the year. We are hereby reminded of the circumstances of our Missionaries in Labrador, where the men and youths, engaged in the seal-hunt, are separated from their instructors for months together.

May 26th.—The Brn. Pfeiffer and Lundberg went to Pearl Key Lagoon and Corn Island. Having held service at the former place, they visited the Indian village Rieta Pora (which signifies a place of burial). The inhabitants, amounting to about fifteen families, expressed their joy that a Missionary was soon to be stationed near them, and promised to send their children to school. At Corn-Island, meetings were held daily, and were well attended. Two weddings also took place,—one being that of the two oldest inhabitants. The man, from some facts he stated, must have been not less than 100 years of age. It was pleasing to hear this old man thank God that He had permitted him to live so long; and declare that for his remaining days, he would strive to live to the Lord.

June 15th.—Some Woolva Indians were present at the evening-meeting. When the congregation knelt for prayer, they sprawled flat on the ground, this being a favourite posture of theirs. May our Saviour ere long prepare the way, that they may learn to worship God in spirit and in truth!

July 9th.—A boy, who was bathing, was seized and carried off by an alligator. By the united efforts of the boy's relatives, who were near at hand, the alligator was killed. But the boy, when taken out of the monster's jaws, was already dead. As the alligators do not tear or devour their prey while in the water, but carry it on shore, the corpse was quite entire, and death had really resulted from drowning.

About the middle of *October*, a man arrived here from Jamaica,

and opened a school, holding also religious meetings. However, it was soon evident what manner of spirit he was of, as he drank to excess, and thereby speedily lost the confidence of the people.

This year, our neighbours begin drumming and dancing for Christmas, as early as November.

We looked forward to Christmas with heavy hearts, as a number of Carib Indians, who now reside at the north extremity of the Mosquito territory, and who are very wild, had come to this place to fell mahogany for an English gentleman, they being known to be good labourers. Our apprehensions proved only too well founded, there being more dancing and noise this Christmas than on any previous occasion since we have been here. Very few people came to church. We closed this year in sadness, anxious on behalf of the little band, who appear to have been brought to the Lord, lest they should be again entangled in the pollutions of the world, and overcome. All we could do was to implore the Lord to bestow on them strength to resist temptation, so that His work in this place may not be put to shame.

H. G. PFEIFFER, EUG. LUNDBERG, P. JÜRGENSEN.

(From the *Missions-Blatt*.)

BY letters, recently received from the Brn. Feurig and Jürgensen, we are enabled to give some information regarding the Mission-stations at *Bluefields*, and *English-Bank*, on Pearl Key Lagoon.

To mention the latter first; our readers will remember how promising the commencement of Br. and Sr. Jürgensen's labours among the Indian and Negro inhabitants of English-Bank, as well as in the neighbouring Indian villages, appeared to be. The Missionaries arrived at their new post just in time to assist the people with advice and medicines, on the breaking out of a destructive epidemic. Their habitation was soon besieged by persons seeking help, and Br. Jürgensen had abundant opportunity for sowing the Gospel-seed. He was able to use the English language in doing this, as it is generally understood by the natives in this part of the country. Distress had rendered their hearts susceptible. Many a heathen came to inquire about Christ, and to confess his sins, and there appeared to be a powerful stirring among the dry bones. But, alas, this apparent awakening did not continue, but disappeared with the sickness and bodily distress which had contributed to call it forth. A fresh proof of the hardness of the human heart, which so long resists Him, who desires not to destroy us, but to redeem us from destruction, that we might have life.

We may, however, rejoice that Br. and Sr. Jürgensen have obtained a firm footing on this coast. They hold Divine service and keep school, diligently visit the adjacent villages, and, as we shall see from the following letter, sometimes have a large auditory gathered round them, and in some cases are rejoiced by perceiving that their labour is not in vain in the Lord. Such an instance was that of an Indian, who was guilty of murder, a crime by no means uncommon among these revengeful heathens, who are much addicted to drunken-

ness. But let us hear Br. Jürgensen's own brief account of what he has witnessed :—"In September, 1855, the first post of our new building was put in, in a solemn manner; after which, the work progressed pretty rapidly, so that the church was under cover by the middle of October. In December, we were enabled, to our great joy and thankfulness, to leave our Indian hut, and occupy the new Mission-house. We celebrated the Christmas-festival in as solemn and joyous a manner as possible. On Christmas-day morning, the first meeting was held before day-break, on which occasion the church was lighted up with six lamps, an unusual adornment for us here! At this season, we were rejoiced by a married couple, who came to us with their son, declaring that they wished to join the Church, and begged for reception. Cheering as this was, in the same proportion were we distressed by what we saw and heard at this time among the heathen around us. A large number of Indians assembled near us; brandy was procured in abundance, and a wild merry-making began, which soon resulted in such savage affrays, that we could hardly venture out of the house. O that the Lord would come with power, and cause the light of His grace to arise on the darkness of these poor creatures.

"In the beginning of January, I went from house to house visiting those who had taken part in these abominable diversions, and speaking earnestly with them. One afternoon, about this time, a tremendous outcry was heard. An Indian, one of the better sort, who had often been present at our meetings, and had given hopes that he would do well, lay bleeding on the ground, having been so severely beaten by another, who made his escape, that, after twelve days of severe suffering, he expired. I visited him frequently during this time, but can speak of no further result of my exhortations, than that he and his aged father, who soon afterwards died of grief, always received me in a friendly manner, and listened to me willingly. I, of course, took occasion from this occurrence to speak earnestly in the church respecting the misery of bondage to sin and Satan, and to direct the hearers to that Saviour, who came to destroy the works of the devil, and to bestow peace and salvation on those who believe in Him. The Passion-week was a season of blessing to us, and the attendance at church was better than ever before. On Good-Friday, our hearers assembled so early that I was obliged to begin the sermon before the usual time. On entering the church, I found it so filled, that I had to squeeze my way through the people. This sight caused me no small joy, and so affected me, that I was hardly able to give out the verses, which were to be sung.

"On the 30th of March, our new church was solemnly dedicated by Br. Pfeiffer, who had come for the purpose from Bluefields, accompanied by a number of other visitors.

"At a later period, I went to Rieta Pora (an Indian village), and held a meeting in an Indian house. The building was full, and many had to stand outside. All behaved decorously, and listened with quietness and attention. I afterwards conversed with several individuals. Among them was an old man, named Brown, who was not able to walk without assistance. He said, 'I should like to hear something more about the Friend in heaven.' On putting some ques-

tions to him, however, in order to ascertain how far his religious knowledge extended, he was unable to answer any further, than by lifting his withered arms, and exclaiming, 'My Father who art in heaven, thy will be done!' These words gave me an opportunity to tell him more about God and our Saviour. Not many days after, this old man died. A sick woman in this place, whom I visited accompanied by my wife, at first, ordered us away in an impertinent and very decided manner, with the words, 'Formerly we had no church and no minister here, and I want none now.' Upon this, we left the house in sadness. But when her sickness increased, her hard heart was gradually softened by pain and suffering, so that she at last expressed much thankfulness for our visits, and often said, 'I feel comfort when you pray with me.' Some weeks afterwards, she expired.

"On a visit at Brownsbank, I found an old man on a sick bed, who praised himself not a little. Among the rest he said, 'I never did anything bad in my life; my father was a very wicked man, but I am good.' I replied that he was greatly mistaken, that he had deserved God's wrath and punishment, but could obtain salvation through Christ. He then willingly permitted me to pray with him.

"Not long afterwards, I visited at Halover, where the Indians are so wild, that I had not up to that time been able to do much. I only found people who were willing to see me in two houses, all the rest having run into the bush, as soon as I made my appearance. An old negro woman answered me, when I spoke to her, 'Massa, I have nothing to say against you, but I do not want to have anything to do with the church; if I go to church, I shall die; and if I do not go to church, I shall die. It is no use, I must die.' Having said this, she ran away.

"On the 24th of October, we were again startled by a cry of murder. A strong, young man, the father of three children, had been struck down with a club, and that with such violence that he died on the spot. On the evening of the following day he was buried. After the funeral I held a meeting, in which I spoke most earnestly regarding sin and its consequences, bringing forward the occurrence which had just taken place, as an example. The consciences of my auditors were convinced, for several came to me afterwards and expressed themselves to the effect, that their circumstances would be very different, if they listened to me, and acted according to what I told them, and what the Bible says. Next morning, I began my visits to the murderer, who had, meanwhile, been seized and locked up. But my journey was in vain, for he would have nothing to say to me. After preaching (it being Sunday), I went to him again, but with no better result. In the evening, I found him in the same inaccessible mood; I assured him that I came, because I desired to be of use to him, and was anxious for the salvation of his soul; but he did not answer a syllable, and suffered me to retire much distressed. Nevertheless, I again went to him the next morning, and found him wonderfully changed. He answered every question I put to him, when I sang a verse he attempted to join, and when I prayed he distinctly repeated my words after me. When I next visited him, I was glad to find, that he remembered most of what I had told him. On returning at noon,

I found him on his knees, with uplifted hands and eyes, and witnessed his cries to the Lord for pardon of his great sin. Shortly after, the King arrived, together with whom I spent nearly the whole evening with the prisoner. I reminded him that his hours were numbered, and spoke with him of the one thing needful for salvation. He now listened willingly to what I said about dying, and asked me if I thought the Lord *could* forgive so great a sinner as himself. Upon this, I assured him that the blood of Christ is a cleansing fountain for all sin and transgression, and that he too might obtain grace and forgiveness, through faith in a crucified Saviour. After we had sung a verse, I requested him to offer prayer, and I and the others who were present knelt down with him. When I took my departure, he begged me to encourage my wife and his own to intercede on his behalf. Next morning, I found him in a very desirable state of mind. The proud man had become as humble and tender as a child. On this day we expected his sentence and execution, and wept together. After some time, the King also made his appearance. After my conversation with the criminal was finished, I addressed the King, earnestly requesting him to be cautious in the trial, and to examine everything carefully. I also exhorted the criminal to confess the whole truth. Both gave me their most solemn promise. In the afternoon, the King sent two men to me, with the message, that the trial was over, and that the murderer was sentenced to be shot, the next morning, at ten o'clock. I cannot describe my feelings. I at once hurried to the prisoner, and found his wife weeping beside him, and his child on his knee. He was continually in prayer. I remained with him until late in the evening, going through several chapters of the Bible with him.

"I was with him early next morning, and prayed with him. I then begged that his chains might be taken off, which was done at eight o'clock. I told him that he had but a short time to live, asking if he was ready, and if he still was cleaving firmly in faith to his Saviour. He promised to do so, and now the appointed hour came. With arms folded on his bosom and walking between the King and myself, he proceeded first to the place where the murdered man had been buried. Here I addressed the bystanders, setting before them the warning example afforded by the poor criminal, after which the King added some words of exhortation. The condemned man then fell on his knees, and begged the Lord for forgiveness, in which prayer I and all the bystanders united. On taking leave of his wife and me, he wept so loud, that I had difficulty to restrain my feelings. He then proceeded, as patiently as a lamb, to the place of execution, praying with a loud voice, 'Lord, have mercy on me!' Soon after, he was shot, and fell, pierced by two balls."

The following remark is added :—"In the wild and uncivilised state of this heathen land, a postponement of the execution, to admit of instructing the criminal more perfectly, and administering the rite of Holy Baptism, was unattainable. But we need not doubt, that the Lord, whose compassion is great, and who saved the thief on the cross, has also extended mercy to this poor soul."

Br. Feurig writes at the beginning of January: "I had determined to undertake a journey to English-Bank, in company with Br. Lundberg, and had intended to set out on the evening of the 16th of November. On the 15th, however, I felt very unwell, and shortly afterwards, fever set in. The Lord laid His blessing on the means used, so that a regular attack was averted. But I could not venture to leave home that night. As a boat was about to sail for English-Bank, Br. Lundberg resolved to go in it, with the understanding that I was to follow, if possible, next day. On the morning of the 17th, I felt myself so much better, that I determined to delay no longer, and accordingly started from home at 7 o'clock, accompanied by two Negro brethren. For four hours we had fine weather, but afterwards it began to rain. At 2 o'clock we reached the place where the boat had to be left. Hence we proceeded on foot, over a sandy flat, which was almost entirely under water. Drenched with wet, we reached the bank of Pearl Key Lagoon, and found to our alarm, that there was no boat to convey us forward to English-Bank! There was no other way for us than to wade through swamps and water, more than knee-deep, for a distance of exceeding nine miles, skirting the lagoon. My bundle of clothes, blanket, and umbrella, which I carried on my back, were so heavy, that I was several times near sinking with exhaustion. After a fatiguing journey of two hours and a half, we arrived, at 5 o'clock, at Br. Jürgensen's house. I was almost half-dead, and was obliged to retire immediately to bed. However, our Saviour's mercy towards me was great. After resting a couple of hours, I was able to take some refreshment, and to remain in conversation with the Brethren and Sisters till 9 o'clock. I almost fear that the fatigues to which we are exposed in this rainy climate, demand more strength than I now possess. And yet, if the Mission to the Indians is to continue, I shall have to undertake a visitation-journey in a few months, which will take five or six weeks, and must be performed principally in an open boat, as the rivers are not navigable for larger vessels. However, the work is the Lord's, and from Him we hope for strength and direction.

"On the 18th, though still much fatigued, I was so remarkably strengthened, that we were enabled to hold our first Conference relative to the affairs of this station. At 1 o'clock, I held a public meeting, at which many Indians were present. I would hope that some of the good seed fell on ground prepared for its reception. At all events, those who were present were very attentive. In the afternoon, we held our second session of Conference, and I can say with truth, that we were sensible of our Saviour's presence. We covenanted together to serve our Lord, and to carry on His sacred work with all our hearts. Towards evening, we visited several houses in the village, and were everywhere received in a very friendly manner.

SURINAM.

(*From the Missions-Blatt.*)

BR. VAN CALKER, of Paramaribo, gives, in a letter dated 18th December, 1856, an interesting account of a visitation-journey, under-

taken by him to *Catharine Sophia* and *Batavia*. The former is an extensive plantation on the Saramacca, belonging to the Government, at which Br. and Sr. Dobler have recently been stationed. *Batavia* is the establishment for Lazarus-patients, in a remote district, near the northern boundary of the colony. From the following narration, our readers will perceive with what difficulties the duty of visiting the poor sufferers at *Batavia* is connected,—the Missionaries having on each occasion to venture into the tempestuous sea in an open boat. Let this cause us to pray that the Lord would preserve them from harm on these occasions, and bless their labours.

Br. van Calker writes: "About noon, on the 21st of November, my wife and myself went on board the boat. We had a very tedious passage along the canal, which connects the Surinam river with the Vanica, a tributary of the Saramacca. It was six o'clock in the evening, when we arrived at Hamburg, a plantation on the Saramacca, nearly opposite the confluence of the Vanica with that river. The owner of this plantation usually resides there, but was at this time absent. The overseer, however, received us very kindly. Our hammocks were hung in a small room of the great house, and we enjoyed a good night's rest, in spite of the mosquitoes. At five o'clock next morning, we proceeded on our journey, holding our morning devotions, and afterwards preparing some chocolate for our breakfast, in the boat. The Saramacca is a beautiful river. Though the banks are uncultivated, and do not, therefore, present so much variety as those of some of the other rivers of the colony, yet the forests which clothe them present an interesting appearance. A pretty effect is especially produced by a sort of dwarf palm growing under the larger and more spreading trees. At about eleven o'clock we reached *Catharine Sophia*, with its neat little church and Mission-house. Br. Dobler was well, but we were sorry to find his wife and one of their children suffering from indisposition.

"On the 23rd, I set out for *Batavia*, accompanied by Br. Dobler. We proceeded first to the plantation, Concordia, where we remained till half-past six in the evening, awaiting a suitable state of the tide, as we preferred undertaking the sea voyage between the mouth of the Saramacca and that of the Copenama, at night, the wind being generally less violent by night than by day. On the left side of the mouth of the Saramacca, a bank of mud extends far into the sea and ends in a point. From near this point, persons in a boat can look up the two rivers, Saramacca and Copenama, at once. In proceeding from the former to the latter river, it is customary to row out to sea, about two hours before the ebb, and to take the edge of the mud-bank as a guide, being careful that the oars can always touch the ground. As soon as the point of the bank is reached, the boat must be steered to the left, toward the Copenama, casting anchor at the mouth of the river, so as to ascend it with the flood. We attempted to do this, but, unfortunately, our rowers were quite ignorant of the coast, only one of them having made the voyage once before. The consequence was, that we were at one time nearly aground on the bank, a circumstance which would have exposed us to imminent danger, while, in endeavouring to avoid this, we afterwards lost the bank altogether,

and with it our only safe guide. At length, we distinguished the land through the darkness, and what appeared to be the mouth of a river. Towards this we steered, hoping it might be the Copenama, and thinking that even if it should prove to be the Saramacca again, we should do better to return, than to incur the risk of being driven out to sea, or upon the dangerous mud-bank. It was clear that we were quite out of our reckoning, and we knew not what was before us. I therefore commended our little boat to the heavenly Pilot, and feeling assured of His guidance and protection, awaited the conclusion of the voyage. At length, we entered the river, and steered along its right bank. About midnight, we hoped to see Batavia. But no! One, two, three o'clock, and yet the place of our destination was not to be seen. At last, about four o'clock, we heard the crowing of cocks, and soon afterwards, saw buildings and a landing-place, but all looked otherwise than at Batavia. And where were we? At Herwelykszorg, on the right bank of the Saramacca, only about six miles from Catharine Sophia, which we had left more than twelve hours before. Our unskilful steersman had turned the boat completely round, when we were off the end of the bank. But how graciously had the Lord preserved us! For how easily we might have run upon the bank, or been driven out to sea. But He had given His angels charge over us, for which we thanked Him heartily.

"After proceeding to Concordia, and resting there, we again set out for Batavia, which we reached safely and in good time. This establishment really forms a *village*. A road runs from the landing-place to the Roman Catholic church, while another, at right angles, leads to the house of the superintendent. This gentleman is very friendly to us, and his wife, to whom he was married in our church, is a member of our congregation. Between the Roman Catholic church and the superintendent's house, is the village, erected on both sides of the road. On the side next the river, there is a row of very neatly-built houses, and on the opposite side, several rows of wattled huts, under the shadow of palms, bananas, coffee-trees, &c. The population consists of 386 persons. Of these, 21 are free; 50 are slaves, able to work, though already suffering from the distressing Lazarus-disease; 169 no longer able to work, and 146 who are free from disease, but who were born in the Institution, and are obliged to remain there, as this disease is hereditary, descending, however, not usually to the children, but the grandchildren, or even great-grandchildren of those who have suffered from it. When we landed, we were welcomed by our faithful Helper-Brother, Jaques, with a joyful countenance. Indeed, our visit caused general rejoicing among our people. Since the last visit, two persons had died, and two men had been induced to join the Romish Church, to which their wives already belonged. The number of persons under our care was, therefore, reduced to seventeen. We held services for them in the evening and the next morning, in the gallery of the superintendent's house, which is the only locality at present at our disposal. We afterwards conversed with them individually. Distressing as the state of these poor people is, there is so much the more cause for rejoicing that the Holy Spirit has guided their hearts to the 'one thing needful,' and

that they accept with such hunger the bread of life, which we, alas ! are so seldom able to impart to them. After dinner, we went into the village to visit some sick persons. What forms of wretchedness we saw ! The Helper had already told us of an old man who earnestly desired to be baptized. We, therefore, went to his house, and found him stretched on a wretched pallet. When told that the Missionaries were come, he stretched out his hands, the fingers of which had already been destroyed by the virulent disease. His feet were bandaged up, but it was evident that the toes were also gone. Br. Dobler spoke with him. His knowledge was not great, which was the less wonderful, as he was old and stupid. Yet, he understood the principal part of what is required to make men wise unto salvation, and he heartily desired to be cleansed from all his sins. We therefore engaged to baptize him, and made the necessary arrangements. About three o'clock we returned, and I had the pleasure to perform this sacramental rite, for the first time at Batavia. The few persons under our charge assembled, dressed in white, in the chamber, while many auditors belonging to the Romish church stood outside. I once more explained the way of salvation to the candidate, speaking very loud, in order that the bystanders might for once hear a discourse regarding free grace through the blood of Jesus Christ. As the aged catechumen answered the questions addressed to him, distinctly, and with a hearty feeling, I felt at liberty to baptize him into the death of Jesus, giving him the name of James. After this, Br. Dobler held a catechetical meeting, and we then conversed with the superintendent on the best means of securing those under our charge against the many attempts made by the Romanists to draw them away.

" Having passed the night at Batavia, we set out next morning, on our return to the Saramacca. At the plantation Kent, we conversed with those who belonged to our congregation, and held meetings for the different classes, arriving late the following evening at Catherine Sophia. We had intended to proceed in the following week to the Upper Saramacca, but as I was suffering from inflamed eyes, we were obliged to give up this plan, and remain where we were. On the following Sunday, I preached in the Mission-church in much weakness. I had had scarcely sufficient time for preparation, and am not yet able to speak Negro-English by any means readily. However, the Lord helped me. During the next week, my wife and myself attended to the school, and I practised the 'Hosanna,' with the children. We also conversed with the manager, Mr. Austyn, who kindly promised to make an immediate beginning with the erection of a kitchen and other out-buildings on the Mission-premises. He further stated, that he would thenceforth send the children to school, up to the age of 14, agreeable to a recent slave-regulation. The result was, that twenty children, who had hitherto enjoyed no means of instruction, now came to school, to Br. Dobler's great encouragement.

" But I must now communicate some mournful intelligence. On our first arrival, we had found Br. and Sr. Dobler's second son not quite well. On the morning of Friday, he had convulsions, and in spite of all the means used, breathed his last in the afternoon. It was truly edifying to observe the dear parents so calm and resigned

to the Lord's will. I now saw why our Saviour had prevented our contemplated journey to the Upper Saramacca. How distressing would it have been to the mother, who was to have remained at home with my wife, to have seen the child depart and to have to bury it, in the father's absence; and not less so to the father, on his return, to find the child dead, and to see the newly-made grave. On the whole, the presence of ourselves and Br. Clemens (who had come to meet us), was a source of consolation to the bereaved parents. May the Lord be their Comforter on their lonely post!

"After holding the usual services on Sunday, we set out for Paramaribo on Monday, and arrived there in safety on the following day, Dec. 9th.

"Reference was recently made to the helper, Jacob Hope, at *Berg-en-Dal*, as a useful and blessed instrument in the hands of the Lord. We now have to announce his edifying departure from this life. Br. Mentze writes as follows: 'Only think, my good faithful brother and fellow-labourer, Jacob Hope, is no more in the midst of us. He departed early this morning. Yesterday evening, I met him and the other helpers in the church, when we conversed on matters relating to the Lord's work, Jacob speaking, as usual, with great earnestness. We also spoke of the approaching Christmas-festival, and were much affected by the consideration of this important subject, being filled with joy for the unspeakable gift bestowed on us by God in Christ our Lord. After this we separated, I retiring to rest, and Jacob, as his wife has this morning told me, going home, and repeating to her what we had been speaking of. This morning, just after 4 o'clock, I was awakened suddenly by a knocking at the door. I hastily arose, and there stood Helena, Thomas's wife, and informed me that Jacob was dead! You may imagine how this pierced my heart. I hurried to the house, and found it was too true. All the means we made use of, in the hope of restoring animation, proved unsuccessful. I have just come back, and am still much shocked. I cannot restrain my tears, for the deceased was, I may almost say, quite indispensable here. Most of the people stand sobbing and weeping round the departed, for they all loved him as a father.'

"What shall we say to this?" continues Br. van Calker. "Our dear Jacob Hope is happy. Our Saviour has dealt kindly with him. He was the firstling at *Berg-en-Dal*, having been baptized, July 15th, 1832. Who knows what trials might have awaited him here! But now the Lord has taken him away from all evil, and conducted him to eternal rest. The Mission sustains a great loss. The Lord is truly a God whose ways are mysterious. Still, it is the Lord! That is enough for us. We have to be silent and trust in Him!"

CENTRAL ASIA.

IN the last Number of the Periodical Accounts we were able to inform our readers that Br. Jäschke had reached Calcutta in safety, after having experienced the gracious protection of the Lord on his

long voyage. Accounts have since been received, from which we learn that the same kind care had been extended to our dear Brother on his yet more trying journey from Calcutta to Kotghur, which place he reached in safety on the 12th of March. At various places on his route, he was refreshed by pleasant, and, as he gratefully owns, ~~instructive~~ intercourse with Christian friends, and experienced much kindness and hospitality at various Missionary-stations, among the rest at Benares, and at Agra, where, and at the adjacent Secundra, he had an opportunity of becoming acquainted with the interesting and important educational institutions. At Umballa, the Missionary's soul was refreshed by communion with a zealous Christian officer, and he obtained his first glimpse of the future scene of his labours, the mighty Himmalayas. And at Simla, he had the pleasure to meet his two fellow-labourers, the Brn. Pagell and Heyde. Extracts from Br. Jäschke's diary, relating to his arrival at Simla, and further journey, in company of his fellow-labourers, to Kotghur, will we trust prove interesting, and not less so, the letter of the Brn. Pagell and Heyde, giving some further descriptive details respecting their last summer's residence at Kjelang. By this time, all three Brethren have probably reached their mountain-post. May our Lord encourage them in all their trials and bless their efforts, and make their own souls to prosper by blessed union and communion with Him.

Extracts from Br. H. JÄSCHKE'S DIARY.

March 9th. I left the Lawrence Asylum, where I had been kindly treated by the superintendent. At leaving, this gentleman provided me with several articles of great use for travelling and residing in the mountains, among the rest, a light cloak of cashmir wool, a strong, Chinese straw-hat, covered with fine white cotton, and an Alpenstock, or stout staff shod with iron. The same night, I arrived at Harripûr.

10th. I travelled over a mountainous district adorned with magnificent rhododendrons, cactuses, several varieties of pines, and other beautiful and striking plants and trees. At length, I met a gentleman and two ladies, who at first passed me, but afterwards turned and addressed me. The gentleman proved to be one of Mr. Prochnow's teachers at Simla. I accompanied him to his dwelling, and refreshed myself with a cup of tea. He then conducted me to the tents of the Brn. Pagell and Heyde. The tents were pitched on a beautiful avenue in the forest, on the declivity of a mountain, in part very steep, portions of which were still frozen and covered with snow. The two Brethren, who had ridden to meet me several times during the day, but in vain, had already lain down to rest. I awakened them by singing the verse :

"Brethren, let us be daring,
Ourselves not sparing,
And ease and rest forswearing,
Which toil forget;
Be we for work preparing,—
Nor linger yet,—

A cheeful aspect wearing,
Not sadly caring,
But our part gladly bearing,—
Our task is set."
*German Hy. Bk., No. 1828, 3.**

Then I had again to sit down to tea, during which there was, as may be expected, abundance of mutual inquiry and information. After this I got a good night's rest in a third tent, which was arranged for the purpose. Thus happily ended another portion of my long journey, thanks to our gracious Lord!

14th. We arrived in the afternoon safely at Kotghurt. Here we have our abode in a house belonging to one of Mr. Prochnow's catechists, who has kindly placed it at our disposal. We live in truly brotherly harmony with the Missionaries. Our employments are, preparations for our journey, and for a year's residence at Kjelang, and study. Thus engaged, we await the opening of the passes, and the arrival of my luggage by the oxen-train, from Calcutta.

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From the BEN. PAGELL *and* HEYDE.

(*From the Missions-Blatt.*)

"DEAR BRETHREN,

November, 1856.

"WHEN taking leave of the Lahúl people, we were rejoiced to perceive some signs of attachment. On the last day of our abode there, many, including several lamas, came into our dwelling to bid us farewell. Some said, 'It will be very dead and dull here, when you are gone.' Towards the beginning of our residence here, they would not have said anything like this. On the contrary, they were full of mistrust towards us. They even thought we were agents of Government come to rule over them, and to observe the policy of the neighbouring states more closely. They were strengthened in this belief by observing that the officers of Government favoured our plans, and endeavoured to assist us to the utmost of their power. The lamas and the people now begin to perceive that we have other views. There are many among the former, who seek to oppose to our declarations respecting salvation through Jesus, and faith in Him, their dead and cold Buddhist doctrines. But we expected no other. The compassionating love of our Saviour, with which He loved us and them, even unto death, will find some amongst them. Help us to pray that the Lord would imbue our whole nature with *love* to Him and to souls. Then we shall overcome all their reluctance, and have the favour to lead now one, and then another, to our Saviour, as His reward for His soul's agony.

"The inhabitants of Lahúl have recently experienced a very severe visitation. Sickmess and death entered almost every house, and the mortality had not ceased when we left. May the blessed

* "Wir woll'n uns gerne wagen" &c. An attempt has been made to present the above translation in the same singular metre as the original.—*END.*

† Properly Kotguru, Kōthiguru, or Guru Kōt. These are as I am assured, the only proper forms of the name, as used by the natives. They have a striking, and we may say, in reference to the Mission-station here, a prophetic signification,—*viz.*, house or fortress of the religious teacher.

result of this affliction be, that their hearts are, in some measure, prepared for the willing reception of the comforting, healing Gospel. The epidemic referred to was malignant dysentery, probably caused by unwholesome diet, more particularly bad flour, as the corn had been spoiled by wet, after it was cut. Last winter, but little snow fell, and during the unusually dry summer, great quantities of old snow melted, the water of which may have contributed to the disease, snow-water being commonly used for drinking. We attended to the sick, wherever we could gain admission to them, and as long as we had medicine; and the Lord was pleased to bless our efforts, in not a few instances. At first, the sufferers and their friends would not come to us, and we had great difficulty in ascertaining where there were sick persons. They had recourse to the lamas, who professed to drive away the disease, by the reading of incantations and other heathenish ceremonies. On one occasion, the lamas performed their sort of music, and read formulas the whole day, at the bedside of a sick person. In the evening, the disease, in the shape of a man made of straw, was carried into the fields, by torch-light, and, amid the shouts of the crowd, was burned, and the ashes buried. After the mortality had continued for two months, the chief-gopas ordained burned sacrifices, to propitiate the angry gods. When this availed nothing, the lamas declared, that such an obstinate disease had never before appeared among them. Some even gave us pretty plainly to understand that *we* were to blame for it, having displeased the gods by our remarks against their religion. We did not fail to tell them, emphatically, that their dumb idols had no power to remove this affliction, but that the living and true God alone could help them. In the course of the epidemic, we gained their confidence so far, that, not only parents brought their sick children to us, but even the most respected lama of the province came for medicine for his son and daughter-in-law. He also wanted advice for himself, but from another cause. He is a notorious chang-drinker (*chang* is a spirituous liquor, prepared from barley), and while in a state of intoxication, got a fall, and injured his head severely. When the wound began to heal, he and his sons performed a musical service before his domestic idols, accompanied by the discharging of fire-arms, &c., in order, as they said, to return thanks to God. It is truly affecting to hear the lamentations of these people for the dead. After the burning of a corpse, it not unfrequently happens that one of the survivors will sit down in the open air, and give utterance to loud lamentations. The hopeless condition of these poor people really affects one so much, that, on such occasions, one can hardly avoid weeping with them. But the Lord will yet bring liberty for the captives, and opening of doors for them that are bound,—this is our hope, for they all belong to Him. During the pestilence, but few of the dead were burned. Most of the bodies were carried, shortly after dissolution, to a bridge, about fifty feet above the waters of the river Bhagar, and, without ceremony, precipitated into the stream. We have still one event of a painful character to mention. A young woman, who was helping to carry timber for our building, fell, with five of her companions, into a raging torrent, in consequence of the dilapidated state of a bridge, which they were passing over. All efforts to save her, or

even to recover her body, were fruitless. We lost no time in making this sad event known to Mr. Jenkins, who kindly sent a present of ten rupees for the father of the young woman. We were, at first, in fear that this misadventure might lead the people to view us and our undertaking with feelings of dissatisfaction. Such, however, was not the case. Indeed, such events are only too common. Another woman, who, however, was not in our service, perished in a similar manner about the same time.

"The cholera raged frightfully in various parts of India, last year. It is even said to have extended its ravages as far as Simla."

Miscellaneous Intelligence.

I. SOCIETY FOR THE FURTHERANCE OF THE GOSPEL.—The half yearly General Meeting of the Society was held in the Brethren's Chapel, Fetter-lane, on the 19th of May. The attendance, though not numerous, included several warm and attached friends of our Missionary cause. There were present no Missionary Brethren and Sisters for Labrador, as none are proceeding thither this year; Br. Warmow, from Greenland, who is shortly to sail with Captain Penny from Aberdeen, for Northumberland Inlet, and Br. Lundberg, who, with his two motherless children, had just arrived from Central America, were however present, as were also the Rev. Messrs. Mann and Anson, Missionaries of the Church Missionary Society, in Western Africa and India,—both once the scenes of energetic but unsuccessful efforts on the part of the Brethren's Church, and containing the graves of some of its early Missionaries,—as also four youths from the station of the Basel Missionary Society at Akropong in Western Africa, who are proceeding to Switzerland, for further instruction, to qualify them for future usefulness among their countrymen.

The service was opened by the singing of a verse of a hymn of the Ancient Bohemian Brethren, (No. 761, 1,) and prayer. Some remarks were then made by the Secretary, and a kind letter from our venerable friend, Dr. Steinkopf, was read. Then followed the communication of the circular of the Society to the Mission Conferences in Labrador; after which Br. Warmow gave some interesting particulars regarding the Mission in Greenland, in the service of which he has been for ten years engaged, as did also Br. Lundberg respecting the Mission on the Mosquito Coast, and the dangers and hardships connected with the service in that region. They were followed by the Rev. Mr. Mann, with an account of the labours and success of the Church Missionaries at Abeokuta and Lagos. Some questions addressed to the young Africans, were answered by the eldest of their number in a very intelligent manner. The Secretary then mentioned with regret the absence, on account of severe indisposition, of Br. J. Miller, the esteemed Chairman of the Society, and Minister of the Brethren's Congregation in London, and the proceedings were closed with prayer and the singing of the Doxology.

The *Harmony* will sail (D.V.) on June 10th.

II. GENERAL SYNOD.—It has been already mentioned, that it had been resolved to hold a General Synod of the Brethren's Church, in

the present year. This assembly, which would, under any circumstances, be of interest and importance not only to the members of the section of the Church of Christ more immediately concerned, but likewise to those who take a kind and Christian interest in the Brethren's Church, and in the extensive work committed to it by the Lord, is (D.V.), to be solemnly opened on the 8th of June. We would earnestly hope, and confidently believe, that many fervent intercessions will ascend at the throne of grace, on behalf of the Synod in general, and its members in particular, that the deliberations of the former may be conducted under the special direction of God's Holy Spirit, and the resolutions adopted tend to the good of the Lord's cause on earth, the welfare of His people, and the glory of His name; and that the Lord would hold His protecting hand over the latter, in their journeys to and from the place of meeting, grant them His peace and blessing, and cause all their things to be done with charity, and with the simple desire to do His blessed will.

III. MEETING OF THE EVANGELICAL ALLIANCE AT BERLIN.—It is generally known, says the Rev. Dr. Schaff, in an article in the "Mercersburgh Review," for April, that the King of Prussia has extended a special invitation to the British branch of the Evangelical Alliance, first by letter, and then through one of his chaplains, the Rev. Dr. Krummacher, who visited Scotland for the purpose in the summer of 1856, to hold their next general meeting at Berlin. We have now just been informed by the Secretary of the Committee of Arrangements in that city, and have been requested to make known in America, that the next meeting of the Alliance, the first ever held on German soil, will commence on the 10th of September of the current year, and be continued for six successive days, and that all the friends of the unity and general interests of Evangelical Protestantism are heartily invited to attend.

The programme, as far as it has been settled, is this:—On the evening preceding the first session, a prayer-meeting will be held in the German, French, and English languages.

The opening sermon will be preached by the Rev. Dr. F. W. Krummacher, the well-known author of "Elijah, the Tishbite," and other popular works.

The first three days will be devoted to the exchange of greetings and the discussion of the following appropriate and interesting topics:—

1. Unity and difference among the children of God. Introduced by Dr. Liebner, President of the Superior Consistory, and Court preacher at Dresden; and Rev. Mr. Wünsche, Moravian minister at Berlin.

2. The causes and remedies of the comparative want of spiritual life in the congregations. Speakers: Dr. Hundeshagen of Heidelberg, and Professor Krafft of Bonn.

3. The general priesthood of believers. Speakers: Dr. Nitzsch of Berlin, Dr. Maller of Bremen, and Rev. Mr. König of Mayence.

4. The duty of evangelical Christians in view of the aggressive operations of modern Romanism. Speakers: Dr. Schenkel of Heidelberg, and Professor Heppé of Marburg.

The fourth day is to be occupied by reading and discussing reports on the state and wants of the Missionary work among the heathens and Jews in all parts of the world.

The two remaining days are reserved for reports of eye-witnesses selected by the Central Committee, on the religious and ecclesiastical condition of the various countries of Christendom, especially of Germany, France, Holland, England, and America.

The meeting will close with the celebration of the Holy Communion, by all the members and friends of the Alliance, in the different languages there represented. Dr. Gobat, the present incumbent of the Anglo-Prussian Missionary Bishopric of Jerusalem (a Swiss by birth), has already consented to officiate on the occasion, if circumstances will at all permit him to leave the Holy Land at the time. During the meeting, the principal pulpits of Berlin will be occupied by distinguished foreign speakers of different languages.

This extract of the programme, as well as many other indications, justify the expectation that the approaching meeting of the Evangelical Alliance at Berlin will be the most important and interesting which has been held since its organization, in 1845.—(*From "The Moravian," of May 1st, published at Philadelphia.*)

IV. MISSIONARY APPOINTMENTS AND REMOVALS.—1. Br. Isaac Prince, of Green Bay, Wisconsin, has been called to the service of the Training-school at Fairfield, in Jamaica.

2. Br. and Sr. George, of Montgomery, in Tobago, have been called to Basseterre, in St. Kitt's; Br. and Sr. James Harvey, of Basseterre, to Antigua; and Br. E. Zippel, of the Training-school, Antigua, to Tobago. The latter Brother was ordained a deacon of the Brethren's Church, by Br. G. W. Westerby, on the 15th of January.

3. Sr. Jane Taylor, of Fulneck, has received a call to Missionary-service in Antigua.

4. Br. and Sr. Miertsching arrived safely at Cape Town, on Dec. 31st, 1856, after a voyage of sixty-seven days.

5. On March 11th, Br. and Sr. Brauckman sailed from Nieuwendiep, for Surinam.

6. Br. and Sr. Mäder arrived at Basseterre, in St. Kitt's, on Jan. 21st, and on the 28th of the same month Br. Mäder was ordained a presbyter of the Brethren's Church, by Br. G. W. Westerby.

7. The Brn. J. F. Drexler and R. T. Böhnisch were accepted acolyths, on March 31st, in a meeting of the Unity's Elders' Conference, and received instructions in reference to their appointment to the service of the Mission in Greenland.

V. OBITUARY.—The following have departed this life :—

1. At Nisky, April 9th, Sr. A. M. Olufsen, in the 73rd year of her age. She had been engaged, with her late husband, in the Antigua Mission.

2. April 17th, at Bethlehem, Pennsylvania, Br. W. Eberman, who was, for some years, engaged in the Mission-service in the West Indies.

ERRATA.

The letter of Br. C. Kugel, at p. 218, of the present number, should be dated, LICHTENAU, June 8th, 1856.

At line 2 of p. 219, insert *Fahrenheit* after the words "or at the lowest 31°."

MEMOIR

*Of the Bohemian Brother, JAN GILEK, who departed this Life in
BERLIN, Oct. 3rd, 1780.**

I WAS born April 30th, 1707, near Lubny, in the circle of Chrudin, in Bohemia. My parents loved the Lord Jesus, and had much to suffer on that account. My mother has often told me, that, about the time of my birth, she was in constant dread that my father would be thrown into prison, as he had been accused to the magistracy of being connected with those who had sent to Charles XII, king of Sweden,—then on his march from Saxony to Poland, with his victorious army, entreating him to endeavour to procure liberty of conscience for them.

When I had reached my second year, my parents were not a little distressed lest I should prove dumb, and prayed earnestly to God that He would bestow on me the gift of speech. Their prayers were heard, and from that time I began to speak.

My father took great pains to keep me, as well as my brothers and sisters, from evil influences. For this reason, he did not send me to school, but gave me the most needful instruction at home. He particularly told me about the Lord Jesus, and the intent of His sufferings and death. I also observed, that, when reading in a certain book, he often wept, insomuch that the tears dropped plentifully on the table. I often wondered what book it could be, the reading of which produced such effects.

When I was in my twelfth year, the wolves rendered the district where we resided so unsafe, that my parents removed to Lubny. Not long after this removal, my father was taken ill. At the approach of death, he asked for the above-mentioned book, which he opened at a print of our Saviour's crucifixion. Upon this he fixed his eyes steadfastly till he expired. This circumstance made a deep impression on me.

I was now put to service with a cousin of mine, who was a strict Roman Catholic. In this situation I saw and heard nothing that was good, and soon forgot the exhortations of my father.

At length, when I was near nineteen years old, I grew tired of this way of living, and wished to learn a trade. My grandfather, who was a tailor, therefore, took me as an apprentice; but he died half a year after. During the time I was with him, I heard a great deal about the state of things in Bohemia in former times, and my grandmother often sang the most beautiful hymns, which, however, at that time, I could not understand.

My next master was a worldly-minded man, and indeed a scoffer at religion. He induced me to walk in the same way, because, he said, this was the way to make myself liked, and to get plenty of work,—a result which certainly followed, but to the injury of my soul. I fell into wicked company, and became entangled in sin. Yet I never left

* This Memoir, with its interesting notices of the sufferings endured a century ago by the descendants of the Ancient Brethren's Church in Bohemia,—sufferings to which many of its scattered spiritual offspring are still more or less exposed, has been selected, as peculiarly appropriate in this the four hundredth year since the commencement of the Unity of the Brethren.—Eds.

the ale-house without remorse of conscience, my light-minded jests being always followed by deep sorrow and anguish of heart. Thus I went on, until, one evening in the year 1729, I felt unusual anxiety respecting my condition, and it occurred to me to read some religious book. The one which fell into my hands treated of the sufferings and death of Christ, and was embellished with a representation of his crucifixion. While I was reading this book, and looking at the picture, my heart became so much affected, that I could not refrain from tears. It was as if a voice within me said: "See what cruel sufferings, and what a bitter death the Lord Jesus suffered for you. And yet you have done nothing but grieve Him by your sins. You have not loved Him. You have not even thought of Him!" I had never felt anything like this before; but from this time, I was uneasy day and night. I was not able to conceal my disquietude from others, and sought counsel from those whom I considered better than myself. A cousin of mine, who was a leader in pilgrimages, undertook to help me in these temptations of Satan, as he called them, and persuaded me to undertake a pilgrimage with him into Moravia, assuring me that I should then feel quite differently, and obtain forgiveness of all my sins. Accordingly, we set out in May, 1730. My cousin walked at the head of the procession, carrying on a pole a richly dressed and ornamented image of a little boy, which they called the infant Jesus, and the crowd of pilgrims followed, filling the air with the sound of their singing. But all this gave me no comfort, and my distress of heart was as great as ever. On our way, we came to a Carthusian monastery, where we purchased wine, and many became intoxicated, and behaved scandalously. This, in my opinion, did not agree with their pretended holiness. At length, we arrived at the place to which the pilgrimage was to be made, where we found a multitude of people assembled from the neighbourhood. The procession now ascended a hill near a monastery, and then came down again, amid a constant repetition of prayers. Some of the pilgrims dragged large crosses of wood, while others scourged themselves till the blood streamed down their backs. I was so excited at all this, that I fainted. On being asked why they did these things? they replied, that the more a man had sinned with his body, the more he ought to suffer in his body; and that in this way alone they could obtain the blessing of complete absolution. From this place we proceeded to Brünn. Here I was conducted to a monastery, and was advised to seek admission into the fraternity of St. Ignatius. To this I consented, and obtained a ticket marked with a skull, and the notice that 11 o'clock in the forenoon was to be my hour of prayer. After this, I was taken into a chapel called Purgatory. It had a frightful appearance. On the walls there were representations of evil spirits engaged in the work of torment, at the sight of which I was overpowered with terror. Here we all bought pictures. However, I returned home sorrowful; and although I erected altars in my apartments, and ornamented them with the pictures I had bought, nothing gave me comfort or peace; indeed the distress of my heart seemed to increase. My mother and those of my friends who had a more correct knowledge of the truth, viewed my state with pity, but none ventured to speak with me confidentially. It happened, how-

ever, about this time, that I was engaged to work at my trade for a week, at the house of a peasant. This man observed that I was no longer so gay as I had been formerly, but that I sat at my work in sadness and silence. He therefore took an opportunity of speaking with me privately, on which occasion my heart was opened, and I frankly described my state. On the last day of my stay with him, on returning from the fields, he seated himself by me, and began to relate how things had been in Bohemia in old times, what beautiful books they had had, how they had held meetings, read and sung, and how inexpressibly happy he had then felt. 'Ah, my brother,' he added, 'we had then the Bible, and a Hymn-book edited by John Huss! But all was taken from us by the Jesuits.' While thus speaking, he burst into tears, and then continued: 'When these books were taken away, I could not bear to remain in my own house. The anguish of my mind affected my body to such a degree, that I bled profusely at the nose for three days.' While he was thus speaking and weeping, my emotion was too great to be expressed in words. At last, I asked him, who spoke in the Bible, and whose words were therein contained? To this he answered, with uplifted hands, 'Our Lord God and His holy prophets and apostles, and no one else!' This deeply impressed me, and my heart replied, 'Yes, this is eternally true.' Upon this, the aged mother of this man joined us in our conversation, and related, that, after the expulsion of the Ancient Brethren, the people had assembled secretly in her house, and, when prevented from doing this, in the fields. I now remembered what value my late father had set on his books, and how affected he had often been when reading them, and it occurred to me that my uncle had probably taken them. I therefore made haste to finish my work, went home, and wrote to my uncle, requesting him to send my father's books. I sent this letter the very same night. My mother, who had taken the letter, and my uncle, were much alarmed at this unexpected request. They said to each other, 'He has lately been on a pilgrimage. Who knows what directions the priests may have given him about these books. If we keep them back, he may inform against us.' They therefore thought it best to yield to my demand. As soon as they arrived, I took up one, which contained the acts of Christ, from His birth to His ascension. This I began to read, and could hardly lay it down again. Then my eyes were opened. I perceived how blind I had been, and felt ashamed of having undertaken the pilgrimage. I formally renounced my own efforts, and pulled down my altars and pictures, which I burned, together with the ticket of the fraternity, and the pilgrimage-hymns. I only preserved those pictures which had reference to the sufferings of Jesus.

I now knew not what to do, and only wished I could find one person whom I could trust, as I began to understand that it might be dangerous to make known my altered way of thinking. At length, I became acquainted with some persons of evangelical sentiments. They put confidence in me, and allowed me the perusal of some of their books. I actually jumped for joy, when one of them, by night, lent me a Bible and hymn-book, with permission to keep them for a few days. I lost no time in making use of them, and copied out thirty

hymns. I received the Bible, which I now saw for the first time, with great veneration. The discourses of our Lord, and the Epistles, especially took my attention. But all that I read condemned me, placing my wretched condition before me in a clear light. I thought, if I could only find whether there were in the world any such pious people as the Apostles describe, I would joyfully forsake all, and be willing to live on bread and water, if I could only join them. I asked some of those in whom I had confidence, regarding this, and they told me that there were in Saxony some people such as I was in search of; that, only a short time before, a family from the village had escaped to them, and that a person from that place was shortly expected on a visit. In the mean time, the Papists perceived that a change had taken place in me, because they did not see so many pictures about me, as before. They therefore said, I had probably burned them, and if so, I should be burned myself. This alarmed me not a little, and made me long so much the more for the time when I should be able to emigrate.

No sooner had I heard that Wenceslaus Schudorna had come from Saxony, than I put up all my bespoken work, marking each parcel with the name of the owner, and, according to agreement, set off in the dusk of the evening of September 8th, 1731, carrying a small bundle of clothes under my arm. My mother, to whom I had not made known my intention, watched and followed me, imploring me to stay at home. But I entreated her to let me go in peace, which she at length did. I then set out for Upper Lusatia, accompanied by the above-mentioned Brother. On the road, my companion told me that he had felt a peculiar impulse to go into Bohemia, though he knew of no one who wished to emigrate, but that now he saw why he had been induced to come. On the fourth day of our journey we reached Gerlachshheim, the place of our destination, where several Bohemian emigrants already resided, under the faithful care of their minister, Augustin Schulz.

As the day of our arrival was Sunday, we went at once to church. After the sermon, Mr. Schulz gave out, that the next morning the Holy Communion would be administered in the German church. I was told that I should not be admitted to the communion this time, but that I might attend the preparatory discourse. On this occasion, Mr. Schulz spoke very earnestly about the Holy Communion, as a very high privilege and gift of God, and recommended to all self-examination, as to whether they had obtained believing hearts and the forgiveness of their sins,—whether they desired to be the property of Jesus, and whether they harboured an unloving disposition, or displeasure or envy against any one. He closed with a fervent prayer, accompanied by many tears. This occasioned a general emotion, manifested by loud sobbing and weeping. Those present confessed their faults to each other, and mutually sought forgiveness. My heart was much touched and softened. I felt sure that these were the people I had been seeking, and had no thought of going any further.

O how much that was good did I see and hear in this happy place! What sincere love, what ingenuousness towards each other, what sincerity of conduct! There was not the least respect of persons. No

one kept anything against another in his heart, but they spoke openly to each other, and were not ashamed to beg each other's pardon, with the request to be remembered by the Brethren in prayer to the Lord Jesus. Prayer took place in real simplicity of heart, so that one often met with single persons, or little companies of two or three, out of the house, as well as within, praying to the Lord Jesus that He would have mercy on them and grant them His grace. As soon as one had obtained grace, he told the other Brethren, who then heartily rejoiced and thanked our Saviour with him. From time to time, some visited in Bohemia, and brought new emigrants back with them, and these new-comers were so heartily received by the others, that they soon surrendered their hearts to the power of prevailing grace. Mr. Schulz himself was in such a truly simple and humble frame of mind, that he would have taken an admonition kindly, even from a child. He sometimes called upon the people, whom he treated as Brethren and Sisters in Christ, to tell him if he gave offence in anything, as he would be glad to improve. He was a powerful preacher, but quite in the spirit of the gospel. It was not sufficient that those who were under his charge gave an assent to pure doctrine; he also insisted on the renewing of their hearts, and often declared, that, unless they were intimately united with our Saviour, he would not give a straw for their Christianity, and that whoever had not the assurance of the forgiveness of his sins, could not stand, but must be lost.

I usually sat in a corner of the church, that he might not see me, and yet I always felt as if he spoke expressly to me. I was sometimes not a little distressed by the belief that some one must have accused me to Mr. Schulz, as I thought it otherwise impossible that he could picture my state so correctly. At length, the Holy Spirit brought me to feel my poverty, so that I cried to the Lord Jesus, "Have mercy upon me!" I sought a retired spot behind the house, where I knelt before the Lord, and obtained mercy. The burden which had oppressed my heart was removed, and I felt that my sins were forgiven. Then my heart was glad. I asked, "Is it possible, O Lord, and not a mistake, that Thou hast forgiven all my sins?" And the answer was, "I, even I, am He that blotteth out thy transgressions for Mine own sake." My heart was enabled to believe this. I began to praise the Lord, and called upon the angels and all creatures to praise Him with me. At first, I did not tell any one what had taken place. But the others soon remarked the change, and asked me about it, and when I told them, they joined me in praising our Saviour for it.

All this made Gerlachaheim very interesting to me. The very dwellings appeared to me houses of God, from which prayer continually ascended before the throne of God, like smoke from the altar. I believed I could find no place better or more suitable for me in the world, for here my heart had obtained true happiness. I now remembered my mother and brothers and sisters, in Bohemia, and desired nothing so much as that they should participate in the happiness which I enjoyed. I therefore went to Bohemia to visit them, and, if they wished it, to bring them with me. My mother was, at once, willing to leave all; and not less than twenty other persons were of the same

mind. I therefore returned to Bohemia from time to time, accompanied by some Brethren from Gerlachsheim, and we always brought one or more back with us.

In 1732, a small Bohemian Hymn-Book, intitled, "The Harp," was published at Zittau. We conveyed copies of this precious little book to the awakened people in Bohemia, sang the hymns with them, and related to them how things were at Gerlachsheim, the manner of Mr. Schulz's preaching, and what love and joy reigned among the souls there. The result was, that the awakening spread more and more. This was especially the case among the young at Hermanitz, where I lodged at the house of the late Br. Yandjik. As I was going for the third time into Bohemia, accompanied by another Brother, we were waylaid. But the angel of God awakened me, when we had both lain down by the road side, and were fast asleep. Scarcely had we plunged into the thick forest, in obedience to this warning, when we heard persons come to the very spot where we had been lying. Heartily did we thank the Lord for our preservation. In the following spring, I went into Bohemia for the sixth time, on which occasion, the above-mentioned twenty persons all emigrated in the same night. I conducted ten, and Br. Ostry the rest. I left a note for the domain-magistrate, which, I have since understood, he duly received. In it, I assured him that we emigrated solely and alone for conscience sake. As we were so many, we could only venture to travel by night, and, during the day, concealed ourselves in the woods, or occasionally in the houses of trusty friends. Near a place called Rostock, we experienced a merciful preservation. We had to cross a river, which was greatly swollen, and the foot-bridge over which was much damaged by the ice. All that remained of it were two roughly-hewn beams. Seeing no other means of crossing, I went forward first, in the Lord's name. The beams swagged up and down in a dreadful manner, and my companions uttered cries of alarm. However, they followed me. I could not behold the danger they were in, without apprehension. I however fervently prayed to our Saviour to bring them safely across, which He did. We arrived safely at Gerlachsheim on Easter Tuesday. Mr. Schulz was just at dinner, but seeing us at a distance, he joyfully ran to meet us, thanking God for our deliverance.

I now remained quietly at Gerlachsheim, and had much enjoyment of our Saviour's grace in my heart. I was also admitted to the Holy Communion, and it was with peculiar feelings that I, for the first time in my life, enjoyed the sacrament in both kinds, according to our Lord's institution.

There was now much life in Gerlachsheim, attended with Divine spirit and power. There was no silence by day or night. Sometimes we read aloud, by turns; sometimes we sang, and sometimes prayed or conversed together. All this was enjoyed by and blessed to us, because our whole hearts were in the matter. We visited Herrnhut several times, but, as I was unacquainted with the German language, I felt more at home at Gerlachsheim.

In 1733, I received a message to go to Bohemia for my step-brother, who, together with his wife, was desirous to emigrate. I there-

fore set out accompanied by two Brethren from Gerlachsheim, and a Bohemian from Great Hennersdorf. To please the latter, I consented to go to a place somewhat out of our way. On our arrival there, we went to sleep in a hay-loft. There I dreamed that I saw a Jesuit from Leutomischel accompanied by the grave-digger, riding on iron-gray horses, and heard them say that they were going to arrest and imprison us. It then seemed as if some one had struck me smartly on the left side three times. I at once got up, took my staff in my hand, and told my companion my dream. He, however, was only annoyed at my waking him, refused to be directed by the dream, and laughed at it. This made me hesitate, and I lay down again, though my whole body trembled like an aspen leaf. I had hardly fallen asleep again, when the Jesuit and the grave-digger actually came galloping up. They came at once into the hay-loft, for we had been betrayed. My companion now endeavoured to escape, but it was too late. I felt inexpressibly anxious. On the one hand, I reproached myself for not having obeyed the warning given me in the dream; and on the other, I represented to myself the danger, to soul and body, into which I had fallen. How shall I act? shall I abide faithful to my Saviour, and to the truth which I have professed? Or shall I, from fear of what I shall have to suffer, give way, and acknowledge as true, that which I know to be false? Such were the questions which passed through my mind. But, at this moment, my faithful Saviour graciously so strengthened me in the truth I had received, that it was impossible for me to deny what He had permitted me to enjoy, or to abjure those doctrines which had approved themselves as truth to my heart, and to accept again the false doctrines, which I had once renounced.

The Jesuit took my New Testament out of my pocket, and, calling some young people, ordered them and the grave-digger to take us to the jail at Leutomischel. This took place on the 30th of May, 1733. We were at once shut up in separate dungeons, mine being the torture-room. Here I was put in irons, secured with four locks and staples, and my feet fastened in the stocks. A fine abode it was, dark, filthy, and full of cobwebs, with no furniture, but a little straw. I had now an opportunity to reflect on what had occurred; and so much affected was I, that I forgot sleep and food. Indeed, for two days, nothing to eat or drink was given me. The woman in whose house we had been taken, was also imprisoned by the Jesuit's orders, and as her dungeon was not far from mine, we were able to call to each other. The first two days, she was very steadfast, praying and singing, and wanted me to do the same. But I was inclined to be silent, and told her I could not sing at present. In the third night, I got some sleep, and had a remarkable dream, the conclusion of which was, that I returned to Gerlachsheim to Mr. Schulz, who saluted me and spoke with me, upon which I awoke, much comforted. Two days and a half had passed away, and I had had no food. As I had eaten but little the two days previous, I began to suffer the most frightful pangs of hunger, felt severe pains in my inside, and became quite exhausted. It now occurred to me that they perhaps intended to let me die of hunger. In this wretched state I prayed to the Lord Jesus,

confessing my sins, and imploring pardon for all, especially for my disobedience to His warning. I fully expected that I should soon give up the ghost. Our Saviour was very near to me, and blessed me so sensibly and powerfully, that I was abundantly comforted and felt perfectly resigned to my lot. As I leaned back, with the thought that I should not rise again, the jailor entered, and sneeringly asked if I was hungry yet. He then threw me some bread, about as much as would have cost a penny, still quite new and warm, but gave me nothing to drink. I had scarcely eaten the bread, when I experienced violent colic-pains, which caused me to writhe like a worm. Next day he brought me some water. This, however, did not refresh me, and I felt quite exhausted after drinking it.

While in this condition I was summoned before the clergy. After examining me regarding all that had taken place, they went through the Apostles' Creed with me, which I declared I fully believed. When we came to the article regarding the Holy Christian Church, they endeavoured circumstantially to prove that the Roman Catholic was the only saving church; and when I declined to admit this, they became very angry. At last, I said I believed in a holy invisible Church, and they let the subject drop. They, however, put many other questions to me regarding the saints, the Virgin Mary, purgatory, &c. These I answered according to my conscience, upon which they scoffed at me with indecent expressions, calling me a great heretic, and then ordered me back to prison.

In the afternoon I was again conducted to the castle to be examined by a gentleman, before whom the charges against me had been laid. He asked me the same questions I had previously answered. But the most trying part was, that I was pressed to denounce those who had accompanied me into Bohemia, who would have been instantly arrested. There were two persons from my native place present as witnesses, both zealous Catholics. They bore witness as to the number of persons I had induced to leave the country. At the same time they brought many false charges against me, which I contradicted. Upon this the judge broke into a furious rage, and exclaimed, "You villain, will you not confess the truth?" So exhausted had I become from the long standing without support, that I fainted. They then dragged me into the open air and administered a restorative, which brought me to my senses. After this, I was again conducted into the room, and the judge insisted with greater violence than ever that I should confess. As, however, what I said did not satisfy him, he ordered me fifty lashes. A soldier at once seized the whip, and as I did not strip as quickly as he wished, tore my coat off my back and gave me the lashes. When the judge saw in what a state I was, he appeared to pity me, and ordered me to be removed.

On the following day I was brought before the council in the town-hall. Before them lay the minutes of the preceding day's examinations, together with a letter I had once written to a friend of mine, in which I wished him the same happiness which I enjoyed. There were twelve gentlemen present, before whom I had to sit so as they could all see me. I perceived that three of them had some knowledge of the truth, as they looked at me very compassionately.

I now had to repeat all my answers most minutely. Among the rest, they asked me if I had any cause of complaint against the lord of the manor to which I belonged, which had induced me to emigrate, and why I had left the only-saving church. I replied, that I had nothing to say against my lord the count, or against the Emperor; and that I would willingly remain their subject if I might be permitted to believe and act according to my conscience. They then took great pains to convince me that I was in error in regard to faith, and related so many silly papistical legends, that I could not help laughing to myself, and thought that even a child could hardly believe such things. I was also obliged to read my letter aloud, when they asked me if I still thought as I had there expressed myself. On my replying that I did, and that I had no intention of changing my views, they jeered at me, saying, that I wanted to set up for a preacher, when I could not write a decent letter. With this I was dismissed to my dungeon.

In the meantime the two Bohemians, who had come with me from Gerlachsheim, and who had endeavoured to assist some persons who desired to emigrate from Hermanitz, had been taken and were brought to Leutomischel. This caused much excitement, and I was conducted again to the castle. The judge was so enraged at me for not having informed against the above-mentioned persons, that he trembled with passion, and threatened to cut me to pieces. He ordered a soldier to give me one hundred lashes; but the Jesuit who stood by suggested that I was too weak and would perhaps die under the punishment. I was therefore again committed to prison.

Soon after, I was again summoned to the town-hall and examined for half a day. The magistrates told me that I must not imagine I had painted men before me, or think it a laughing matter, but had better remember that they had power over me and could do as they pleased with me. In short, they endeavoured to alarm me by all means in their power, representing what torments were in store for me if I would not recant. They then asked me what I thought of all this? To which I boldly replied, that I had no intention whatever to embrace their religion or return to their church, as I desired solely and alone to be saved through the grace of my Lord Jesus Christ, and for the sake of His bitter sufferings and death. To this they replied with many papistical objections, such as I had never heard in my life before, and which caused me to wonder how men could come upon such notions. I was finally sent back to prison.

By this time the jail was crowded with persons who had been brought to the knowledge of the truth, and who had therefore been arrested. The authorities consequently had full employment, and left me in peace in the torture-chamber. I consequently had time to reflect on the state of my heart and my course thus far, and to implore my Saviour for more of His grace. This He richly bestowed on me, so that I was abundantly comforted, and was enabled to rejoice in Him. I felt as happy as if I had been able to converse bodily with our Saviour by day and night. When sinful thoughts intruded themselves, I cried to our Him, and immediately realised His help, which put such suggestions to flight. This rendered Him more dear and

precious to me every day. When I pronounced the name of Jesus, or thought of Him, my heart was filled with joy, and I felt as if led into a "large place," where my heart could expand and lose itself in the contemplation of His love, as in a sea. So full of joy was I, that my mouth overflowed with songs of praise which I had learned out of the before-mentioned hymn-book. Sometimes an anxious thought would arise as to the future, and the possibility of my holding out. But under such circumstances I was soon comforted, remembering my first dream, and having the confident hope that I should be delivered and again see my beloved pastor Schulz.

Once there was a report that the Elector of Saxony had resolved to send all the Bohemians who had emigrated into his territories back to their own country; and the Jesuit came, full of joy, to tell me this. My distress at the news was so great, that I wept for three days incessantly and could not sleep at night. On the evening of the third day, however, I fell into a sound sleep. I then dreamed that some one came into my prison, and kneeling down beside the stocks, to which I was chained, first prayed with uplifted hands, and then, having recapitulated all my forebodings and anxieties, assured me that they would not be realised, but that matters would take another turn, and that the Lord would bring to nought the devices of the enemies of His kingdom. He concluded by saying, that this change for the better would take place in the year 1740, when a different period would commence. I awoke with a peculiarly comfortable and joyful feeling. I had now abundant matter for reflection. Many of the words I had heard in my dream were impressed on my mind, and especially the number 40. This was something quite new to me, as I was ignorant of numbers, and did not even know how the years were reckoned. I should much have liked to know how many years it wanted to the year 1740. These pleasing reflections were disturbed in the morning by the jailor, who came to let me out into the yard. While there it was as if my attention was expressly directed to the dates cut in stone on the building. I looked attentively at these till I gained some idea of numbers, and found out that there wanted seven years to 1740. I also felt assured, that, even if I should have to remain a prisoner the whole seven years, I should then be set at liberty and enjoy the privileges of that happy time.

Sometimes I found means to throw little notes to Br. Ostry, whom I much loved, and who, I found, was confined in the same prison. This Brother was at that time very hardly beset. Two priests plagued him almost daily, for half a day at a time, with their disputations, as he could answer them well. As they at length had some hope that they had convinced him, and that he would adopt their faith, they held him up to me as an example, asking what I thought of myself, a poor simple fellow, when a clever man like Ostry had allowed himself to be convinced; adding, that when it became a matter of life or death I should be obliged to yield. This made me feel very anxious, as I had certainly considered him much stronger than myself. I therefore sat and wept, and would not even lie down to sleep, so full of pain was my mind. About midnight it was as if some one had said to me, "Ostry will soon be set at liberty, but do thou con-

tinue steadfast to the end." My feelings were very peculiar, but I felt much encouraged. The circumstances connected with Ostry's liberation were, as I afterwards learned, the following:—The clergy were not able to overcome or convince him, but he beat them so completely that they gave up all hopes of effecting anything with him, and therefore sent him back to his lord. At leaving, he passed before my window, and bade me farewell with the words, 'My Brother, I commend you to the Lord Jesus!'

I now remained quite alone in prison, but our Saviour filled my heart with comfort and peace, so that my dungeon was not at all unpleasant to me. The Jesuit also left me in peace, except that upon two occasions he came and asked me if I did not think of recanting soon, that I might not be lost for ever. But I answered him quite plainly, that I thought of nothing of the sort, not having the slightest doubt of the correctness of my faith, or any certainty regarding his; and that I would suffer my hands, feet, and head to be cut off rather than embrace the Roman Catholic religion. "Why," he exclaimed, "we have the apostolic faith, and I can repeat the names of all the bishops of Rome, from Peter to the present pope." "Well," I replied, "if your faith is that of the Apostles why do you not act like them? We do not read that they forced people to embrace their doctrines by imprisoning them." Upon this he went away, and I thanked our Saviour that I had been able to answer him with boldness.

When I had been seven months in prison the weather became very cold, and rendered my situation more painful. My bread and water, the only provisions allowed me, froze, and my shirt was so rubbed to pieces on the straw that I had to lie on my back almost constantly, covered with my coat. In course of time, this state of things became very painful; but our Saviour strengthened me, so that I did not care for the cold. I began however to depend on my own strength, so that once, when it was represented to me that I should hardly be able to hold out much longer in such distressing circumstances, I answered with great boldness, almost like Peter before his fall, that I would rather be frozen to death than yield. The same evening, three drunken servants of the priests, real sons of Belial, came to me and began to dispute. I was obliged to answer them, but my former cheerfulness was gone. My heart was sad and oppressed. I felt quite changed, and was surprised at myself. When they were gone, I had leisure to reflect on myself, and found my heart void of comfort, and filled with fear and dread. Previously, I had been able to hold converse with our Saviour, but now I felt like a stone, and as if our Saviour was far removed from me, and would have no more to do with me. I wept night and day, and scarcely lay down to sleep for three weeks. Twice I fasted for three days at a time, taking neither food nor drink. My eyes became inflamed, my strength left me, and the cold affected me most painfully. At length I thought that the torments of hell could not be greater than what I suffered, and that I might as well put an end to my life. But then it was as if some one spoke to me in a kind and compassionate voice, and said, "Do thyself no harm! If the Lord Jesus will have patience, and bear with thee, put thyself in His hands, and wait upon Him."

This pierced me to the heart, and I melted into tears at my Saviour's feet. I was now enabled to pour out my heart before Him, and to seek for pardon, and once more felt hope and comfort. But I always retained a painful remembrance of my sin, which often caused me to shed bitter tears.

(*To be continued.*)

GREENLAND.

OWING to the unusually early arrival of one of the spring ships at Copenhagen, we are enabled, on this occasion, to lay before our readers some intelligence from two out of the four Missionary-stations in Greenland. From the subjoined extracts of letters from *New Herrnhut* and *Lichtenfels*, it would appear that the winter had been a period of suffering to the Greenlanders, somewhat similar to that experienced in Labrador a year previously,—stormy weather having rendered the seal-hunt impracticable, and disease having been super-added to scarcity. It is to be hoped that these trials may have been blessed to “them that were exercised thereby,” and that some, at least, as was the case in Labrador a year before, may have been led to the exercise of prayerful confidence in Him who is “a very present help in time of trouble.” That the Missionary Brethren and Sisters have been preserved in the enjoyment of good health, is a matter of thankfulness.

We are assured that all who take an interest in this Mission, and in the singular race amongst whom it is carried on, will join in the hope expressed by Br. Tietzen, that the Lord's blessing may attend the efforts of the present enlightened Inspector of the Danish colonies, for the improvement of the natives, both in a moral and temporal point of view. We would also earnestly hope and pray that the Holy Spirit may anew be poured out on the dwellers in this inhospitable region, so that the desert may rejoice and blossom as the rose.

(*From the Missions-Blatt.*)

From NEW HERRNHUT.

May 8th, 1857.

“THE autumn seal-hunt was not unsuccessful, and the Greenlanders consequently experienced no want of provisions in the early part of the winter. The Christmas-festival was celebrated as usual, the meetings being numerously attended. At a later period, however, severe cold set in, accompanied by violent storms, and led to scarcity. In addition to this, was experienced want of water, as the people had no fuel to melt the ice and snow. It was a time of great trial, espe-

cially the month of February; however, our gracious Lord mercifully assisted us, and, as we have reason to believe, in answer to our prayers, rendered this season of trial a time of blessing to some hearts.

"We did all in our power to alleviate the distress, and were thankful for the assistance of the colonial authorities. As far as we can learn, scarcity, as the result of the cold and stormy weather, was felt through the whole southern portion of Greenland. In the neighbourhood of Sukker-toppen, fifty persons are said to have died of starvation. An European factor, endeavouring to proceed in company of ten Greenlanders, from his residence at an out-station, to the colony, to avoid death by hunger, perished in a storm at sea, with all his companions. Of the Holsteinburg Greenlanders, not fewer than 100 are reported to have perished. These are indeed distressing accounts. Oh that the poor Greenlanders might at length learn wisdom by experience, and not squander the produce of favourable seasons in the purchase of European articles of luxury, and then have to starve!"

"C. A. ULLBRICHT."

From LICHTENFELS.

"May 18th, 1857.

"IN September last, I visited our members residing at the Gräderfūrde, and at Torngait, the former about twenty-seven miles, and the latter twelve from Lichtenfels. I held meetings and conversed with the people individually, at both places.

"I am able to report, with thankfulness to our Saviour, that He has blessed our congregation and often permitted us to experience that He was in the midst of us, especially on festival-days, and at the celebration of the Holy Communion. On the 21st of October, four persons were confirmed, whom we had summoned hither from different places, as they are unable to come in winter. They had previously received special instruction.

"The autumn and winter were very cold and stormy, so that the meetings had several times to be dropped. In February, during a violent north-east wind, the thermometer sank considerably below zero. We regretted that the rough weather prevented many of our people from being present with us at the beginning of the Passion-week. On Palm-Sunday, nine persons were confirmed. We earnestly hope that this solemn service was the means of producing new impressions on some of the numerous auditory. As many were unable to be present at the Communion on Maunday Thursday, we administered it again at a later period.

"During the stormy period in autumn, the seal-hunt was almost entirely unsuccessful,—but few of these animals making their appearance, and the hunters not being able to venture out to sea in their kayaks. It was, therefore, matter of thankfulness that, up to the end of January, the Greenlanders were able to obtain cod-fish, and that, even to a later period, the fishery was only occasionally interrupted by storms. Still, this food did not afford the Greenlanders sufficient nourishment during the severely cold weather. An arrange-

ment was therefore made by the Superintendent of the colony Fiskernaset, according to orders given by the Director, by which all owners of houses and fathers of families received a weekly allowance of seal-blubber, which they are to return in kind, or to pay for, next summer. In the same way, dried fish was distributed at times when the fishery was interrupted. We were the more thankful for this assistance, as a violent epidemic prevailed among the Greenlanders from the middle of January to the end of February. Aged and weakly persons suffered most severely, and several adults and children, were carried off. At present, I am thankful to say, that the general state of health here, as well as at the out-stations, is good.

"As regards the European Brethren and Sisters, I am glad to be able to report that the Lord has graciously preserved us in good health. Br. and Sr. Asboe's family was increased by the birth of a son on the 27th of September. My wife's health was better during the winter, than had been the case for some years previously. As for myself, I have experienced that the Lord's strength is made perfect in weakness, not only in regard to my duties in the church and school, but also in other respects. We have, therefore, good reason to trust to His mercy for the future. The charge of the boys' school is rendered pleasant to me by the obedience and diligence of the pupils.

"The new Inspector of the Danish colonies, Dr. Rink, is expected to arrive this spring, and the factors and colonial officials, as well as ourselves, are looking forward with great interest to the new arrangements, which it is expected will be introduced. We are convinced that this gentleman desires the welfare of the Greenland nation, and that he wishes to improve the condition of the inhabitants of the country, as well the natives as the mixed race. May the Lord add His blessing to what takes place!

"We are on friendly terms with the manager of the colony Fiskernaset.

"We earnestly hope that our gracious Lord will be pleased to preserve in safety the ships bound from Copenhagen to Greenland, during this spring and summer. One of the two ships which left Denmark in August last, was only able to reach Frederickshaab, through God's especial mercy, as its deck was swept by a heavy sea, and it had, in consequence, sprung a leak. Had it not been so near the land, it would doubtless have shared the fate of the vessel which was lost last year."

SOUTH AFRICA.

THROUGH the Lord's mercy the Missionaries in this portion of the field, are still able to report that all is quiet, and that there is less fear of war now, than, perhaps, at any former period.

The state of destitution to which the Kaffirs have reduced themselves, together with the prudent and energetic measures of the Government, have led to this result. Heartily do we join in the desire

expressed by Br. Kölbing, that the effect of this affliction may be to bend the proud spirit of the Kaffir tribes, and render them more willing to receive the Gospel of peace. That our Brethren are not backward in ministering to the temporal and spiritual necessities of these misguided people, is proved by the letter from Br. Hartman of *Goshen*.

Of the Training-School at *Genadendal* some interesting notices will be found in Br. B. Marx's letter.

Br. F. W. Klinghardt, of *Enon*, expresses the joy of himself and his fellow-labourers, at the prospect of soon receiving a steam-engine, and their heartfelt gratitude to those kind friends whose generous benefactions furnished the means for obtaining an article so likely to conduce to the welfare of that settlement. Since the date of the letter referred to, the engine has arrived safely at Enon.

From the diary of the Leper-hospital at *Robben Island*, we present our readers with extracts, the copiousness of which will, we trust, be considered warranted by their interesting character, as proving the power of the grace of God, and the blessed effects of the Gospel, on those whose bodily wretchedness is so deplorable. Comparatively circumscribed as is the sphere of Br. and Sr. Wedeman's exertions, there is still pleasing proof that their labour is not in vain in the Lord.

A communication from Br. J. A. Miertsching will, doubtless, be perused with interest by those who have some acquaintance with the past labours of this much-tried Arctic voyager.

From Br. C. R. KÖLBING.

"DEAR BROTHER, "GENADENDAL, *March 24th, 1857.*

"YOU anticipated my wishes, in sending me some copies of the Preface to Periodical Accounts, Vol. xxii. I have read it with great interest.

"We are, with you, thankful for the permission to make an exploratory visit in Kaffraria. Br. Gysin is not only willing, but will be very happy to undertake it, as soon as the present crisis is over, and travelling becomes less dangerous. If done now, it would be with the risk of life, or at least with the danger of being deprived of horses and means of conveyance. A German officer and an Englishman have lately been killed by robbers. Cattle-stealing is very common. However, we hope that the measures adopted by the Governor, (who is at present on the frontier,) and by the Commander of the troops, will put a stop to these proceedings. Mr. Kropf, of Bethel, gives a gloomy description of the state of Kaffraria. He says, that one may travel for several hours, without seeing a single head of

cattle,—all having been slaughtered by order of the prophet,—and that the poor people, who have thus wilfully deprived themselves of their chief means of subsistence, are trying to support life by devouring pieces of skin and roots. There are, however, some districts where the people did not believe the prophet, or, at all events, did not obey his commands. No fears of an outbreak of war are now entertained.

“Br. and Sr. Nauhaus left us on the 10th of March, with a company of ten children. Br. N. preached an affecting and impressive farewell sermon here. During his service of thirty-two years in South Africa,—he has been employed at Genadendal,—at Clarkson (which was commenced under his superintendence),—at Mamre, on the Bicha, and at Enon,—and has, everywhere, approved himself an able and faithful servant of the Lord. When he was taking leave of us here, a worthy old Hottentot Brother said to him: ‘I still remember what you told us when you were called from this place to begin the settlement at Clarkson. You said in your farewell sermon: pray for me, and for the work to which I have been called; and, if you forget me, do not forget the poor heathen, to whom I am called to preach the word of God. I have never forgotten these words.’

“The steam-engine is safe at Enon. Br. Klinghardt had the pleasure of getting a sight of it, on his journey. He met the waggon containing it, on the road, or rather, stuck fast in the bed of the Sunday-river, out of which his oxen assisted to drag it. On his return, it will be erected. It will be a great blessing to Enon, especially in times of drought.

“GENADENDAL, *April 25th, 1857.*

“Your letter, dated Jan. 5th, was answered by mine of March 28th, with which I enclosed my Report of the present state of the Mission and some other papers, to be laid before the Synod.

“The Governor’s speech at the opening of our Parliament was very interesting, as it contained a statement of his policy in dealing with the Kaffirs. He thinks (as I mentioned to you as my opinion, some time ago) that if any such step had been taken, as an attempt to seize the prophet, it would have set all Kaffraria in a blaze, and that the chiefs who desired war to sustain their waning influence, only waited for a favourable pretext. At present, all danger is over; and as the Kaffirs are humbled and brought into a state of distress by their own folly, we may hope that they may be more generally inclined to receive the Gospel.”

From Br. B. MARX.

“DEAR BROTHER,

GENADENDAL, *March 19th, 1857.*

“SINCE I last wrote to you, I have had to experience some amount of suffering from an illness, which, although not immediately dangerous, has been very troublesome. Though I am still slightly suffering, I feel much better than I did some time ago. While thus afflicted, I was advised to try the effects of sea-bathing, and as Robben Island seemed to afford the greatest facilities, I spent a month there. Br. and Sr. Wedeman received me with great kindness, and did all in their

power to render my abode with them agreeable to me. Our kind friend Dr. Minto, the superintendent of the hospitals, assisted me with his advice, and we were favoured to spend many happy hours with him and his estimable family.

"Br. Wedeman is very active among his little flock of sufferers; and I feel assured that his labour is, by the grace of God, not in vain, but proves a blessing to many a perishing soul. During the four weeks I spent there, I several times had the favour to preach the word of the cross in Dutch and English. I likewise once partook of the Lord's Supper with the leper-congregation, on which occasion we enjoyed a feeling of the holy presence of Him who was slain for us.

"Last Christmas, two of our eldest pupils left us to enter on situations as teachers—the one at George, and the other among the Fingoes. The former has a small school for children, and is further engaged in giving instruction to adults, who, as he writes me, are very eager to learn. He is a sensible young man, and improved very much during the latter portion of his abode here,—especially in music, in which he is very clever. But this is not all, I believe that his heart is really impressed, and that, when he was here, he earnestly sought and desired to love his Saviour.

"About a fortnight ago, four new pupils came to us. They are Kaffirs from Shiloh, Clarkson, Goshen, and one of the stations of the Berlin Society. They appear, at present, very promising. The first difficulty we always have with the Kaffirs is to teach them the Dutch language. Even when they have gained some acquaintance with it, they do not find it easy to express themselves in it. This is especially the case in arithmetic. The Kaffirs' mode of counting is quite different from ours, and I am often amused by observing, that, when a question is proposed, the solution of which they know, but are unable to express, they shew the result on their fingers.

"At Easter, three more of our scholars will leave us to enter on their duties. So you see our institution is becoming useful to the whole colony, as, in less than half a year, six young men have been sent to serve as teachers under Missionaries of various denominations.

"Our musical performances still continue, though we have lost some of our best bass and tenor voices. Peter Pfeiffer, the son of our first native teacher, proves a very able organist. Though he has only learned a year and a half, he can already play most of our tunes without book, and makes his interludes with great taste and freedom.

"In our boys' day-school, the Borough-road-system works well, and proves very beneficial. I think it is particularly useful for the Training-school, as the pupils have an opportunity of learning practically how to conduct a school in an orderly and efficient manner. I do not for a moment doubt that this will eventually have the effect of raising and improving our schools; and I think we ought to pay more attention to this, than to endeavour to teach these young people all kinds of science, which they never after think of, and have no occasion to do so.

"The other day we discovered a painfully interesting fact. The natives of this country, as you are perhaps aware, use a great deal of

snuff. They do not, however, apply it to the nose, as is the case in Europe, but put it into the mouth, between the teeth and under lip. We knew that a large quantity is consumed in this way at Genadendal, and resolved to calculate the probable amount paid at the different shops for snuff. We found it to amount to such a yearly sum, as, when we remembered the difficulty we find in inducing them to pay the small school-fees required by us, caused us some astonishment.

"By the time this letter reaches you, you will probably be about setting out for the Synod. We in common, as I believe, with all the members of our Church, are looking forward with much anxiety to the results of that important assembly. I feel convinced, however, that all will eventually tend to the Lord's glory, and to the welfare of His people. In the mean time, we shall not cease earnestly to pray that the Lord may cause His Holy Spirit to shine in our hearts, and to preside in our assemblies, so that we may be directed in a way pleasing to Him."

From Br. J. A. MIERTSCHING.

"DEAR BROTHER,

GENADENDAL, *Feb. 13th, 1857.*

"WE have at length arrived, safe and well, at Genadendal, and hope, in a few days, to set out for Elim, where it is decided we are to reside, and take the duties hitherto performed by Br. and Sr. Müller. May the Lord be our guide and our support in all the difficulties connected with our vocation, bestow on us true faithfulness, and keep us humble.

"Our voyage was short and pleasant; we had to experience no storms or rough sea, and my dear wife was entirely free from sea-sickness. On the 6th of December we entered the Atlantic ocean, on the 3rd of the following month we crossed the equator, and on the 31st, at 6 a.m., we cast anchor in Table-Bay. On the same day (which was also my wife's birthday) we landed in Cape-town, and were very kindly received by our agent, Mr. Juritz. I waited on his Excellency, the Governor, and delivered your letter to him. After a pleasant stay of a fortnight in Cape-town, we proceeded to Mamre in the Groenekloof, where we spent twelve days very pleasantly. Thence we went to Genadendal, accompanied by Br. and Sr. Jannasch. The latter journey was performed in a waggon, drawn by sixteen oxen. In a few days we are to enter on our journey to Elim. It is our earnest prayer, that the Lord our Saviour would make us fit for the duty to which He has called us. I have the firm confidence that He, who preserved and comforted me in such great distress and anxiety, will also in future graciously hear my poor prayers, and render easy for me that which in itself would be difficult.

"Up to the present time, we have both been quite well. May the Good Physician preserve us in health and strength, if it so pleases Him, that we may be able to be active in our vocation!

"On our arrival at Cape-town, we found letters from Labrador awaiting us. From them, I was sorry to find that the last winter was

such a trying period, both for the Missionaries and the people. Truly the ways of the Lord are wonderful and past finding out.

"We earnestly pray the Lord would be pleased to pour out the spirit of love and wisdom on the General Synod of our Church, which is shortly to assemble, and that the resolutions adopted may tend to His praise and glory, and His people's good."

From Br. F. W. KLINGHARDT.

"DEAR BROTHER,

"ELIM, *March 19th*, 1857.

"YOUR last kind letter rejoiced me and the whole Mission-family at Enon, in several ways. First and foremost, allow me to give you our warmest thanks for your strenuous exertions to fulfil our request for a steam-engine. We scarcely know how to express our gratitude to you and the kind donors, suitably. One thing we can and will do,—and that is, supplicate for you and them abundant blessings from the Giver of every good and perfect gift. This valuable present will, I am sure, be of great benefit to Enon. We trust wisdom and skill will be bestowed upon us for its erection and future management. Not only we, but all the inhabitants of the place, are rejoiced; and this feeling will be greater, when we begin practically to enjoy the benefit of the engine. You will perhaps be surprised that this letter should be dated at Elim and not at Enon. The reason of this is, that I had to accompany the children, who are to proceed to Europe with Br. and Sr. Nauhaus, to Genädendal. The journey was pleasantly performed in twenty-five days. Besides the eight Missionary children, we had with us four Kaffir and Fingoo boys, who were proceeding to the Training-school at Genädendal. Our company consisted of seventeen persons. I much enjoyed the visit at Genädendal. We are now spending a fortnight at Elim. It is a pleasant spot. Sr. Müller is so far recovered from her severe rheumatic attack, as to be able to go with difficulty, and with the help of crutches, from one room to another. Br. Kschischangk is, I am sorry to say, still very unwell.

"We shall remain here over Easter. Three young men, destined for the school-service, will accompany us.

"We can give, on the whole, a good report of our congregations. We have the pleasure to observe that the word is not preached in vain. This gives us courage to go on with our labour cheerfully. As regards our temporal circumstances, we have to rejoice at fruitful seasons. During our absence, our place at Enon is occupied by Br. and Sr. Richter. They have been there for the last ten months, during which time they have experienced heavy trials. An infant, which was born to them there, died when four months old."

From Br. H. HARTMANN.

"DEAR BROTHER,

"GOSHEN, *April 22nd*, 1857.

"THE danger of a Kaffir war was indeed imminent. But my wife and myself had firmly resolved not to leave this place, until we had ocular proof of such a state of things. We still feel the evil conse-

quences resulting from our former, as it proved, unnecessary flight. Now, it appears, that, by the Lord's mercy, the danger is past, and there is perhaps less reason to apprehend war now than ever. The poor Kaffirs, with the exception of the Tambookies, and one or two other tribes, have inflicted on themselves a more severe injury than even a war would have caused them. Having slaughtered all their cattle, sparing only the horses and dogs, and the day appointed for the resurrection having passed without the occurrence of anything extraordinary, all they can now do is to go in crowds into the colony and seek work. I need hardly mention that thefts are very common. However, the Governor adopts energetic measures, and those robbers who are taken, are transported for five or seven years. Almost every day, numbers, especially of women, come to Goshen, to beg or look for work. Several families have asked permission to come to live here, and have been admitted on trial. We sincerely pity these poor starving people, especially those who have been driven from their homes by their countrymen, because they resisted the general superstition, cultivating their land and declining to slaughter their cattle. When these wild Kaffirs come hither, I have much pleasure in addressing them in their own language, and observing whether they understand me,—which is frequently the case. We have been favoured with such an abundant harvest of millet, that we are enabled to assist them with a little food, for which, however, we require that they should do some work. I may mention, in speaking of the harvest, that in the spring I sowed half a muid of corn, and, in spite of drought, succeeded by hailstorms, have obtained ten muids in return. We are now using bread made from corn of our own growing. We can report favourably, with but few exceptions, respecting the course of our congregation. The attendance at church and school is good. The teacher is faithful in the discharge of his duties."

From Br. J. F. WEDEMAN.

"DEAR BROTHER,

ROBBEN ISLAND, *Feb. 18th, 1857.*

"HAVING to send a package of letters and diaries to Europe, I embrace the opportunity of informing you as to our welfare, and the present state of matters here.

"At the beginning of the year, my wife and myself were rather sickly, both having to suffer from sore eyes. I also experienced an attack of bilious fever. I am thankful to say that we are now better.

"As regards the hospital, we are still in a state of uncertainty, whether it will be maintained here, or be removed to the mainland. The island has many advantages for the patients, it is not so hot as on the mainland, as there is generally a refreshing breeze; the drunkards are unable to procure spirituous liquors; and the less violent insane patients need not to be so closely confined. The lepers are decreasing in number. Last year there were eleven deaths, and only two or three new arrivals. The entire number is now forty-six, whereas, about five years ago it was sixty-six. There are many lepers in town, and in the country; but, as there is no legal compulsion, they do not

come here. They acknowledge that they are much better off, under the care of the Government; but they are averse to the strict regulations of the hospital, and especially to the confinement of the island. The result is, that none come here, but such as have no relations to take care of them, and these are usually in such a state that they soon die.

"The number of patients in general has not decreased, but rather the contrary. This is especially the case with the class of Europeans, which is now much larger than formerly. Hence our labours have rather increased than otherwise. We have daily need to appear before the throne of grace, and implore that we may have the wisdom of the serpent, and the harmlessness of the dove. Among the Europeans here are many who are and remain careless regarding the salvation of their souls. Some of them do not refuse to be admonished, and are willing to receive tracts. But their hearts remain unaffected; and as soon as opportunity offers, and the state of their health permits, they return to their old sins. It is sometimes the case that one or another refuses to hear the word of God, and to make use of the means of grace. In such instances, all that we can do is to pray that the Lord would affect their hard hearts, that they may feel their lost condition.

"We sometimes, however, have the pleasure to see poor wretched sinners truly repent, through the grace of God, and plucked as brands out of the fire.

"We continue to live in Christian fellowship and communion with Dr. Minto and his family. They take a deep interest in the spiritual welfare of the patients.

"Perhaps you may remember that I petitioned in a letter last year for some old hymn-books. I would now beg leave to repeat, that I should be very glad if I could get some, as they are much wanted."



EXTRACTS *from the* DIARY *of the* Hospital at ROBBER ISLAND,
for 1856.

JANUARY 1st.—We entered upon the New Year with the earnest prayer that the Lord would bestow His blessing upon us and those committed to our charge in this new period of time. The English and Dutch services held on this day were well attended.

On this day, died one of the patients, an Englishman, advanced in years. There is reason to fear that he was in a very hardened state, as he had always refused to come to church, and obstinately resisted every effort to direct him to the Saviour of sinners. His last moments were very painful. Oh that this event might make a salutary impression on those who are careless regarding their souls' salvation!

12th.—Another English patient died, upwards of eighty years old. He had often expressed himself thus: "I am a very great sinner, and have deserved nothing but God's just wrath. But I depend entirely and alone on my Saviour's merits." As he was very deaf, it was difficult to converse with him; yet, from his declarations, we were

enabled to entertain the hope that he had sought and found grace and the forgiveness of his sins. As long as he was able, he was regular in attendance at church; and when he was confined to his bed, he was always thankful to have the Scriptures read to him. Before he died, he expressed his thankfulness that he had not been called away in his sins, but had had time for repentance.

22nd. — On this day, one of our baptized members departed this life. He suffered under chronic disease, but not leprosy. As long as his strength permitted, he devoted himself voluntarily to the service of the Lazarus-patients, especially of those who, on account of the loss of their hands, were most helpless. Some time ago, a paralytic seizure deprived him of the use of his limbs and affected his speech. After this, his sufferings were at times very great, and he occasionally manifested a spirit of impatience. When he was reminded, however, of the sufferings willingly endured by our gracious Lord for us sinners, he always expressed his thankfulness. It was often painful to observe his unsuccessful efforts to speak so as to be understood; still the joyful expression of his countenance testified of a happiness he was unable to express in words.

February 8th. — A female leper belonging to our little congregation departed this life. She had been baptized in childhood at Bethelsdorp, a station of the London Missionary Society. At the commencement of her residence here, she lived in a sinful connection with a man who was afflicted with the same disease. For some time, our warnings and exhortations on this subject were in vain. At length, however, the Holy Spirit convinced her of her sinfulness and danger, and enabled her not only to break off her sinful connection, but also to resolve to live to the Lord. She was now desirous to learn to read, and therefore attended a school kept by Sr. Wedeman for the female patients. In a short time, she was able to read the New Testament. In 1854, she became a member of our congregation. She was of a retiring disposition, and was not in the habit of expressing herself very freely regarding spiritual matters. But her walk and conversation manifested that she had obtained pardoning grace.

About this time, several of the patients, and among them, as we were sorry to find, several belonging to our congregation, became dissatisfied, because the institution had not been removed to the mainland, and requested to be dismissed. As the superintendent does not wish to have discontented persons here, and indeed has no legal power to retain those who wish to leave, he allowed these parties to go. As not one of them was in such a state as to be able to earn a livelihood, and several were absolutely cripples, we did all in our power to dissuade them from their project, but in vain. On the 19th, a female patient, who left the island some months ago, in opposition to our earnest remonstrances, returned in a most wretched state; she had previously been a slave to intemperance, and on her return to Cape-town, resumed her old habits of debauchery. At length, she was found by the police lying on the high road, almost in a dying state, and, when she had recovered a little, was sent back to this place. When I conversed with her, and pointed out the danger in which she was, she

exclaimed, "Yes, I am a wretched being. I have lived in sin of every kind, except murder, and I should probably have committed murder, if I had had an opportunity." This self-condemning language she always made use of when I spoke with her, but, alas, with no appearance of real penitence. On the 27th of this month, I was requested to visit her, and found her near her end. As she was still sensible, I read and prayed with her, imploring her to consider her lost condition, and to look to Jesus for pardon through His blood. But all was in vain, and I was obliged to leave her with a heavy heart. She expired shortly afterwards.

About this time, we conversed individually with those persons under our care, who are not communicants. The greater number of these belong to the class of chronic patients. Many among them manifest a desire to hear the word of God, and although it is difficult to make them understand those things which are necessary for salvation, there are several whose spiritual condition is such as to give us pleasure. On the present occasion, a candidate for baptism, formerly a Mahomedan, said, "My Saviour suffered very much for me. He died for me, and shed His precious blood to save me from destruction. I rejoice to think I shall once go to be with Him. This is a poor world, where there is nothing but suffering and misery. In heaven it will be better." Another said, "I often feel much uneasiness regarding my sins. Then I beg the Lord for grace and pardon. I cannot atone for my sins, but I trust in my Saviour. He atoned for all I have done, by His sufferings and death." One of the new people said, "I am often sad at heart, on account of my sins. I am glad that I am here, where I can hear the gospel, for *that* always comforts me."

28th.—To-day departed C. T., one of our baptized. When he first came hither, he was unusually ignorant and stupid. Though he was very infirm, being obliged, in consequence of an injury in the loins, to creep on his hands and knees, he came regularly to church. I often thought, when I perceived that he could not understand the simplest things I said, that it was useless to attempt to do any thing with this man. But it pleased the Lord to put my unbelief to shame. This poor man's understanding was gradually enlightened, and I never perceived the work of the Holy Spirit so plainly in any heathen as in him. Before he had experienced the grace of God, he was unable to speak a word about God and divine things. But afterwards, his tongue was loosed, and he thanked and praised His Saviour for the wonders of His grace. He frequently expressed his firm confidence in his Saviour's grace, with a peculiar emphasis; and on such occasions his countenance brightened up with the expression of the peace and joy which filled his heart. I saw him two days before his end, on which occasion he expressed his believing confidence in his Saviour's merits.

March 17th.—One of our patients departed this life in peace, having learned to know himself as a sinner, and the Lord Jesus as his Saviour.

20th.—Two of the lepers, who left the island some time

ago, returned in a starving condition. They appeared to be convinced of their folly, and expressed their sorrow that they had not followed my advice—to be content, and resigned to the Lord's will.

The Passion-week and festival of Easter were seasons of blessing, all the meetings being well attended.

April 4th.—On this day, the Lazarus patient, C. B., happily departed this life after long continued suffering. Some years ago, she was so ill that her death was expected, and she was then baptized at her special request. However, it pleased the Lord to raise her up once more, and from that time, it was evidently her earnest desire to prepare for eternity. She could speak English, Dutch, and Kaffir,—the latter with great fluency, and hence was able to act as interpreter for some Kaffir patients, who could speak no language but their own. During the last four months of her life, she was entirely confined to her bed, and suffered very severely from difficulty of breathing. During the last few days, she was hardly able to speak above a whisper. Yet she manifested the utmost patience, and her expressions testified of her firm faith in her Redeemer. She several times said, "I have no one to depend on, but my Saviour. He is the rock on which I build. I heartily desire to go and be with Him." On the day of her death, she said, "I desire to be with my Saviour, and trust that He will receive me in mercy."

15th.—An aged Englishwoman, who had long suffered from epilepsy, departed this life. She always expressed herself as a poor sinner, who trusted in her Saviour for pardon. A favourite quotation of hers was the two lines of the hymn, No. 273. 6.

"None but Jesus
Can do helpless sinners good."

Ju'y 14th.—This day being appointed by the Governor as a day of thanksgiving, on account of the conclusion of peace, we held services in Dutch and English, which were well attended.

At the individual speaking, which took place about this time, we were glad to perceive traces of a more contented spirit among the patients.

August 18th.—We had a pleasant visit from two Missionaries, one belonging to the Wesleyan, and the other to the London Missionary Society. On the 20th, the former preached a very edifying sermon on Ps. 51. 11. In the evening of the same day we all met at Dr. Minto's, and spent it very pleasantly together. Such visits from children of God are very gratifying and cheering to us in our solitary position.

28th.—The ground near our house having been rendered slippery by rain, I had the misfortune to fall and sprain my hand severely.

31st.—I had to preach and perform the other Sunday-duties, with my hand in a sling. I suffered a great deal of pain, but the Lord graciously assisted me.

September 25th.—A negro-sister was confirmed. She is quite dumb, having lost the power of speech, as well as the use of one arm, in consequence of a paralytic stroke. Yet the Lord has graciously pre-

served to her the ability to hear, so that she has the full enjoyment of the word of God in the meetings. This is a valuable source of comfort to her. Her very appearance testifies that she lives in child-like communion with our Saviour. During the instruction previous to her confirmation, she could only express herself by signs; but her frequent tears testified the deep emotion of her heart.

An aged negro man, who is quite blind, expressed himself at the speaking before the Holy Communion, as follows: "It is my constant prayer to our Saviour, that He would daily more and more cleanse my heart from all which is displeasing to Him; for it is my desire to be quite united to Him." This man is a true child of God. His simplicity and cheerfulness, although he is stone-blind, are truly edifying. He is often to be found conversing with some of his fellow-sufferers on spiritual subjects, on which occasions he is usually the chief speaker. He also endeavours to make those who are unable to attend church, acquainted with their Saviour. At the same time he continues humble and thinks meanly of himself.

October 23rd.—The aged communicant brother L. A. departed this life. He suffered from chronic disease and came to this place with his wife from Graaf-Reynet some years ago. He was a Malabar by birth. From the commencement of his residence here, he attended the church very faithfully, and it was evident that he earnestly desired his soul's salvation. He appeared to live in close communion with our Saviour, and was in the habit of resorting to solitary places to hold converse with Him in prayer. More than once I have observed him on his knees thus engaged, when taking a walk in the evening.

November 15th.—Owing to the unusually violent south-westerly wind, a large American vessel was driven ashore on our island. The crew escaped to land; but one of the sailors was so injured, by the falling upon him of a portion of the rigging, that he died shortly after.

22nd.—A Presbyterian minister from Cape-town paid us a visit, and preached for me in English.

30th.—A Lazarus-patient was publicly baptized. This man, who has been several years here, was formerly given to drinking, but now manifests deep penitence. Since he arrived here, he has learned to read, and is now able not only to read the New Testament for himself, but makes himself useful by reading aloud to others.

December 22nd.—A large Dutch East Indiaman was wrecked on the south-shore of the island. The crew were saved, but the ship went to pieces in a few hours.

The meetings at Christmas were well attended, and, we trust, were accompanied by the Lord's blessing.

At the close of the year, we assembled to implore pardon of our Lord and Saviour for our many sins and short-comings, and to thank Him for His unnumbered mercies. On this occasion our little church was quite full.

J. F. WEDEMAN.

Return of Congregations and Schools in SOUTH AFRICA, Dec. 31, 1856.

STATIONS.	Communicants.	Baptized, and Candidates for the Communion.	Baptized Children under 12 years.	New People, Candidates, and Baptized.	Total.	School Children.
Genàdendal.....	957	571	1197	620	3345	826
Mamre.....	374	314	528	404	1620	512
Robben Island	14	18		45	77	
Elim.....	365	196	507	248	1816	299
Enon.....	80	65	134	42	321	124
Clarkson.....	78	46	128	118	370	80
Shiloh.....	72	81	107	294	554	148
Goshen					62	28
Total.....	1940	1291	2601	1771	7665	2017

WEST INDIES.

THE following reports from several of the Islands, constituting our field of Missionary labour in this part of the world, though containing no statements of unusual importance, will, we trust, prove interesting to our readers, as indicating the activity displayed by our Brethren in the work entrusted to them, and as proving, at the same time, that the blessing of the Lord is not wanting.

The letters of Br. Heath contain a variety of information respecting the work in the extensive Island of JAMAICA generally; while the statements given by Br. Plessing, regarding the condition of the congregation and schools at *New Eden*, afford an interesting view of the bright and shadowy portions of Missionary experience. The report of the country-schools in connection with the latter station, will doubtless tend to encourage the generous friends and supporters of these useful institutions.

The instances of the effects of Divine grace, mentioned by Br. Mumford, of ST. KITTS, give cheering proof of the power of the blessed Gospel, and of the faithfulness of the Holy Spirit.

The particulars given by Br. Edghill, of BARBADOES, respecting the good effects resulting from the recently established schools for orphans and destitute children, cannot fail to interest the Christian philanthropist, and are well calculated to call forth increased assistance for this self-denying work of faith and labour of love. That our Brethren in the DANISH ISLANDS have been enabled to supplement the efforts of the Danish Colonial Government, on behalf of education

is an encouraging circumstance. We hope and pray this new instrumentality for caring for the lambs of the flock may be abundantly blessed by the Chief Shepherd.

The prayerful interest on behalf of the General Synod of the Brethren's Church, so generally expressed by our dear fellow-labourers, and, as appears from the interesting statements of Br. Clemens, of *Sharon*, in Barbadoes,—in some cases at least, intelligently shared by their flocks,—leads us to cherish the hope, in which, we doubt not, the readers of the Periodical Accounts will participate, that He, who is Head over all things to His Church, will bless the decisions of this assembly to the good of His cause on earth, and the glory of His blessed name.

JAMAICA.

From Br. G. Heath.

"DEAR BROTHER,

BEAUFORT, April 6th, 1857.

"IT is time that I should again furnish you with some information regarding our work here. Hitherto, you have had so able and ready a correspondent in Br. Buchner, that it has seemed hardly necessary to add anything to the information which he continually afforded you.

"Before Br. and Sr. Buchner left Fairfield, there was much anxiety on account of Sr. Hennig's severe illness. By the latest accounts she is a little better, and we hope she will recover strength, and be restored, by our gracious Lord, to His blessed service here. It is distressing that our principal Station should, at this time, be so situated. Still, the best arrangement has been made which the circumstances admit of. The Training-school is well-attended to by the Brn. and Srs. Sondermann and Ward; and Br. Hennig, who is much supported by the Lord under his trials, has charge of the congregation. It is providential that Br. and Sr. Pfeiffer are here at this juncture, and that they are able and willing to take the temporary charge of the New-Hope congregation. They lately paid us a visit, when their old flock and friends were highly pleased to see them. A large congregation listened to Br. Pfeiffer's energetic appeals in a sermon which he delivered in our chapel, and afterwards thronged round him to shake hands. At our Missionary-meeting we were also much interested by his report of the work on the Mosquito Coast.

"Br. Kiørgaard is now at Bethabara, where Br. Seiler, under his increased duties, is very glad of his help. The course of this congregation and its four schools, during the past year, was, on the whole, such as to afford us hope and encouragement, while the sad conduct of some of our members caused us sorrow. In the early part of the year, it cheered us to find a number of our young people, of both sexes, desirous of more complete church-union. Some married couples also, who had recently joined us, wished for fuller fellowship; while some of the old members, who had fallen away, sought for re-admission. We had therefore large classes under special instruction. In the course of the year 1856, we received 46 into the congregation,

admitted 13 to the Holy Communion, and re-admitted 7. The Sunday and week-day services, both in the church and at the out-stations, were well attended; and the pecuniary contributions of our people, for various objects, were higher than in the previous year. In addition to this, the people have given us proofs of their good-will, in the shape of occasional presents of sugar, yams, &c.

"Our schools, namely, 'Kilburn-House,' 'Belfast,' 'Birkenhead,' and 'Beaufort,' have gone on in uninterrupted activity, and with undiminished numbers. I ought, however, to make some exception in reference to the station-school 'Beaufort,' the number of children attending which has been reduced in consequence of a school opened in the neighbourhood by other parties, and of the fact that our school at Ashton, about five miles distant, has taken off some of the children who formerly came here from that district. At present, there are about 70 children attending 'Beaufort' school.

"This is the bright side of the state of affairs. But we have also had many and extraordinary causes of sorrow. Some of our young people gave way to fleshly lusts; and some of the older members had to be subjected to discipline for quarrelling, fighting, and going to law, in spite of all our efforts at pacification. But our chief distress has arisen from the conduct of one of our teachers, who has not only been guilty of a breach of the seventh commandment, but has also behaved with much systematic duplicity. He was previously looked upon as one of our best teachers, and had a very flourishing school; and as we believed in the reality of his piety, and the sincerity of his expressed wish to serve the Lord, we did all in our power to further his improvement, and to fit him for extended usefulness in the Mission. From this promising state he has fallen,—and that not by the pressure of sudden temptation, but, it is to be feared, by a long course of secret sin, attended by much deception. Even now, I cannot regard his professed sorrow as sincere, or perceive any traces of that broken-hearted contrition, which savours of true godly sorrow. Our daily prayer for these poor fallen souls is, that the Good Shepherd, in His great mercy, would restore them, by granting to them repentance unto life.

"We have lately received a parcel of rewards for the school-children, and some garments for the poor, from Miss Dyer, of Bristol, and a parcel of rewards for 'Belfast'-school, from Miss Lancaster, for all of which we beg to express our sincere thankfulness. In the latter parcel was a volume of the Tract Society's Notes on the Scriptures, for the teacher. This is a valuable present, for which he is very thankful. I have reason to hope, that this young man is a sincere disciple of our Lord, and earnestly pray that he may be kept from falling.

"There is an interesting set of children, mostly brown, at 'Kilburn-House'-school. The teacher, our old Br. Smith, is, at present, in rather delicate health, but still able to go on with his school. But the building, in which he keeps it, is rapidly going to decay. Besides which, we are exposed to inconvenience, owing to the circumstance that our tenure of it is very uncertain,—in fact, we are only permitted to be there at all, in consequence of a clause in the will of the late possessor of the place. I have succeeded in obtaining

a plot of land, with a small house on it, suitable for a teacher's dwelling; and our people who live in the neighbourhood have promised wood and labour, towards the erection of a school-house. But I cannot begin, unless I obtain a small grant of money for the purpose. I should have stated that the locality referred to is well adapted for a school and preaching-station. If it is not too much to ask, will those kind friends, who support the school, do something to assist us? We should feel exceedingly thankful for their generous aid.

"May the Lord bless you and all our dear Brethren at the coming Synod.

"June 24th, 1857.

"We desire daily to visit in spirit your solemn assembly at Herrnhut, and implore blessings from the Lord on all our dear Brethren assembled in Synod. May our Chief Shepherd and Bishop be very sensibly in the midst of you, and impart to you all the spirit of sound wisdom, with faith, love, and peace.

"Last Friday, we held a meeting of our Bible Association at Springfield. Br. Pfeiffer came from New Hope to attend it; but while we were at breakfast, an express messenger brought the news of Sr. Pfeiffer's severe illness, and he hurried home before the meeting. I have since heard that he was taken ill also, but that both were better yesterday.

"I inclose some reports of Scripture readers."

EXTRACTS *from* REPORTS *of* HOME MISSIONARY LABOURS.

October 17th, 1856.—In a small hut I found an old woman and a little child. On my bidding her good morning, and inquiring after her health, she said, "Me live, and trust to my Saviour." I conversed with her upon trusting in the Lord, and asked her if she ever felt disappointed, after making known her requests in prayer to the Lord? She replied, "No. Jesus give me all I ask Him for."

I afterwards called upon a man who is regarded as a doctor by some people. He lives in a very dark and damp hut. I said to him, "Good evening, I come to see you." Upon this he asked me if I had brought him anything. I inquired what he meant, and he replied, "A man like you should bring something for me." "Yes," I replied, "I have brought something very good for you, if you would like it." He asked what it was, and wished to see it. I took a New Testament out of my pocket, and shewed it to him. After looking at it, he said, "This is Jesus Christ's book, and it tells us what we must do." I replied, "Yes, this book is the word of God, and if we believe what it says, we shall do well." From further conversation, I gathered that he at least knows what he must do to be saved.

31st.—I called on an old woman, and inquired how she was. She replied, "Me massa, you no see how me stand? Me foot lame, me can't move for go nowhere. Me look to me Massa a-top. Me Massa Jesus, He me friend. Nobody come look for me." I endeavoured to comfort her, by reading and explaining to her several portions of God's word, for which she expressed her thankfulness.

I then went to see a young man who is considered one of the worst characters in the district. I met him on the way to his provision-ground, and began to talk with him on his neglect of the house of God. After a short silence he said, "Ah, Mr. —, the words that you speak are very true. Many a time when I consider how I live, I am much distressed. Sometimes I cannot sleep at night owing to uneasiness of mind." I asked if he knew the cause of his trouble. He replied, "Nothing but sin." At this point we were obliged to separate, owing to heavy rain suddenly coming on.

Nov. 28th.—I called at a settlement where the people were busy grinding cane and boiling sugar. I endeavoured to speak a few good words to the company generally, and to a very old man who was among them, in particular.

Later in the day I visited H. M., and had a long and profitable conversation with him. He was once a member of our congregation, and keeps at a distance. I endeavoured to shew him what a miserable thing it is to live in this world so as to have no hope for the next. He promised to attend church.

Dec. 6th.—I met old J. M. and conversed with him on things pertaining to the kingdom of God. Happening to speak about love, I asked if he knew what it was? "Yes," he replied, "me know. If once me love you me do everything for please you." I afterwards asked him if he thought he had sinned. He replied, "Yes, me have, *plenty*." I asked, "Do you know who loved you so much as to die for your sins?" To which he replied, "Jesus Christ, me Massa, Him dead for me sin." After some further conversation I read a portion of the 3rd chapter of John.

I afterwards called at some places where I had previously left tracts. One young man returned the tract he had received, saying, "I never read any book that shewed me so many faults in myself."

Feb. 16th, 1857.—I called on M. S. She said, "Me more than thankful when any of my Christian Brothers and Sisters come to see me, to talk with me about my Saviour. Me more than want to hear about Him. When me could walk to church, many times me never cared to go; now me want to go and me can't." She is diseased in her limbs, and unable to walk. I repeated some passages of Scripture, and conversed with her upon them.

I then called at old C. F.'s settlement. I found his wife at home, and conversed with her about our Saviour's loving-kindness. She shewed me her garden-fence, and complained of the neighbour's cattle-breaking in. I tried to comfort her, by telling her that the Lord's eyes are always upon us, and that He promises to help those who are oppressed if they will but look to Him for help.

March 6th.—I called on an old woman, who said to me, "Me tink you give me up; me tink nobody come to see me again. Me long for yerry (hear) God's word." I read the 5th chapter of Matthew to her and her family. The old woman was much pleased and interested, especially with the 6th verse.

13th.—Hearing of the illness of C. M. I hastened to her house. She lives with a man without having been married. I spoke with her about her present state, and, at her request, read and expounded a portion of Scripture. Many persons were in the house.

After I had read, we knelt down and besought our Saviour's compassion on her and the whole company, most of whom belonged to no church. On my asking her how she would meet God if He called her: she said she did not know. I tried to tell her, and, at leaving, promised to come again soon; but before I could do so she died. (The Missionary adds:—There is hope that this young woman was truly penitent. She was often present, deeply attentive, and weeping, at the meetings occasionally held at a neighbouring school-house. Her banns of marriage had been published, but sickness prevented the performance of the ceremony.)

In another house, where there were two women and a man, I read a tract upon "The worth of the soul." They seemed much affected by it. At the desire of two of them, I gave them each a tract.

Called on a very old woman, who seemed to have no understanding of spiritual things. She appeared to become speedily tired of my conversation, and said, "Rain will come soon," to hasten my departure. I was, at length, obliged to leave her as I had found her.

April 17th.—I called at the house of H., a member of the Church of England, and told him my errand. I also informed him that I had some nice tracts. He requested me to let him have some for himself and his friends; which I did.

June 12th.—I went to see J. F., a blind woman. I inquired how she was, as regards bodily health; and she told me that she was the same as I had left her when I saw her last, only that she was very hungry. I immediately understood what she meant, and that she wished to hear a little of God's word. I, therefore, at once sat down and read to her; and then, according to her desire, we knelt down, and entreated the blessing of our gracious Lord and Saviour in prayer. When we rose from our knees, she took me by the hand and said, "I hope that this breakfast, which you have given me this morning, may last me a long time." She expressed a wish that the neighbours would be more concerned about the state of their souls, and asked if I could not visit them sometimes on Sundays, as I should then find many at home, who, though well able to do so, never go to a place of worship. I was not able to give her a positive answer.

17th.—I went to see a man, who belongs to no denomination of Christians, and attends no church. I found him in the garden, which surrounds the little hut in which he lives. The garden was in a very prosperous state, as regarded the plants, &c. After saluting him, and entering into conversation on several subjects, I said, "You have a very nice-looking garden;" and observed, that this was an evidence that the Lord's blessing rested on his labours:—to which he assented. I then continued, "Suppose I should come here every day, and you gave me breakfast from your ground, and yet I never showed any token of thankfulness, what would you think of me?" He replied, "I should think very hard." I then endeavoured to point out to him how many proofs of God's goodness he enjoyed, and yet manifested no real thankfulness. His answer was, "I am too wicked to thank God; but I kneel down every morning and night, and say my prayers." After some further conversation, he promised to think of what I had said, till he should see me again.

I next visited a lame woman, who by her words and behaviour manifested great pleasure at seeing me. After kindly offering me a seat, she exclaimed, "Thank God for bringing a little life to me this morning. Me glad for see you, me happy for see you. Me Massa Jesus pity me poor sinner." After reading to her, we had some very sweet conversation together.

From Br. G. H. PLESSING.

"DEAR BROTHER,

"NEW EDEN, *May 5th, 1857.*

"PERMIT me to express my thanks for the presents we received for two of our schools, at the beginning of the year, and, on the whole, for the unabated interest taken by you and other kind friends at home, in the Mission-work in this island, a not inconsiderable share of which, as experience proves, falls to the lot of our congregation and schools at New Eden.

"Allow me to add a few particulars regarding the Lord's work at this station. For several years, we have been permitted, through the Lord's sparing mercy, to attend to the various duties of this congregation, with but little interruption by sickness. Indeed, my dear partner and myself may say from the heart, that, hitherto, the Lord has helped us, and has assisted His poor, weak servants beyond their expectation in this hot and trying climate.

"Though we cannot speak of general awakenings, or powerful visitations of the Holy Spirit, we have been allowed to experience that the Word of God is quick and powerful, and sharper than any two-edged sword, to the careless sinner,—and that the word of the cross binds up the broken-hearted, proclaims liberty to the captives, and comforts all that mourn. Various circumstances occur, which are calculated to cheer and encourage us. Among these, I may specify the church, well filled every Sunday, except in very bad weather, and when long-continued rains have made the roads in our neighbourhood almost impassable. It is true, that the auditory is not always as attentive as might be desired; yet due allowance should be made. Notwithstanding the spaciousness of our handsome church, the heat frequently becomes very oppressive, especially as the hearers are very closely packed. To this is added the annoyance of swarms of mosquitoes. All this is naturally but little calculated to rouse the powers of the mind, or to encourage a high degree of fixed attention. We are therefore careful not to try our people's strength by very long meetings. And, after all, many do pay attention to the word preached. They love it, and will not be kept away from church by long distances, or bad roads, or the risk of being drenched with rain on their way home.

"Another ground of encouragement, for which we are thankful, is the regularity with which our people attend their speakings, every eight weeks. For a large number of our congregation this occupies the greater part of a day, on account of the distance at which many live. The speaking itself does not occupy much time, as they gene-

rally have but little to say about themselves, and usually take very patiently the plain remarks made to them regarding those faults which still cleave to them, and with which they may be slow to part. Sometimes, the speaking is held in a distant district, for the sake of those who live there.

"Another pleasing circumstance, is the fact that so many are ready to submit to our Church-discipline, which to those who shun the application of the word of God to their daily walk and conversation, and when compared with the procedure of some denominations, appears rigorous. Of course, there are some who will not go any other way than their own crooked one. But we may ask, what it is that keeps our flock together, in spite of many drawbacks. There is no temporal interest concerned, nor is any hope of gain held out to them. In my opinion, the better-disposed are actuated by real interest for their souls' welfare, while the more careless still have the idea that it is good for them to be looked after and occasionally sharply reprov'd. I am more than ever convinced of this, when I consider the bad influence exerted on our people by many of their own class and colour, with whom they cannot avoid associating, especially on the estates, and who are, alas! most numerous near the station. And even those who, from their standing and education, might do a great deal of good, by merely favouring education and religion, shew the greatest indifference to the Gospel, and even enmity to the Lord's followers. Another hindrance to what is good is produced by the rum-shops, which exercise a most pernicious influence on our population, encouraging them in one of their besetting sins, leading to vice and ungodliness, and thus rendering their victims miserable. At Christmas, and in August, we see what sad havoc these places make among the people of this country. Under these circumstances, it is matter of thankfulness to the Lord, that, through His blessing on the regular means of grace, so numerous a congregation is maintained here,—of whom many are not only children of God, but witnesses for Him, telling others, and even their employers, that, by a continuance in the ways of sin, they will be lost for ever. What would be the state of things in this neighbourhood if there was no church, no congregation, and no one to proclaim the name of the Lord and to invite sinners to the gospel-feast? Our young people and candidates give us, alas! much cause for grief and apprehension. They feel themselves free, without having a correct idea of liberty. But little gratitude for past mercies is apparent. They hardly listen to the accounts, given by the older people, of the difficulties and trials they had to undergo in former times, or, at best, smile at them as idle tales. There are comparatively few of them who give us real encouragement; and yet, the young people afford us an important field of labour. Much is done by means of the schools, on which our eyes rest with hope; but much also remains to be done.

"Through the liberality of our friends at home, we have been able to erect school-houses at our three out-stations. In consequence of enlarged accommodation, the number of children in attendance has increased. These buildings likewise serve for meeting-houses,—affording thus a twofold advantage.

"The two sets of pictures sent for as many schools have been thankfully received by teachers and children. The Bible illustrations prove a very great assistance in the giving of Scriptural lessons.

"The representations of animals, sent out for 'Holborn' school, are also very suitable, and, while opening to the children another branch of information, serve to awaken in them an increased desire for knowledge. A map or two of the world and some of its greater divisions, would be another desirable addition to our school-apparatus.

"The presents for 'Nevill's-Court' school were in part recently distributed. The knives, combs, thimbles, bags, books, and other articles, sent by the kindness of our friends, were highly valued, and produced smiling faces. Pockets, or other receptacles for storing these articles, were soon found, even when the entire wardrobe only consisted of a shirt. Knives were suspended by a string round the neck, combs were stuck in the hair, whence they could not easily fall, and thimbles speedily found their proper place on the fingers of the little girls. Parents and children were full of joy that day. We also felt cheered and encouraged; and we doubt not that the kind donors would have enjoyed the sight, could they have been present. One good practical result has already been, a larger and more regular attendance.

"'Holborn' school is about thirteen miles distant from the church, yet from twelve to fifteen of the bigger children come to New Eden every Sunday morning, *running*, that they may be in their places in the children's meeting at 9 o'clock.

"The school '1851' is well attended, and gives us satisfaction. I usually find from thirty to thirty-five children there, and there are more on the list.

"Let us, therefore, beg you and our kind friends not to lose sight of our schools. They are most needful auxiliaries. The Lord will reward those who help forward His work."

Return of Congregations in JAMAICA, Dec. 31, 1856.

NAMES OF STATIONS AND DISTRICTS.	Communicants.	Baptised and Candidates for Communion.	Candidates, New People, and Excluded.	Children under 12 years.	Total.
Fairfield	619	92	312	550	1573
New Eden.....	300	69	137	350	856
Irwin-Hill.....	178	38	150	197	563
New Carmel	426	164	320	650	1560
Bethlehem	258	42	124	300	724
New Fulneck	351	82	239	550	1222
Nazareth	245	52	151	320	768
Beaufort	214	70	104	270	658
New Hope	280	97	170	450	997
Lititz	448	31	93	471	1043
Bethany.....	423	72	268	478	1236
Bethabara	359	59	131	300	849
Springfield	209	64	97	320	690
Totals	4310	932	2296	5201	12,739

ST. KITTS.

From Br. R. MADER.

"DEAR BROTHER.

"BASSETTERRE, April 25th, 1857.

"I HEARTILY sympathise with your feelings in regard to the failure of the Mission in Australia. Can it be that God's time for that benighted race has not yet come? But, I think, we ought not to reason thus, even though so many Missionaries have felt obliged to turn away from those poor people and leave them to themselves. Do you not think that this Mission will soon be recommenced?

"Your kind expressions concerning ourselves and the work in which we are engaged are very encouraging to us. Thanks be to the Lord, He has graciously helped thus far. Our people manifest confidence and a willing spirit. There are very good Sunday-school teachers at this place, who are a great assistance to the Missionary, not only in the school, but likewise by exerting themselves at other times and places for the benefit of young and old.

"Since our arrival, I have several times visited our country-congregations. Wherever I have observed a change, it is for the better. The Lord be praised for it."

From Br. W. MUMFORD.

"DEAR BROTHER,

"BETHESDA, May 14th, 1857.

"WE are glad to learn, that, amid many trying circumstances, the Lord has graciously supported you, and enabled you to remain active in His service. May He be pleased to do so for many years to come.

"The dissolution of the Australian Mission must have caused you much anxiety as well as exertion. It may, however, yet be seen that the Lord has permitted this for good purposes.

"I am thankful to say that we are in our usual state of health. Our infant, born on the 19th of March, was baptized on the 29th of April by Br. Mader, and called Anna Eliza. Sr. Mumford is quite strong again. I am the more thankful for this mercy, as, for some time after her confinement, she suffered much from pains in the head, which caused us some uneasiness. However, this affection yielded to the means used.

"Respecting the Synod now at hand I suppose all the members of our Church feel considerable interest. As to the Mission-work, I do not see that much is to be done. Difficulties we all meet with, but they are of such a kind as no new arrangement would be calculated to remove. I believe all our Brethren in this island do their best to promote the prosperity of the work. We all have services at out-stations, except Br. Müntzer, whose state of health prevents it. We sow the seed in hope that it will eventually spring up and produce fruit. We have two of these out-stations in connection with Bethesda, both of which are as encouraging as we can reasonably expect, the places being well filled, and there being as many persons outside as in the house, all listening with stillness and attention to the word of life. Amidst much surrounding wickedness the Lord has a people here. It is true, they are often to some extent hidden from view, till a fit of sickness, or some similar dispen-

sation brings them under our notice, when we have the privilege of hearing from them what the Lord has done for their souls. At present, three or four in this congregation are awaiting the Lord's summons to quit this earthly state, in full assurance, that, in putting off the mortal tabernacle, they shall 'be clothed upon with the house which is from heaven.' One has been confined to her house, and for the greater part of the time to her bed, for nearly a year. Yet she is cheerful and confident in the Lord, blesses Him for having thus laid His afflicting hand upon her, and delights to speak of His goodness. Another is a Sunday-school teacher, who had gone astray like a lost sheep, but has now returned, as a repentant prodigal. The work of grace appears to have kept pace with his disease (consumption), and, as a poor, but pardoned sinner, he is, in the enjoyment of that peace which passeth all understanding, waiting for the hour to arrive when he shall bid farewell to earth and sin. If we had not such circumstances as these to cheer us, we should often be much cast down. Many of our young people cause us much grief, and we have to exclude not a few, on account of their giving way to sins, which are too common here. Yet even when discipline is thus exercised, like children, they still cling to us, and as soon as we will admit them to excluded-speaking, come back again. This shews that such persons are not altogether hardened in sin. The worst cases we have to deal with, are those of old deeply-rooted Obeah. It is but rarely that we see one guilty of this sin brought to repentance. A special curse seems to rest on it.

"I may just add to the above particulars, that our church-attendance in this place is still encouraging, especially on Sunday evenings, when it is more crowded than I ever saw it formerly. That a deep impression is sometimes produced is evident from the fixed attention, and from the fact, that, when the service is over, the hearers go away, without uttering a word to one another."

BARBADOES.

From Br. AUG. CLEMENS.

"DEAR BROTHER,

"SHARON, April 9th, 1857.

"WE have had very cheering Jubilee-meetings, in connection with the 1st of March. On Sunday, special sermons, in reference to the day, were preached at all the stations. Here, at Sharon, in a meeting of the congregation, twelve persons were admitted to church-fellowship. During the ensuing week, public meetings were held at all the stations. The first was on Monday evening, in town. The church was quite filled with people of all classes, who listened, apparently, with great interest to the addresses. Br. Edghill opened the meeting with singing and prayer. I then addressed the meeting on 'The Origin and Unity of the Brethren's Church.' Br. Zippel spoke next, on 'Her Persecutions.' Then followed Br. Daiber, on 'The History of her first Missions;' and Br. Edghill concluded, with 'The Character and Success of her Missions.' On Tuesday evening, a similar meeting was held at Clifton Hill; on Wednesday, at Mount Tabor; and on Thursday, at Sharon. Here, we had a good many of the neighbouring gentry with us, and our own people came out well, so that the church

was crowded. One of the neighbouring clergy, who was present, afterwards inserted a very friendly article about our meetings in one of the local papers.

From the Same.

(From the Missions-Blatt.)

“SHARON, June 10th, 1857.

“THERE has probably never been a Synod of the Brethren's Church, at all events not in modern times, on behalf of which so much united prayer has been made:—and we are told that such prayer shall not be in vain. We had a special prayer-meeting with our congregation in this place, on Sunday last. It was well attended, and, I trust, was not without blessing. The members of our congregation appear to understand the importance of the matter, and I feel assured that not a few faithful souls will remember the Brethren assembled in Synod, and commend them to our Saviour, in their private approaches to the throne of grace.

“It is particularly pleasing to our people, that this Mission is represented at the Synod by Br. Badham, whom they remember with affection. After the prayer-meeting, a number of them came to us to send their salutations to him, and, through him, to all our esteemed ‘Bishops and Elders.’ There is something encouraging in all this. We are often inclined to think that we labour in vain, and that our efforts are repaid with ingratitude. Yet, the precious seed we have sown, though it may long remain hidden, at length grows, and prospers, and bears fruit to the Lord's glory, and often to the great encouragement of succeeding labourers.”

From Br. J. Y. EDGHILL.

BRIDGETOWN, March 26th, 1857.

“DEAR BROTHER,
“THE attendance at all the meetings held by us in the week following the 1st inst. was good, but at Sharon and Mount Tabor the churches were crowded. Much useful and interesting information was given on these occasions, and a blessed sense of our Saviour's presence was afforded to us. I have no doubt that much good was done. May the results be abiding!

“We are approaching the anniversary meeting of the Ragged Schools. We contemplate holding it on the 23rd of next month, and I entertain the hope that the Governor will preside. The schools are certainly doing well, and are exceedingly useful. One of them has a daily attendance of sixty-three, and the two others of between forty and fifty. The dormitory has been a blessing to the boys received into it. Six of them can now read in the New Testament, and the others are making satisfactory progress. Their moral improvement is slow, but, I hope and believe, sure.

“April 25th, 1857.

“The anniversary meeting in aid of the Ragged Schools has been held. His Excellency the Governor presided, and was supported by the Hon. Dr. Thomas, President of the Council, the Attorney-General, James Holligan, Esq., M. C. P., and other kind and influential friends. I wish I could give a report, or even an outline, of the ad-

dresses delivered by the Governor, Dr. Thomas, and the Attorney-General. They were admirable in every point of view. In the list of subscriptions and donations read at the meeting, I acknowledged those received from our generous benefactors in England and Ireland. Let me beg of you to tender to all these dear friends our warmest thanks for their liberality. I shall endeavour to send each of them a copy of the Report. Agreeably to a recommendation of the Governor, it was resolved that a copy should be likewise sent to every proprietor, whether resident in the island or not. We have already obtained help from the late Lord Harewood, Lady Ford, and Mr. Harris, the proprietor of Mount Wilton.

"In reference to the children in the Dormitory, I am glad to say that there is still decided improvement. Several of them are learning the tailor's trade. Their conduct is, on the whole, satisfactory. Though our troubles and anxieties are great, our hopes are strong, that the institutions will be a great blessing to all in them, and to the community generally. I shall mention one or two facts, which may be interesting, as tending to shew that our instructions are not unheeded. One day, lately, we had occasion to keep back from one of the boys the molasses and water usually distributed in the forenoon. As soon as Sr. Edghill had turned away, the little fellow stepped up to a bigger boy, and, looking at his cup, said, 'Don't you think you ought to give me some of yours. For we were told, in the Bible-lesson yesterday, that we must be kindly affectionate one to another.' This appeal proved irresistible, and he obtained half of his companion's share.

"Some months ago, a little boy was brought to me, with a view to his admission into the asylum. From his emaciated appearance, I was not willing to take him; but the person who brought him satisfied me that his father and mother were dead, that he was in the hands of a crew of wretches who were training him in vice, and that the poor little creature would soon fall a victim to the neglect and ill-treatment of those who had him in their custody. I was, therefore, induced to receive him. Indeed, I could not resist the request of the applicant, and the entreaties of the child himself. He has been with us ever since, and has made good progress in reading. But, from the time of his coming to us, he has gradually become weaker, and, though he has had the best medical attendance the island afforded, and has been tended by Sr. Edghill, as if he were her own child, it is clear he cannot live many days longer. In a conversation, which I recently had with him, it was pleasing to observe how clearly he knew that Christ was his Saviour, that Jesus loves little children, and that he would go to heaven, only because Christ died for him, and such as him. Surely, if we had done nothing more than to alleviate the sufferings of this poor child, and to direct him in the way to heaven, we have cause to be thankful.

"The Sharon foundling is growing a stout and strong lad. He gives me a good idea of a young African chieftain. He has an eye like an eagle, and is as active as a hare. He is not only willing, but even desirous to work. Though he has not lost his impetuosity, self-will, and tendency to violence, I cannot but admire his tenderness of feeling, and his susceptibility of good impressions.

"We cannot report any rapid increase of our congregation.

Some, however, have been added to the Church, who, I trust, will be found in the bundle of life, when our Saviour shall make up His jewels. What we most have to lament is the worldliness, the vanity, and the impvidence of the young. The aged and advancing in years, though not always intelligent or teachable, are the best of the congregation. It is among them that we find our regular attendants at church, our communicants, our cheerful givers, our epistles known and read of all men. The young people, for the most part, seem to think they must pursue a course of sin, or at least of indifference, before they can settle down as good members of society, or join a Christian Church. The parents, too often, justify such a course, and society seems to take it for granted that it must be so. Still, we endeavour to do our duty faithfully and fearlessly. I feel sure you would be pleased, if you could witness our congregation meetings, our communion-seasons, and our festival-celebrations. I was much gratified to hear a friend from America, who preached for us a few weeks ago, say, on leaving the church, 'It was quite manifest that I was in a Mission-church; I saw and felt it.'

Return of Congregations and Schools in BARBADOES, Dec. 31st, 1856.

STATIONS.	Communicants.	Received, and Candidates for Communion.	Candidates, New People, and Excluded.	Children under 12 years.	Total.	Day Scholars.	Sunday Scholars.
Sharon.....	416	116	251	704	1487	394	430
Bridgetown.....	125	77	87	92	381	430	250
Mount-Tabor	244	49	139	261	693	136	310
Clifton-Hill.....	86	18	40	200	344	160	130
Total	871	260	517	1257	2905	1120	1120

DANISH ISLANDS.

(From the Missions-Blatt.)

BR. GÖTZ, of *Friedensthal*, in St. CROIX, writes as follows:—"Feb. 27th, 1857. If the enlargement of a church is requisite anywhere in these islands, I think it is at *Emmaus*, in St. Jan. Only the older members can obtain places on Sundays, at the preaching and the catechetical meeting, while the children and young people, from want of room, are obliged to wait outside, until the others have retired, and the Sunday-school begins."

Br. Götz then goes on to speak of the recently commenced Station-schools at *Friedensberg* and *Friedensthal*, in St. Croix. The need of such schools, in addition to those established by Government for the children of the labourers on estates, had become evident. In the first place, the children of those who do not work on estates, and who form a very numerous class, were excluded from the Government-schools,—besides which, the instruction in the latter closed at so early an age, as to appear to many parents quite insufficient. The result has been, that our Brethren have resolved on opening schools

at the stations, in which all children, whose parents wish it, will be taught, as long as is desirable, on condition of a moderate payment.

Br. Gütz continues: "The school at Friedensberg was opened at the beginning of the year, and has had an attendance of about sixty children. The teacher is one of the first of the pupils of the Antigua Training-school who entered the School-service,—a proof that that Institution has really begun to bear fruit. The school at this station (Friedensthal) was opened in February last. I had calculated on, at most, fifty or sixty scholars. But on the day of opening, ninety-seven were present, and there are now 120. We are unable to take more on account of want of room, and have therefore been obliged to refuse a good many. The most of the children are from the town, and only about twenty from the country. We are favoured with a good teacher and sewing-school mistress, and the children like the school.

"I am truly thankful to be able to report favourably of the health of the Missionary Brethren and Sisters, though there have been some cases of indisposition in consequence of the unusual coldness of the season. We have had northerly winds almost uninterruptedly since November, and the nights are sometimes bitterly cold. At Christmas, Fahrenheit's thermometer indicated only 66°."

Return of Congregations in the DANISH ISLANDS, Dec. 31, 1856.

ISLANDS AND STATIONS.		Communicants.	Baptised, and Communion Candidates.	Candidates, New People, and Excluded.	Children above 15 years.	Total.
St. Thomas.	New Herrnhut	253	60	212	277	802
"	Niesky	401	80	312	384	1177
"	St. Thomas's Town	154	25	18	88	356
St. Croix.	Friedensthal	711	83	686	525	2005
"	Friedensberg	580	67	584	502	1683
"	Friedensfeld	816	140	708	716	2380
St. Jan.	Bethany	182	27	172	144	525
"	Emmaus	246	71	274	388	979
Total		3298	553	2937	2924	9907

MOSQUITO COAST.

(From the Missions-Blatt.)

From Br. G. FEURIG.

"IN the forenoon of Nov. 19th, we visited the Indian village, Rieta Pora. Here we found the men and children in a state of perfect nudity, while the women wore only a small piece of cotton round their bodies. About twenty persons assembled at a meeting held by us. Oh, might the blessed time soon arrive, when these poor heathen, who are now sitting in gross darkness, shall accept the message of peace! We trust our dear Brethren and Sisters and friends at home will help us with their prayers, that our faith may not fail.

"After returning to English-Bank, we held a meeting, in which

five persons (baptized Creoles) were admitted into church-fellowship. This was the first solemnity of the kind in this place. May it mark the commencement of better times ! Br. and Sr. Jürgensen, who are labouring here with great faithfulness, were much encouraged. After the meeting, we set out on our return home, and reached Bluefields in safety, at midnight.

"I lately had a long conversation with the King, in the course of which I stated to him the desirableness of inducing the Indians to settle in more accessible localities, where we should be able to preach the gospel to them with greater regularity. He promised to do his utmost to this end. We dare not attempt to induce the Indians to come to Bluefields, because they are treated by the Creoles with contempt ; and moreover, because the opportunities for obtaining spirituous liquors would infallibly be attended with ruinous consequences. At the present time, there are a considerable number of Indians here, who are staggering about in a state of intoxication from morning till night. The sight is enough to cause one's heart to bleed. We have constantly to pray that the Lord would strengthen our faith and courage in reference to the conversion of this race. This is the principal object of our Mission in this land. Yet how small are the advances which have been made toward the attainment of this object during eight years of toil, and how gloomy and discouraging are still the prospects for the future !

"Christmas and New-Year were seasons at which we had to experience sorrow of heart, and felt inclined to exclaim with the prophet : 'Who hath believed our report ? and to whom is the arm of the Lord revealed ?' Though it is said that the proceedings at such times, formerly, were even worse, yet, on the occasions above named, the noise of heathenish merry-making was so dreadful, by day and night, as to be almost unendurable. No Indians were to be seen in church ; on the contrary, they lay scattered about the roads, in a state of intoxication. The eyes of the Christian might well become fountains of tears, on beholding the wretchedness of these poor people. The condition of the Creoles is not much better. Last night, a dance was held in a neighbouring house, with tremendous noise and uproar, in honour of the dead. And these are people to whom the Gospel has now been preached for eight years !

"The past year has been, in every respect, a very trying one for us. However, we will not murmur. What the Lord does is done in mercy, and we, therefore, feel assured, that it was in love and faithfulness that He took our dear child from us, the good health and thriving condition of whom had been a source of comfort to us in this wilderness. We shall once see in light, that which was here dark to us, and then all His dealings will appear to us in their holiness, and be the cause of eternal thankfulness."

SURINAM.

(*From the Missions-Blatt.*)

BROTHER VAN CALKER writes, *April 3rd*, 1857 : "Br. Bauch left us on the 17th of March, to visit in the Bushland, among the Free Negroes, intending to spend Easter at Bambey. He had our

best wishes and prayers for a blessing on this expedition. But on the 29th he returned, in consequence of fever, which attacked him on the second day of his stay at Bambey. It appears, that, after stopping a short time at Berg-en-dal and Victoria, he arrived at Koffykamp on the 22nd. At the last-named place, he baptized a child and three adults, two of whom had been candidates for baptism for several years, while the third was an aged blind woman from one of the neighbouring villages. On the following day, some of the people from Bambey conducted him to that place in a coriar (canoe), which they had brought for the purpose.

"The joy of the little congregation at the arrival of a Missionary was very great. It would seem that our Saviour has cared for this forsaken flock in a special manner. The members, according to Br. Bauch's testimony, are not behindhand either in Christian intelligence or conduct. Indeed, they have rather advanced than retrograded. They meet together regularly for worship and edification, and afford proof that the faithful Shepherd and Bishop of souls does not despise those who seek Him in sincerity.

"The day after his arrival Br. Bauch devoted to the children, who attended the instruction with cheerfulness. The next day, he baptized ten infants. During the performance of the ceremony, Br. Bauch experienced an attack of fever. The disease soon became more violent, and the paroxysm lasted eighteen hours, so that the Missionary was obliged, with a heavy heart, to give up the idea of spending the Passion-week and Easter at Bambey, and to make arrangements for a speedy return to town. As he lay exhausted in his hammock in the evening, he had the pleasure of hearing one of the four rowers he had taken with him relating to the children accounts which he had read in the little magazine, published by us in Negro-English. These narratives were principally such as referred to Missions in distant lands. The children evidently listened with great attention, and frequently gave utterance to loud expressions of surprise and interest.

"On the following morning, Br. Bauch found himself free from fever; but, having good reason to apprehend, that, if he staid longer, it would return in a more severe form, he resolved to put in practice his resolution of returning. He therefore set out,—to the great distress of the congregation, and especially of the children,—and arrived here in safety. For some days afterwards, he complained of fever and headache; but he is now, thank God, quite recovered. This visit was not altogether unprofitable, as it afforded a pleasing opportunity of perceiving that the little congregation at Bambey has been, to a great extent, mercifully protected from evil, and enabled to grow in grace, and in the knowledge of Jesus Christ. On the other hand, we have fresh proof of the dangerous character of the climate for Europeans, and of the consequent impracticability of stationing a Missionary there.

"Br. Bauch has expressed his willingness to visit Koffykamp again. Perhaps the visit may be somewhat lengthened, and thus a trial be made, on the success of which further arrangements will depend. We are thankful to our Saviour for what He has done for the little flock of believers in this remote district, and anew commend this portion of the work to Him, with cheerful hope."

CENTRAL ASIA.

THOUGH not conveying any direct information as to the progress of the work undertaken by our Brethren, on the borders of Tibet,—it is hoped that the following somewhat copious extracts from Br. Jäschke's account of his journey through India, will not be considered out of place or prove uninteresting. The frequent instances of the Lord's gracious and providential care of His servant, doubtless, tended to strengthen the faith and increase the courage of the latter; while the frequent, pleasant, though brief intercourse with many Missionary labourers, and other children of God, was fraught with instruction, and thus calculated to exert an important and beneficial influence on Br. Jäschke's future labours. Besides this, many of the places, through which the Missionary was, by the Lord's mercy, conducted in safety, have since acquired a painful interest, as the scenes of disorder and bloodshed. May the Lord hold His protecting hand over His servants, and, as the Great Disposer of events, cause all these afflictive circumstances to result in the increased spiritual and temporal welfare of India, to the glory of His holy name!

Intelligence of the arrival of Br. Jäschke and his fellow-labourers at Kjelang is now earnestly looked for.

EXTRACT from the DIARY of Br. H. JÄSCHKE'S Journey from
CALCUTTA to KOTGHUR.

HAVING with much difficulty and labour succeeded in packing and arranging my luggage, and the various articles I had procured for our use in Tibet, I proceeded on the morning of Wednesday, Feb. 11, to the railway. As Calcutta is on the eastern bank of the Hooghly, the railway-station is at Howrah on the opposite bank. The line is complete as far as Raneegunge, about 120 miles from Calcutta, and is to be continued to Benares. I did not meet my travelling companion, as we had agreed should be the case; but as we had jointly engaged the Transit coach from that place forward, I hoped to meet him there. For some time, the country was quite flat, having nearly the appearance of stubble-fields, interspersed with groves of cocoa-nuts, fan-palms, and other trees, with which I was unacquainted. On our arrival at Raneegunge, I had my luggage taken to the Transit Company's office, in the hope of seeing my destined companion, who had our tickets. Not meeting with him, I made inquiry at the neighbouring hotel, and ascertained that he had announced by telegraph, that he would not leave Calcutta till evening. I was now somewhat perplexed. But I soon perceived why this had been providentially thus ordered, and that this night, spent in a strange place, where I knew no one, and where there were no Europeans, but the officials of the Railway and Transit Companies, and hotel-keepers, was to prove a season of rich blessing to me. One of the officials, whom I first met with, shewed considerable interest, when I told him

what I was, and whither I was going. This emboldened me at once to accept his offer, that I should spend the night at his dwelling, especially as he stated that the hotel was very expensive. In the course of conversation, I soon perceived that he was a Christian man. He had resided at various places in the Punjab,—among the rest at Peshawur, where he had lost his wife. What he related to me of his past life, abounded in proofs of the special leading of the Lord, even in the most insignificant circumstances,—and was a source of much comfort to me. It also manifested a mind waiting on the Lord, and desirous to be guided by His will. After my kind entertainer had offered a fervent prayer, I retired to rest, thankful to him and to the Lord, who had led me to him.

In the morning, my travelling companion arrived in safety. We arranged ourselves in our vehicle, and commenced the journey. The carriages made use of are, properly speaking, a kind of boxes about six feet long. Instead of seats, cushions are laid on the floor, so that the traveller must assume a reclining position. It is however possible to sit with the feet on the step, which I usually did during the day. There are arrangements on all sides for protection against the sun, and for ventilation.

The stations are stables constructed of straw-mats or of mud, and are provided with a number of horses. We travelled usually at the rate of about eight miles an hour. The coachman, who was changed about every eighteen hours, was the only person entitled to a gratuity,—but by no means the only one who demanded one, for the word "Backshish," or, as they pronounce it, "Boxia," sounds perpetually in one's ears. For some distance, the country continued flat, but towards evening we came into a more hilly, and better wooded district. At a bungalow, where we arrived late in the evening, a young man came to us, and stated that in the previous night he had been robbed of all he had, in the neighbourhood of this place. I remembered the text for the day, "Thou shalt love thy neighbour as thyself," and we gave him some money, and shared our provisions with him. We then read the 91st Psalm together, and commended ourselves to the Lord's protecting care, remaining awake by turns. I was afterwards informed that it is less necessary to be on one's guard against robbers, properly speaking, than against the depredations of the coachmen and others who are concerned with the carriage and horses, as they have great skill in causing trunks, &c., to disappear from beside their owners. If everything is packed inside the carriage, they find it, of course, difficult to do so; indeed, the space is so confined, that one must sleep excessively soundly, to allow anything to be taken. Our trunks were on the top of the carriage, but we afterwards took them inside, in spite of the greater inconvenience. The following day, we passed, at first, through a very dry district, and afterwards, through hilly jungle. I had formed quite a wrong idea of the latter, supposing it to be a kind of marshy brake. The word has, however, a much more extensive signification, and, if I am rightly informed, is applied generally to the vegetation of uncultivated portions of the land, whether this consist of forest, thicket, or bamboos and reeds. In the present instance, the jungle was underwood, with comparatively few large trees. The ground was here without grass, or indeed any smaller green plants, except two thistle-

like plants, a thick-leaved *Euphorbia*, and one or two others, covered with dust.

The construction of the villages in Bengal is such, that one may best describe them as consisting each of two long sheds. The houses are low and close together, so as to form nearly one continuous roof on each side of the street. The roof is covered with tiles.

On the following morning, to our astonishment, there appeared, instead of the horse, four small zebus (oxen of diminutive size, with a hump on the back). However, we speedily saw the reason for this change. We had arrived at a desert of white sand, to draw us through which these animals were more suitable. Towards midnight, the horse again disappeared, and was this time succeeded by a crowd of people, who drew the carriage forward, with continual noise and shouting. We passed down a steep, dry sandy bank to a large river. It was the celebrated and sacred Ganges. As we were slowly ferried over, by the fine moonlight, I thought of my home, where at that moment the congregation was probably assembled for the enjoyment of the Holy Communion.

Scarcely had we fallen asleep after this, when we were again awakened, as we had reached Benares. There was no room in the proper Dawk Bungalow. The other Bungalow, to which the coachman conducted us, had a very grand appearance. However, at two o'clock in the morning, there was nothing better to be done than to stop there. My companion took a bed. But I remained in the carriage, both to prevent the necessity of having to take all our luggage out, and that I might get off as cheaply as possible. That this was not a needless precaution was proved by the charge actually made us. I was very desirous to escape from this costly elegance, but we did not know where to find the Missionaries, nor had we any particular address. At length we resolved to proceed to the nearest Mission-station. There are two stations in Benares,—the one in the district called Sagra, where Messrs. Smith, Leupold, and Fuchs are stationed; and the other at Pellapore, at which Messrs. Cobb, Hubbard, and Storrs reside. We got out of the carriage near the Mission-church at Sagra, and I was quite uncertain in what direction I should bend my steps. My companion was about to proceed to Pellapore, where one of the Missionaries was an old friend of his. I was hesitating whether I really should venture to lay claim to the hospitality of the Church Missionaries, when a lady, who just came out of the church, addressed me in a very friendly manner, begging I would consider myself the guest of her husband and herself. This was Mrs. Fuchs, who with her husband (both Germans from Wirtemberg) had been nine years resident here, and had returned home only the day before, after an absence of several weeks. Mr. Leupold, the only one whose name was known to me, was from home, and his wife ill, so that I could not have been entertained in their house. Thus graciously did the Lord provide for me, beyond anything that I had reason to expect. Mrs. Fuchs, of course, was as little acquainted with me as I was with her. She however declared, that she had felt convinced, as soon as she saw the carriage, that it had brought Missionaries, and was glad to have scoured one of them at least. Mr. Fuchs received me in the same kind manner. I spent four days with them, as we soon

perceived that a day and a half, which was the time we had first thought of, would not be sufficient, and I felt assured that I should see and hear much that would be profitable and instructive.

As regards external appearance, Benares produces a totally different impression from Calcutta. As the latter is comparatively a new city, which has become flourishing entirely since the period of British rule in India, it is at once evident, although there is much that meets the eye of an oriental character, that the European portion of the population belongs to the governing race, while the natives are the subjects. Most of the large and handsome buildings are either public or belong to Europeans. But Benares, the ancient and sacred Brahminical city, wears a very different aspect. We first went for a short distance in a boat on the Ganges, and then ascended a lofty minaret, from which we had a view of the whole city. Nothing European is to be seen. The English residents have their mansions, surrounded by gardens, in the suburbs. The palaces in the city are the dwellings of wealthy Hindoos. They are often neat, and sometimes splendidly ornamented. While at Calcutta only few small and insignificant Hindoo temples or Mahomedan mosques are scattered among the native dwellings, but numerous towers of churches of various Christian denominations stand prominently forth,—here, on the other hand, we saw a multitude of magnificent domes of temples and mosques, richly-gilded turrets and pinnacles, and lofty minarets. The walls of these buildings are often ornamented with images and other representations of the attributes belonging to the Hindoo system of mythology, which, however, cannot be considered as making the slightest pretensions to good taste. The appearance of the city from the river is very fine. In the morning the scene is enlivened by the thousands of bathers who crowd the banks of the river. The latter are furnished with numerous broad flights of steps.

Amid the impression of the great preponderance of Heathenism, I was still surprised to observe with what servility the European meets, and that room is made for him by the police with their drawn sabres. It must, however, be remarked, that the troublesome backshish is the chief aim of all this officious servility. We entered a temple of Shiva, and observed the crowd of devotees constantly pressing forward, with their offerings of flowers for the divinity. We were not admitted into the inmost sanctuary. But it appeared as if we might have obtained admission if we would have purchased a wreath and thrown it upon the image; but this, of course, we would not do.

As the mode of life and the activity of the Missionaries here and in Agra are very much alike, I shall defer any further remarks on this subject.

On the 19th we left Benares, and travelled for some days almost exclusively through well-cultivated land. A large portion of the surface was covered by fields of peas—not like ours, but Dal, growing on a low bush. These peas, boiled into a sort of pudding, form an almost daily article of food. The woody stalks, when torn into strips, afford materials for chair-seats and mats.

Near Jellalabad I for the first time saw the famous banyan-tree.

There are two kinds, the banyan-tree, properly so called, and the peepul-tree. Both of them are considered holy.

I may here mention that elephants, of which I saw none in Calcutta, were frequently met with in the course of my journey, as also camels, which, either singly or in files, proceeding gravely and apparently slowly, though really, on account of their long steps, getting pretty rapidly over the ground, presented an ungraceful appearance, but wore, at the same time, the undoubted aspect of useful serviceableness.

For a short but pleasant evening, at this period of the journey, I was indebted to my diary, in which I had found it remarked that Mr. Ullmann, a Missionary from the East Indies, had, in 1846, been in Germany, and visited Niesky. Although I had not seen him on that occasion, I inquired after him at Benares, and found that his residence was very near our road; and Mr. Fuchs was kind enough to announce by letter my intention of calling. Mr. Ullmann received us kindly, and wished us to remain a day with him. This we could not do, but, after an agreeable evening, betook ourselves to our carriage, about ten o'clock, and continued our journey towards Agra.

The district through which we now passed, struck us by its unevenness, in comparison with the flat country, through which we had hitherto travelled. We had a good deal of trouble to find the Church Missionaries at Agra. At length, I met with a kind reception from Mr. Schneider, a native of Leipzig, who was at one time Missionary at Tebris, in Persia. Mr. French, to whom I had brought a letter of recommendation from London, was from home. Our stay, which was originally intended to be only for two days, was prolonged to a week. I have good reason to be thankful for the instructive and agreeable intercourse I was privileged to enjoy with the Missionaries and other servants of the Lord.

(To be continued.)

Miscellaneous Intelligence.

I. NORTHUMBERLAND INLET.—The following is an extract from a letter of Br. Warmow, dated Aberdeen, June 29th: "The expedition consists of two vessels, one of which will return in the autumn. Next year, she is to go to Northumberland Inlet again, and then, if the Lord will, I shall return to Europe. There will thus be an opportunity for me to write to you, and one next year for me to receive letters. Such is man's plan; whether it is the will of God, must be seen hereafter. His will is best; let us therefore seek for grace to submit to it. When I consider the work for which I am destined, and my own utter weakness, my courage fails me. Nothing supports me, but the conviction that the Lord's strength is made perfect in His people's weakness, and that with Him nothing is impossible. He accompanies us; and I feel assured that we are remembered by many in their intercessions at the throne of grace. I will therefore look unto the hills from whence my help cometh. The Lord knows well that I can do nothing; but I know and am assured, that He can and will do all for me. His holy name be praised!

"We are to set sail this afternoon. Lady Franklin, who is sending out another expedition, and who has been a week here, regrets that I cannot go in her ship. I have, at her request, given her a great deal of information regarding the Greenland language, and have furnished her with a number of phrases in writing."

II. LABRADOR.—From a letter received by the Mission-Board from Br. A. F. Elsner, by way of Newfoundland, dated Esquimaux Bay, April 24th, we obtain the following intelligence: 'On the 13th of April, Br. Elsner, in consequence of repeated invitations, undertook a journey from Hopedale to the establishments of the Hudson's Bay Company, lying south of that station. The journey was accomplished in safety, but the deep snow rendered travelling difficult. Late on the evening of the 17th, Br. Elsner arrived at North West River, the Resident Superintendent of which, Mr. Smith, is very desirous that a Missionary should settle there. It would, however, appear that the population of the surrounding district is far more scanty than our Brethren had imagined. Hence there would seem to be little prospect of gathering a congregation. During Br. Elsner's stay of three days at the factory, a company of Indians, said to belong to the Illno-tribe, visited the place.

"The Missionary Brethren and Sisters at Hopedale, and, according to the latest information received, at the other stations likewise, were reported to be all well; but there had been a great deal of sickness among the Esquimaux, particularly at Hebron."

III. MISSIONARY APPOINTMENTS AND REMOVALS.—1. Br. Eug. Lundberg arrived safely in London, from the Mosquito Coast, with his two motherless children, on the 18th of May.

2. June 11th. Br. and Sr. Jansa and Sr. Weyberg, arrived in Holland, after a short and pleasant voyage, from Surinam.

3. Br. Isaac Prince reached his destination, at Fairfield, in Jamaica, in safety, on the 5th of May.

4. On the 3rd of July, the Sra. Jane Taylor, and D. E. Jüling, arrived at St. Thomas; and on the 7th, the former was united in holy matrimony to Br. Allan Hamilton, and the latter to Br. F. Völkel, at Niesky in that Island.

5. April 25th. The Brn. J. F. Drexler and R. T. Böhnisch, sailed from Copenhagen for Greenland.

6. April 16th. Br. F. J. Ilgner was ordained a deacon of the Brethren's Church, at Niesky in St. Thomas, by Br. G. Westerby.

7. Br. Ed. Grunewald has received a call to the service of the Mission on the Mosquito Coast.

8. The Harmony sailed for Labrador on the 10th of June.

IV. OBITUARY.—The following have departed this life:—

1. At Bethel, in St. Kitts, July 7th, Br. J. G. Müntzee, in the 61st year of his age, after a service of upwards of thirty years in various West India Islands.

2. At Elim, in South Africa, May 5th, Br. E. H. Kschischangk, in the 56th year of his age.

MEMOIR

*Of the Bohemian Brother, JAN GILEK, who departed this Life in
BERLIN, Oct. 3rd, 1780.*

(Concluded from page 270.)

AFTER Christmas, I was removed to a large, vaulted room, in which a fire was sometimes made. A friend presented me with a shirt, and I was employed in spinning for the gaoler. At first, this seemed to be an improvement of my circumstances; but I soon found reason to wish myself back in my torture-chamber. The vilest criminals, even robbers and murderers, were placed with me, and sought to vex my soul in every possible manner. One of them threatened to murder me. And, indeed, I might easily have lost my life, if the angels of God had not watched over me. Once some soup was brought to me, which I suspected, and would not taste; but the very smell of it caused violent vomiting.

I now began to grow heartily tired of waiting so long for my deliverance, and often considered what I should do. At last, it occurred to me to enlist as a soldier. I therefore offered myself, and stated that I was willing to serve the Emperor loyally, only that I would keep my faith to the end. But, on examination, I was declared unsuitable, and was further informed that I could not be taken, but must await my sentence.

Towards autumn, I was placed in another dungeon, in which there were mice, frogs, snakes, and other vermin in abundance. It was almost totally dark, and so low, that I was obliged to sit or lie on the ground, with the frogs and mice crawling over my body. My daily allowance of food consisted of a halfpenny-worth of bread and a little water. From want of exercise my feet became so lame that I could hardly use them. Then I quite lost all hope of escaping, and became much distressed. Literally lying in the dust, and covered with profuse perspiration from anguish of soul, I prayed to our Saviour, concluding with these words: "Thou knowest that I cannot help myself." After this, I fell soundly asleep, and on awaking some time after, found myself quite well, and was able to move the foot which, on the previous evening, had been quite shrunk and lame. I loudly thanked our Saviour for His wondrous help. I now took my "Harp" in hand again, which had long been hung upon the willows, and sang to my Lord, day and night, one hymn of praise after the other, for what He had done for me. Though I had been like the prodigal son, it was now my earnest desire to return to my Father, and enjoy those good things which He bestows.

After some time, I received a visit from the Jesuit. He now pretended to be very sorry for me, that I had lost flesh so much, and was so miserable, and recommended me to take some brandy, which would be sure to do me good, adding, that he wished to help me in whatever way he could.

On another occasion he came to me and said, he supposed I must have grown like a stock or stone, and would be no longer able to pray; that he, therefore, would pray with me, and that I should repeat the words after him, and that I need not be afraid he would

say anything against my faith, for that he would only say, "O Lord Jesus Christ, have mercy upon me, a lost sinner, that Thy precious blood may not have been shed for me in vain." I replied, "That is quite right and good; still we cannot pray together, because we are not of one mind. You will pray that I may be converted to your belief, and I, that you may be converted to mine. How then could our prayers be heard?" Upon this he became angry, left me hastily, and did not return for a long while.

About this time, the Bishop of Ohrast came to Leutomischel, and summoned me twice before him, taking much trouble to induce me to embrace the Roman-catholic religion.

I was afterwards removed back to the large room. Here I found a man, who had been imprisoned during the great persecution of 1724. He told me, that, at that time, the people had been more cruelly beaten and tortured than now, and that this room had been so filled with persons who had been ill-used, that they could not lie down side by side, but only kneel and rest on their elbows. He also stated that these poor sufferers had, in some instances, been harnessed like oxen, and forced to draw the plough, &c.

After a time, another Jesuit came to the town, and I had to appear before him. He was advanced in years, and of a stern, forbidding aspect. He did not speak a single word, but only looked at me for a time. He afterwards sent me by the chaplain a little book, intitled "The Spiritual Fence." As, however, I refused to take it, he ordered me to be put in the stocks, where I could neither lie down nor sit with comfort. I now became wearied and faint under all these vexations, and repeatedly begged our Saviour, with tears, to put an end to them, and let my enemies kill me in whatever way they pleased.

Having now passed the second year of my imprisonment, they themselves thought how they might bring the affair to a close, in order that the expenses might not increase still more. They therefore endeavoured anew in every possible way to terrify me, and thus to force me to embrace their religion. Once, at midnight, the oldest judge, having got drunk, came suddenly into my prison. His first question was, "Gilek, of what religion are you?" Upon my answering "Evangelical" (i. e. Protestant), he struck me such a blow on the head with his fist, that I sank down insensible. He then brought me to myself again, by giving me three strokes with his cane on my side. I was then obliged to sit up again, and he asked me further, "If I would become a Catholic?" On my declaring that I could not possibly do so, he ordered the servant to give me thirty lashes immediately. I placed myself patiently before him; but as the servant was about to lay on, he observed, that I was not able to stand on my feet, and told the judge I should have to lie down to receive my punishment. I accordingly knelt down, in order to prostrate myself on the earth, and commended myself to our Saviour. But the judge ordered the infliction to be postponed till the following day. I remained in prayer, and was powerfully comforted by our Saviour, and received, as it seemed to me, new strength in my heart. The judge came to me in this way for seven nights together, making a dreadful noise every time.

After these vain endeavours, I was brought before the council, and underwent terrifying examinations, sometimes for half a day together, at which I was threatened with the most cruel tortures, as, that I should be hung up in a chimney, over a fire of pease-straw; that I should have on the Spanish boots (instruments of torture so called); that I should be burned alive; that I should have my ears cut off, and be hanged; that I should be branded in the forehead, like a felon, or, that I should be confined in the fortress of Spielberg for life. Occasionally, one or another of them would jump up from his seat and threaten me, holding his fist in my face. On one such occasion, I had been ordered to withdraw for a short time, when the youngest of the judges, named Bezold, took me aside, behind a door, and whispered to me, "Do not be afraid, they only act in this manner to alarm you; you have not done anything wrong, and they cannot hurt you." These kind words strengthened me exceedingly. I could, at the moment, have kissed the man's feet; and at the recollection of this scene, I have always wished him a special reward from our Saviour for his kindness to me; for, on various occasions, he shewed himself my beneficent friend. When I was called in again, I presented myself to the judges without fear. They did nothing further than look at me, and then dismissed me.

On another day, when I had to appear before them, they asked me if I would recant. My answer was, "That, I cannot conscientiously do." After making me many promises, if I would embrace the Roman-Catholic faith, they asked me why I had left Bohemia. I replied, "For conscience' sake;" why I had seceded from the Roman-Catholic Church? to which I replied, "Because I did not believe that I could be saved in it;" and lastly, whether I would return to the Catholic faith, or continue in my own, even at the risk of being tortured to death? "Yes," I replied, "I will continue in my faith, at all events." I was then conducted back to prison. Here I again communed with my dear Saviour, and was anew strengthened and comforted by Him, receiving the inward assurance, that my sufferings would soon come to an end.

Not long after this, I was summoned to the commandant of the castle, who, I had always heard, was a very passionate man. I was therefore not a little alarmed, and prayed the whole way to our Saviour. When I entered the justice-room, where the court was sitting, the commandant asked me three times, "Are you Gilek from Lubny?" On my respectfully replying in the affirmative, he looked surprised. He then put several questions to me, as to my resolution to adhere to my religion, even at the risk of being burned, or hung, or condemned to imprisonment for life. As I declared my determination to do so at all risks, he looked at the Jesuit, who was standing near him, and said, "I do not know what more to do with him; he does right to speak as he thinks. There are people enough who are ready to promise to become Catholics, but do not do so. I shall take no further trouble with him." He then ordered me back to my cell, and sent me some alms. Oh, how thankful I was to the Saviour, who had so graciously helped me!

Not long afterwards, the Jesuit came to see me, behaved with

seeming kindness, and offered me a New Testament. But I told him, I would rather he would give me back my own Testament, which he had taken out of my pocket at the time of my arrest, as I did not wish to have his. He then asked if I would like him to visit me more frequently. I replied, that I did not wish it; that I should follow his exhortations no more than I had ever done, and that I therefore did not wish to see or hear him. Having said this, I stopped my ears and turned away from him. He then left me, and troubled me no more with his visits.

One morning near Christmas, the gaoler came to me with the information that I must get ready to go to the deanery, to be excommunicated. At eight o'clock, I was accordingly conducted to the appointed place by the judge and the gaoler. On one side of the church sat the magistrates, and on the other the clergy, and I was placed in the middle. The eyes of all were directed towards me; I, however, secretly cried to our Saviour. The Jesuit then rose and made the declaration, that, as I had despised all admonitions and stedfastly persisted in my delusion and heresy, I was here openly excluded from the only saving church, excommunicated, and deprived of all benefits, prayers, and intercessions of the saints, and *that* in such a manner, that I should never again be admitted to grace; and finally, that I was herewith given over to the devil and hell for ever. I meanwhile committed my spirit, soul and body, anew to my Saviour Jesus Christ, for all eternity, and had not the least fear that any evil would happen to me, as He, and He only, has power to judge, and to destroy soul and body in hell. When this sentence had been pronounced, they all looked fixedly at me, but I remained unchanged. The priests then dismissed the council, and came in a friendly manner to me, endeavouring to persuade me to confess to them, and promising not to betray my offences, however atrocious they might have been, even if I had committed murder. They took incredible pains, expressed their sorrow for me, promised to have the sentence of excommunication revoked, if I would only recant, and that no evil should befall me, but I should experience every favour. I only smiled at this, and said that all might remain as they had settled and pronounced, as I did not fear it. They then opened the door, and the judge and gaoler received orders to take me back to prison, with the solemn warning, that no one should converse with me, as whoever did so would commit a mortal sin.

On the following day, I was taken to the council-house, as my sentence had arrived from Prague. I was first obliged to kiss the Imperial seal, and then the document was opened and read to me. It was to the effect, that I was to labour in chains at the public works in the streets of the town, for two years, after which period I might expect to hear the remainder of my sentence. Hence it appeared as if I was to be a prisoner for life. I was then admonished to be faithful, and on no account to think of trying to escape. An axe was then placed in my hands, and I was conducted to a reservoir, from which I was to break the ice. I was scarcely able to lift the axe, for weakness, still I faithfully did my best. All the passers-by stood to look at me. Some abused and derided me, but others expressed their

sympathy. Seeing this, the Jesuit had me locked up for half a day. I complained of this to the turnkey, as being contrary to the Imperial commands. The gaoler, however, endeavoured to satisfy me, and told me, that the Jesuit was not at all pleased with my sentence, and had even travelled to Prague to get it altered. His effort was not very successful, though he succeeded in getting an additional chain put on me, securing my left hand to my right foot. In this state I was led to my work, in the Passion-week, 1735. During the summer, I cleaned the streets, as well as the yards of private persons, who hired me for the purpose. While thus engaged, I became acquainted with many, who had compassion on me, and who would gladly have done me any kindness in their power. Eventually, I was set to work as a labourer with the masons, and had to endure much ill-usage, especially from the master. On the third morning of this service, just as I was handing to the above-mentioned man the last stone for the completion of the wall of a house, the fire-bells began to ring, and he, on raising his eyes, saw a thick smoke ascending from that part of the town where he lived. I felt at once as if some one had said to me, "To-day you will escape," though I could not see how this was to be effected. I now ran to and fro, giving my assistance wherever it was required. Meanwhile the fire spread more and more, no efforts at quenching it seeming to do any good. I saw it with astonishment, and felt the deepest pity for the poor, who, in their confusion, did not know what to do. Every one called loudly on his patron-saint for help. But they called most of all on St. Florian, and implored him especially to save a house in which a picture of him was. But before long, the house was in flames like the rest, upon which I laughed and said, "How can one help you, who cannot save himself from being burned?" I then came to the house of some kind benefactors of mine, where I saw the two daughters trying to drag their old and infirm mother out of the flames. I offered my assistance, and we carried her safely out of the town. The old woman lifted up her hands towards heaven, and said, "Ah, this comes from God, and is a punishment which we have justly deserved; we have no right to open our mouth against it." On my returning into the town, a man who knew and loved me, begged me to take his cow out of the town, that she might not be burned. I consented, and led the cow to the three barns, to which he had directed me. I now turned with heartfelt prayer to the Lord, imploring Him to show me what I ought to do. The direction given me in my mind was, "Lie down behind one of the barns, and if no one comes to fetch you by the evening, let this be a sign that the Lord will deliver you." I immediately made a cord of the rags I had bound round my feet, with which I tied the cow to a tree, and then looked for a suitable place near one of the barns, and lay down there. Some people came past, who saw my chains, and one man scolded me for not assisting at the fire; but when I told him that I had already worked till I was weary, he left me. As soon as it was dark, I got up and went over the fields toward the forest. I soon felt that I could not go far with the irons on my legs. I therefore knocked them off with stones, and buried them and the two chains, each of

which was six feet long, at the distance of several fields from each other. This happened on the 20th of August, 1735.

I cannot describe my feelings at this time, and, to this day, I do not know how to thank my Saviour sufficiently for my deliverance. I shed a flood of tears, at the remembrance of my want of confidence in our Lord, and the hours of distress I had thereby prepared for myself, and I begged His forgiveness for all things in me which did not tend to His glory. I then went quickly on my way, with joy and thanksgiving, the whole night. At day-break, I felt quite exhausted with hunger, and did not know what to do. At last, I came to a little ale-house, which I entered, and called for some beer and bread. The landlord and his wife stared at me. Indeed it was no wonder if it seemed suspicious, that a man came, without a coat or anything but linen underclothes and apron, and with long hair and beard, asking for beer before sunrise. They stood at the door to watch me, and questioned me very closely, as to whence I came, and whither I was going. This caused me great alarm, lest they should detain me. I therefore implored the Lord to make known to me what I should say to these people. When they asked me for the third time about myself, I answered by demanding whether they had heard of the remarkable occurrence that had taken place on the previous day. Upon this, their angry looks at once changed, and they anxiously inquired to what I referred. I again very deliberately expressed my surprise that they should not have heard about it. This still more excited their curiosity, and they begged me to tell them. I then related to them circumstantially all about the great fire at Leutomischel. This filled them with astonishment. As soon as I had finished eating, I rose, and saying that I had come from Leutomischel, and was now returning home, left them without any attempt on their part to detain me.

I now betook myself again to the forest, and the breakfast I had taken had to support me for two days. Several times I lost my way completely; but my faithful Saviour always, in answer to my prayers, brought me into the right direction again. On the third day, I again refreshed myself with a little bread, after which I returned to the mountains. At midnight I reached the summit, by the help of a couple of sticks, and finding a spring there, drank of it, and fell asleep with exhaustion. Soon, however, the angel of the Lord awakened me in the way I have already mentioned. I looked timidly around, and saw nothing, but felt impelled to spring to my feet. Scarcely had I done so, when I heard something in the thick forest coming towards me, and the next moment two wolves made their appearance. They stood close before me, and we looked at each other. I must confess that, at that moment, a death-like shudder passed over me, and my tongue cleaved to my jaws, so that I could not utter a sound. At length I recovered myself so far, that I struck my two sticks on the ground, at the same time shouting aloud. But this irritated the animals, and they made to spring at me. But it was as if they had been tied by the hind-legs, for they did not come a step nearer. Not knowing what to do, I stood still, turned solely and alone to our Saviour, and implored Him not to let me perish so miserably. All at once, the two monsters

turned and ran away as quickly as they had come. In this I saw plainly the wonderful help of the Lord, and praised Him for it. At the same time, He strengthened me as powerfully as if I had received the best bodily nourishment, so that I was enabled to continue my journey by night, and proceeded safely and without fear, though it was exceedingly dark. At length, on the 24th of August, 1735, I reached Gebhardsdorf, near Zittau, in Lusatia. The next day I arrived at Gerlachsheim, where I was kindly received by Pastor Schulz. I felt truly thankful to our Saviour, for bringing me once more to this dear place. Still I had not the same enjoyment as at my first residence here. I was treated as a brother by all, and was enabled to make myself useful in a school which the pastor had established, but did not feel happy. I had to suffer many privations, and even scarcity of wholesome food; but this did not trouble me so much as the oppressive feeling of my sinfulness and depravity. We were continually told, that we ought to crucify the old man with his deeds, but I did not know where to obtain strength to do this. This led me to say, "Would that I had the Lord Jesus!" Eventually came persecution, and we were obliged to go to Berlin. Here my difficulties continued. At length, some Bohemian Brethren from Zittau visited us, and held some meetings. They also told us about the congregation at Herrnhut, through their fellowship with which, they had been receiving a new blessing for their hearts, and testified that they had found in the sufferings and death of Jesus power to walk in newness of life. I paid particular attention to this, and entertained hopes that there would be some improvement in my own condition. In 1740, the Brethren in Zittau sent us translations of letters from the converted negroes in St. Thomas, and some other accounts of the work of the Lord, carried on in Christian and heathen lands by the instrumentality of the Church of the Brethren. The reading of these in our assemblies was much blessed to many. Here I heard much about the meritorious sufferings and death of Jesus, which softened my heart, so that I was often melted into tears, and felt assured that this was the root of the matter, which had hitherto been wanting to me. I now besought our Saviour to have mercy on me, and surrendered myself to Him. And He was pleased to reveal Himself to me in such an extraordinarily powerful manner, that I felt as if I saw Him bodily, as He hung, bleeding, on the cross, expiring for my sins. I now was first enabled to become acquainted with Him, as the bridegroom of my soul, my Lord and my God. The realisation of this blessing, similar to that felt by Thomas, when he knelt before His risen Lord, filled my heart with chastened joy. I felt new strength and grace, and, although I passed through some variations of experience, and particularly had to become daily more and more convinced of my deep depravity and utter worthlessness, I was enabled to cleave to my Saviour with firm confidence.

During my residence at Berlin, I twice entered the married state. My first wife was spared to me only four years, and left me an infant son. My second union lasted from 1744 till 1771, when my wife was called away to a happy eternity.

Amidst the trials and vicissitudes which have marked my life,

my gracious Saviour has caused His grace, mercy, and peace to abound towards me. Now, my hope and trust is, that He will ere long admit me to the assembly of just men made perfect.

Thus far is our late Brother's own account.

During the last year and a half of his life, he was confined to his bed, and experienced much suffering from internal injuries, the consequence of his hardships and privations in prison. At length the hour came which he had long wished and prayed for with tears, and on the 3rd of October, 1780, he gently fell asleep, in the seventy-fourth year of his age.

LABRADOR.

IT is with thankful hearts, that the Committee of the Society for the Furtherance of the Gospel, inform their Brethren and friends, that the Lord has been pleased, once more, to open His bountiful hand, and to satisfy the temporal desires of the poor Esquimaux dwelling on the coast of Labrador. The year 1856-7, has indeed presented a striking contrast in this respect, to *that* preceding it. With a slight exception at Hopedale, in the early part of the winter, a plentiful supply of the necessaries of life appears to have been vouchsafed to all our congregations,—while health and other providential mercies were not withholden. Nor were our Mission-families, at the several settlements, deprived of their share in these good things, pertaining to the life that now is. With food and raiment they also were well supplied; their gardens yielded a sufficiency of vegetable produce, so essential to health in a northern clime; and no evil was permitted to befall them, nor any plague to come nigh their dwelling. Even the more advanced in years were enabled to perform their severally allotted duties, with but little interruption from serious illness—none of their number being compelled, by the failure of mental or bodily power, to retire from the work, either permanently or for a season. The *Harmony* has, in consequence, been the bearer of no Missionaries this time, either to or from the coast of Labrador,—a circumstance of comparatively rare occurrence. That, under the blessing and protecting care of God, the voyage of the ship, both out and home, has been once more safely and successfully performed, is an event whereby the Lord has indeed crowned the year with His goodness, and manifested anew His loving-kindness, power, and faithfulness, to His unworthy servants. For this, they desire to bring Him their tribute of thanksgiving and praise.

Of the spiritual progress of the Mission, during a year of so much temporal prosperity, the Committee would gladly give an equally

favourable account. This, however, it is not in their power to do. From the letters of our dear fellow-servants herewith subjoined, it is but too evident, that the great Enemy has been actively at work in our several congregations, and that not a few souls have been ensnared in his toils, or overpowered by his assaults. By too many, the riches of the Divine goodness and forbearance and long-suffering, appear to have been despised, while some have given way to foolish and hurtful lusts, whereby men are drowned in destruction and perdition. It is painful to learn, that such has been the case with some, who, for a time, seemed to run well,—at *Hebron*, even with persons who held the office of native-assistants. The sincerity of the repentance, which they generally expressed, on their exclusion from the fellowship of the Church, will require to be carefully tested: the evil effects of their example, it may be feared, will cause the Missionaries more trouble and anxiety.

The spiritual indifference of which our Brethren at *Hopedale* complain, and the increasing want of confidence towards themselves, manifested by certain members of their flocks, are distressing signs of the times; attributable, in their opinion, at least in great measure, to the frequent intercourse of their people with the Southlanders. Of the settlers who lately joined the Church at that station, it had been found necessary to exclude two for gross transgressions. To the remainder, a favourable testimony is borne for religious consistency. At all the settlements, the attendance on the means of grace, both public and private, had been numerous and regular. At *Nain* and *Okak*, many persons, both adults and young people, shewed an earnest desire for Scriptural instruction, often asking for a further explanation of the truths they had heard in the house of God. With the state of the schools at both these stations, and the progress of the pupils who frequented them diligently, satisfaction is expressed; while testimony is borne to the blessing which the ordinances of the Lord's house were the means of conveying to truly faithful souls,—whereof the edifying declarations of many, when conversing with the Missionaries, and of not a few on their death-beds, afforded cheering proof.

To the extraordinary occurrences of the year, belonged the difficult and trying sledge-journey, performed by Br. Elaner of *Hopedale*, southward as far as *Esquimaux-Bay*,—a settlement of the Hudson's Bay Company, near the opening of the great inlet of *Ivuktoke*,—for the purpose of visiting the settlers in that district, and ascertaining what could be done for their spiritual benefit. Of this expedition, some interesting particulars will be hereafter communicated. Another

remarkable occurrence was the unexpected meeting between some Esquimaux hunters from Nain and a party of Indians, nearly 150 in number, which took place from eighty to one hundred miles inland, and the friendly intercourse of persons of two distinct races, who usually avoid each other, under the influence of mutual fear or dislike. Of the heathen Esquimaux from Nachvak and Ungava Bay, who, to the surprise of our Brethren, visited Hebron in considerable numbers during the past winter, none were disposed to remain at that settlement, though many of them expressed their willingness to receive Christian instruction from Missionaries residing among themselves. The winter had been extremely cold at the two northern stations, and had been followed by a very hot summer,—favourable, on the whole, to vegetation, notwithstanding the tendency to drought.

On the 12th January last, an earthquake was felt at Okak and Hebron, by the Esquimaux, though not by the Missionaries, in their more solidly-built timber-houses.

The voyage of the *Harmony* was marked by few circumstances calling for special notice. Her passage out was unusually quick and favourable. Though she did not leave Horselydown till the 9th of June, the ice was reached, and the coast of Labrador sighted, as early as the 7th of July. On the 19th, the ship cast anchor off *Hopedale*, to the surprise and joy of both Missionaries and Esquimaux,—feelings which were shared at all the other stations, as the good news was conveyed to them by the post-kayaks. Leaving *Hopedale*, on the 3rd of August, she reached *Nain* on the 5th; the further voyage to *Okak* was performed between the 17th and 19th; and one long day's run from that settlement brought the vessel to Hebron on the 26th. Here, however, the voyage lost its favourable character. On sailing from Hebron, on the 6th of September, the *Harmony* encountered a succession of violent gales, often accompanied by heavy rain, and of which, the last, shortly before she entered the Ohannel, was so furious, that her safety seemed to be endangered. The Lord, however, held His mighty hand over her and all on board: the ship weathered the gale, made soundings on the 1st of October, and came to her moorings at Horselydown on the 7th of that month. His holy name be praised, for the protection and help thus again vouchsafed!

LETTER received by the BRETHREN'S SOCIETY for the FURTHERANCE of
the GOSPEL from the MISSIONARIES at HOPEDALE, NAIN, OKAK,
and HEBRON, in the year 1857.

"DEAR BRETHREN, HOPEDALE, July 30th, 1857.
"OUR joy, when the *Harmony* arrived here quite unexpectedly, as early as the 19th of July, can more easily be imagined than de-

scribed. Before we perceived her, she passed through the numerous islands on our coast, and thus spared us the frequent ascent of the neighbouring hills to look out. All the more earnestly did we thank the Lord for once more graciously preserving the little vessel, which comes to us as a messenger of peace, and, in His undeserved Fatherly care of us, bringing her in safety to her destination.

"We thank you heartily for your explicit, edifying, and encouraging letter. We regret that want of time will prevent us from entering upon it more particularly. Let us, therefore, at once proceed to communicate to you the most important particulars respecting the temporal and spiritual course of our congregation during the past year.

"It will be matter of rejoicing and thankfulness to hear, that the Esquimaux did not suffer actual want during the winter, although the returns of the autumn hunt and fishing were less abundant than at the other three stations. It is true that individuals have not been wanting who experienced scarcity of food. But they were mostly such as were themselves to blame, being unwilling to labour. Such people it is difficult to help. Their poor children are most to be pitied, as they have to suffer keenly through the laziness and carelessness of their unprincipled parents.

"The Good Shepherd has called not a few little lambs into His fold above. We rejoice so much the more at the happy lot of these little ones, because we look forward with anxiety to the future course of many of our young people. A spirit of licence, of frivolity, and of pride prevails increasingly among them, and it not unfrequently happens that affectionate remonstrances on our part are repaid with insolent behaviour. In short, they will take no advice,—an evil that may be said more or less to affect the whole nation. On the whole, we are deeply grieved, on this occasion, not to be able to give our friends favourable intelligence regarding the state of our congregation. Great indifference in spiritual matters, and increasing want of confidence in us, have made themselves evident. The cause of the latter is unknown to us, but may be sought, perhaps not incorrectly, in the increasing intercourse of our people with the traders in the South, as the Esquimaux obtain from them many articles with which we cannot supply them, and which they imagine we are not willing they should have.

"The result of this state of things has been many instances of sin, such as adultery among the older members, and other fleshly lusts among the young. This has, of course, led to exclusion from the congregation, and this so frequently, that we have been almost ashamed to mention the cases in the church, according to custom.

"Some of the excluded appear truly penitent for their fall; while others show no signs of repentance or sorrow, but wallow in the mire of sin. Advancements in the congregation occurred not unfrequently in the course of the winter, but we could only rejoice with trembling. On Palm Sunday two persons were confirmed, and were admitted to the enjoyment of the Holy Communion on Maunday Thursday. On Easter Sunday an adult was added to the Church by holy baptism.

"Regarding the attendance at church and school, we have no cause to complain; and when the school closed for the summer, we had reason to be satisfied with the improvement of many of the scholars. They answered very well, when examined in the history of the New Testament. Oh, may the numerous passages of Scripture which they then repeated, not only be retained by them in the memory, but produce a blessed effect in their hearts!

"Much of a distressing character has taken place with the settlers, who have joined our congregation. Two married men, brothers, had to be excluded on account of adultery. One of them, the younger, appeared humble and penitent, but the other obstinately denied the charge against him, appealing to God's omniscience, &c., until he was silenced by the testimony of numerous witnesses. How little good effect this exercise of discipline has had upon him is shewn by the fact, that he afterwards drove away the wife to whom he had been married here, and is now leading a sinful life with a profligate woman from the South. The other settlers belonging to the congregation proceed in a quiet, orderly course, and earnestly seek to walk worthily of the Gospel. In the winter we visited them all in their scattered dwellings, north, south, and west. This gratified them much, and they often expressed their thankfulness for it.

"Br. Elsner will give you an account of his visit at Esquimaux Bay, and of the circumstances attending the same. We were rejoiced to see him return to us on the 1st of May, safe and well—and the more so, because the Brethren Vollprecht and Ribbach happened to be here, on a visit from Nain. It does not belong to us, to decide on the probability of the establishment of a Mission-station in the neighbourhood of Esquimaux Bay; but thus much is certain, that such visits cannot often be repeated, as will be sufficiently clear from Br. Elsner's account.

"Such are, in general, the most important subjects concerning our congregation; details will be found in diaries and in private letters. The course of the congregation is changeable, and much fostering care is still required. We feel assured that we may reckon on your faithful intercession, that the Lord would endow us with strength, wisdom, patience, and self-sacrificing love, so that we may be found faithful stewards of His mysteries.

"FERD. KRUTH.

PH. FR. BUBSER.

"A. F. ELSNER.

H. G. KRETSCHMER."

"DEAR BRETHREN,

NAIN, *July 29th*, 1857.

"WE would beg to express our grateful acknowledgments to you for our usual supplies, as well as to our kind friends in many places, who have again manifested their unfailing benevolence and sympathy, by sending a variety of valuable and useful presents. These are doubly acceptable to us, because we venture to view them as a token, that there are many who likewise assist us by their intercessions on our behalf at a throne of grace.

"But how can we sufficiently praise the Lord, who has once

again conducted our little vessel hither in safety, and has thus saved us from all the anxiety and distress which would result from its non-arrival. The circumstances, that the wind for some time had blown from the eastward, and that, according to the report of the Esquimaux, there did not appear to be much drift-ice, had indeed led us to cherish the hope, that the ship might this year arrive earlier than usual. But when, on the 23rd of July, we received the joyful intelligence, that the *Harmony* had reached her anchorage at Hopedale on the 19th, it was an agreeable surprise. We should hardly have believed, that the shots we heard fired were the signal usually given by the men in the post-kayaks from Hopedale, if the joyful shouts of the Esquimaux, who look out more attentively than even we do, had not convinced us. This early arrival is peculiarly important this year, as the *Union* is to sail to Hebron, to fetch Br. and Sr. Kern to this station, in the place of Br. and Sr. Ribbach, who are to go by the *Harmony* to Hebron. May the Lord graciously preserve these dear Brethren and Sisters and their little ones from all harm and danger, and bring them in safety to their respective destinations!

"In regard to the temporal condition of the Esquimaux, we are enabled, thanks to the Lord, to report the last year as one of blessing. We are thankful on their own account, that they took to heart our earnest admonitions to diligence, having made a better use of the time for hunting and fishing last summer, than perhaps ever before. The Lord blessed their labours, and sent them more seals than last year, though but few in comparison with the vast shoals they afterwards saw, without being able to take them. (See DIARY.)

"We captured a considerable number of these animals in nets, which was also an advantage to the Esquimaux, as those who possessed sledges were able to earn a portion of the flesh, by bringing home the seals for us. None of the people, not even the poorest, suffered want. This circumstance, under the undeserved blessing of God, doubtless contributed to keep them in good health during the year. The Esquimaux often regain strength with surprising rapidity, when they obtain sufficient nourishment, after a period of scarcity. Yet there are often not a few, who, though they may escape with life, under such circumstances, have to suffer from severe illness, from the effects of which they do not so soon recover. Between the commencement of 1856 and that of 1857, fourteen persons belonging to this congregation departed this life.

"It would give us great pleasure to be able to announce as decided an improvement in the spiritual course of the congregation, in comparison with the previous year, as we can in its temporal circumstances. But of this we have not sufficient proofs. We can, however, testify, to the Lord's praise, that the saving power of the Gospel has been manifested in the hearts of many. The meetings have been well attended, by apparently eager auditors. We have also been glad to perceive a desire for the explanation of Divine truths, which led to frequent visits to us privately. The individual speakings have often been edifying to us, as proving that there are,

in our congregation, souls who feel happy in communion with our Saviour, and who manifest by their walk and conversation that they are His children. It has also been a source of encouragement to us to observe, that our Saviour was pleased to lay hold of some who had previously lived carelessly, and to make them anxious respecting the salvation of their souls. The happy departure of the married Brother, David (*see* DIARY), afforded a pleasing example of perseverance to the end.

"But there has likewise, alas! been no lack of trying circumstances. Many continue indifferent and careless regarding the salvation of their immortal souls, of which the natural consequences during the past year have been gross outbreaks of sin, such as fornication, theft, witchcraft, and other abominations. And, in most cases, those who were guilty of such things, were satisfied if only their crimes could be kept concealed from the Missionaries, and they could thus escape the disgrace of exclusion from fellowship.

"It has, however, happened that one or other who has fallen into sin, has come, under the pressure of a guilty conscience, and confessed his faults. Doubtless, this may have sometimes been done with the erroneous hope of obtaining peace of mind, through this confession. Still, an opportunity is hereby afforded, by God's blessing, of teaching them better.

"The school, which was opened for the winter on the 31st of October, with a rather small number of children, was on the whole well attended. The number of scholars, after all the children had arrived, amounted to 102, of various ages, from four years to sixteen.

"We shall be very thankful to receive the rest of the Esquimaux hymn-books. The first consignment is disposed of, and many applicants have been obliged to be satisfied with the promise of being supplied, when the next arrives. The hymn-books gave great satisfaction, and have been readily sold at the rate of one shilling each.

"In the spring, some of our people, who were on the rein-deer hunt, met with a tribe of heathen Indians, 150 in number, including women and children. Their camp, according to the report of the Esquimaux, was about the same distance inland, as Hopedale is from Nain, that is, 200 miles. Some, however, came to the factors, who reside about seventy English miles from this place, and some of the latter returned with them to their camp, in order to trade. We saw none of them, and did not make any attempt to visit them, as they spoke neither English nor Esquimaux. It may be looked upon as a fruit of the preaching of the Gospel, that our Esquimaux and these people could meet in a friendly manner. Formerly, they were mortal enemies, and only sought every opportunity to destroy each other. Although the Indians are still heathen, they know very well, that the Esquimaux are no longer the same murderous race as formerly; hence they run to meet them, with shouts of joy, though they still take care to be armed. On the present occasion, the Esquimaux remained unarmed, and waved their caps, in token of amity, on which the Indians also laid aside their weapons, and behaved in a friendly manner. Still, the friendship of a heathen Indian is not much to be trusted. Our Esquimaux were cheated in the barter which took place, for as they were really afraid of the Indians, they did not venture to resist their demands.

"As regards ourselves, we have much reason to thank the Lord for His gracious help afforded to us. In winter we have had again to experience scarcity of fresh meat, there having been very few ptarmigan, and, as in the previous winter, no hares at all. We were all the more thankful, when in the beginning of April, the rein-deer hunters succeeded in obtaining some of those animals. Eventually, there was such an abundance of rein-deer flesh, as has not been the case here for many years.

"Last winter, we had only a moderate degree of cold, but there was much snow. The spring was also cold, and, even as late as June, snow lay on the ground. We were consequently very late with our gardening operations. July has thus far been very warm, and we have had two thunderstorms. The mosquitoes are exceedingly troublesome. Should the summer not be too dry, we may hope for a good return from the garden. The potatoes are in full blossom, which does not take place every year.

"Now, dear Brethren, we commend ourselves anew to your faithful intercessions. We shall look forward with much interest to hear how it has pleased our gracious Lord and Elder to direct the deliberations and decisions of the now assembled Synod. We feel assured that He will do all for the best. We shall, probably, be among the last of all the Brethren and Sisters in the service of the Church to hear of the results of the Synod.

"AUG. FREITAG,
JOHN V. VOLLPRECHT,

AUG. RIEBACH,
PETER MORTENSEN."



"DEAR BRETHREN,

OKAK, July 31st, 1857.

"IT is often the case, that the period of waiting for the post-kayaks which announce the arrival of the *Harmony* at Hopedale, appears long to us, and many a wishful look is cast towards the sea. But this year it has been otherwise. We never imagined that our gracious Saviour would accord so early a fulfilment to the petitions offered by us unitedly every Sunday in the Litany,—and individually at other times, that He would be pleased to bring the *Harmony* safely to our shores.

"It is always very encouraging to us, to observe the active interest taken in the mission-work by many kind Christian friends, manifested as it in part is by their useful gifts. For all these we beg to express our sincere thanks.

"You will rejoice and thank the Lord with us, dear Brethren, that we are able to state that His blessing has rested on us during the past year, and that He has graciously assisted us, and those committed to our charge, both in spiritual and temporal things. He has blessed us with abundance, and thus preserved us from the plague of famine, and the diseases arising from it. After the distresses of the previous year, the mercies of this were doubly valuable.

"Seals were taken in nets in great abundance. Even such of the Esquimaux as had very imperfect nets, secured so many of these animals, that they had food enough for the whole long winter.

"It might be thought almost impossible that the Esquimaux should not have learned wisdom from the bitter experiences of the winter before last, in reference to provision for the future. Yet there were some even this year, who paid but little attention to fishing, and whose stock of provisions was therefore exhausted by Christmas. In reply to our frequent remonstrances they often answered with the excuse, that they had neither boat nor kayak. We deprived them of this insufficient defence by appropriating a portion of the contribution of our kind friends at Loele to the construction of a boat, to be made use of by the poor and destitute. On the whole, however, we must say, and do so with much pleasure, that most families, mindful of the sufferings endured by them a year previously, were diligent in their calling.

"As regards ourselves, we have great cause for thankfulness to the Lord for His gracious assistance. Though our supply of fresh meat was not a very large one during the winter, it was far better than in the preceding year. There were more ptarmigans, but as yet no hares. The abundant crop of vegetables, especially potatoes, furnished by our garden, served, to some extent, to supply the place of fresh meat, and was enjoyed by us with all the greater thankfulness, on account of the scarcity of the latter. From the rein-deer hunters, who left us soon after Easter, we obtained a share of their booty.

"The prejudicial effects of a period of scarcity on the spiritual condition of the Esquimaux, and the converse, have been very evident during this, which we may almost call an abundant year. We have had cause to rejoice at the spiritual life manifested by individuals. They have displayed more vivacity, and a desire for something better than this life can afford. Our proof of this was the good attendance at church and school. The Lord has also caused His blessing to rest on the proclamation of His word, so that we believably hope that the good seed may in some instances have fallen on good ground.

"The children attended the schools regularly, and showed much diligence and desire to learn, so that we have been much gratified by the progress some of them have made.

"It is, as already remarked, a matter of thankfulness that the congregation as well as ourselves have been preserved from severe and dangerous sickness. With the exception of slight indisposition at various times,—for instance, at Easter, when almost all of us had to suffer from colds,—we have been able to attend to our respective duties without interruption.

"The present unusually warm summer, during which the thermometer has risen to nearly 82° Fahr., has proved often almost insupportable to us as well as the Esquimaux, as we have no clothing suitable for such a season. Several of the natives have to suffer from severe colds in consequence. Among these is our tried and faithful old chapel-servant Boaz. This has for some time prevented him from engaging in labour with his accustomed diligence. He is, however, thank God, in a fair way of recovery.

"One distressing event we have still to mention, namely, that, in spring, the married communicant brother Jeremiah perished, while at

sea in his kayak, and has never since been heard of. Last year he was several times attacked with dizziness and faintness, on which account we strongly advised him never to go to sea alone. He usually followed this advice, and yet, it so happened that no one witnessed his misfortune. Neither the kayak nor the body of the deceased has been found. We regret this loss all the more, because Jeremiah was not only diligent in providing for his family, but conducted himself in his walk and conversation as a child of God, and we can therefore cherish the hope that this sudden summons did not find him unprepared.

"The winter did not really begin till New Year. But from that time till April, the cold was constant and intense, and was rendered more severe by frequent storms. The thermometer was sometimes 30° below Fahrenheit's zero. On the 12th of January, an earthquake was felt. We, in our house, did not perceive it; but the Esquimaux felt it very distinctly in their huts. It is said to have been perceived at Hebron likewise. Though there was not a very great quantity of snow during the winter, yet that which fell was heaped up in large masses about our premises by the violent winds. At Midsummer a heap of snow, six feet thick, was still lying in our yard. In spite of this, the continuous drought of the summer has occasioned scarcity of water.

"In conclusion, we anew commend ourselves and the congregation under our charge to your continued prayerful remembrance. May the Lord, in answer to your and our prayers, strengthen us, and give us grace for the performance of all to which He has called us. May He enable us daily more to carry on His work among these poor people, according to His will. The grace of our Lord Jesus Christ be with you and us!

"C. G. ALBRECHT,
"CH. BARSOE,

SAMUEL WEITZ,
W. HORLACHER."

"DEAR BRETHREN,

HEBRON, *Aug. 20th, 1857.*

"IN making some report of our welfare and experience, we must acknowledge, to the praise of the Lord, that He has dealt mercifully with us, especially in bestowing on the dear people committed to our charge the food and clothing requisite for their subsistence. And He has permitted us and them to enjoy good health, so that we have been enabled to labour in our vocation, with lighter hearts than in the previous year. We have anew been permitted to perceive that He has not changed or given up His purposes of mercy and thoughts of peace towards the Esquimaux nation, although He is pleased, at times, to try them and us, in a painful manner. One reflection causes regret, and that is, that His gracious purpose is so little and so seldom attained, at least to human view.

"One would have thought, that such severe distress would, on the one hand, have alarmed those who are self-secure and spiritually dead, and caused them to seek the salvation of their souls; and, on the

other, that they would have been excited to some degree of thankfulness to the Lord for the help experienced. Such examples are, however, but rare. On the contrary, many have only repaid the merciful help and preservation they have experienced, by running into perdition, and devoting themselves to the service of the flesh, and of sin. This we found, to our sorrow, at the general speaking before our congregation-festival in autumn. The immediate result was, that twelve persons had to be excluded from the congregation, and this number was increased in the course of the winter to twenty. The worst is, that three Helpers are among the excluded. The most painful fall was that of Gottlob, a Helper, who had talents and capacity for his vocation, and who, we believe, was blessed, as long as his heart was right with God. Another was one named Joshua, who had only recently been appointed, but who we found to have been living in concealed adultery for some time with the widow of another Helper. There is some comfort when they do not become hardened in sin, as such persons usually are with difficulty delivered from the curse that rests upon them. In the present instance, Joshua sought to deny his guilt, in spite of the clearest evidence against him, and it was only when he saw that denial was vain, that he confessed his sin. He afterwards came with tears, to express his thankfulness that it was found out, as he had long felt wretched. Distressing and discouraging as such experiences are, we yet trust in the goodness of God, who is full of mercy, and who permits us to meet also with circumstances of encouragement. At all events, we have much need of the prayer, 'Lord, renew our days, as of old. Have mercy on us according to thy loving-kindness. Pour out upon us the Spirit of truth and of holiness. Turn Thou us, and we shall be turned !'

"It has been encouraging to us to observe, that, in spite of the severe cold, the church and school were well attended. And we confidently hope that the blessing of the Lord was not wanting, particularly on special occasions, such as at the celebration of the great festivals of the Christian Church, and other solemn occasions, among which we may mention the 1st of March, when we called to mind the four hundred years' existence of the Unity of the Brethren. On the morning of March 1st, a sketch of the history of our Church was read to the congregation: the solemnity of the day was increased by the baptism of an adult, and the reception of another into the congregation, and we closed the day with a liturgy of thanksgiving.

"Regarding the schools, there is not much to report. The children have attended regularly, and with pleasure. The learning of texts of Scripture and verses from the Hymn-book, is performed by them without difficulty. If what they learn were put in practice, there would be reason to entertain the most pleasing hopes respecting them; but experience teaches, that their learning is more a matter of the head than of the heart, and hence it bears so little fruit. To our deep regret, we found that there was much vice among them, and several have had to be dismissed from their classes, on account of indulgence in sinful habits. We join you in the hope, that the use of the new Hymn-book may be attended with benefit.

"We have already made a reference to the blessing bestowed by the Lord on the efforts of the Esquimaux, both as regards the taking of seals in nets in the autumn, and the rein-deer hunt in the spring. The number of seals taken was certainly smaller than has sometimes been the case; but, as compared with the returns of last year, it was something to be very thankful for. We were able to look forward to the winter with hope and confidence, and as the Lord gave His blessing to the stores collected, we heard no complaints of hunger.

"The winter began as usual, except that heavy swells prevented the bays from being frozen up as rapidly as is generally the case. Many of the Esquimaux were consequently unable to be here at Christmas. On the 12th of January, a smart shock of an earthquake took place, which caused the Esquimaux to run in alarm out of their huts. After this the cold became more severe, and continued so for several weeks, being increased by violent storms. We could scarcely warm our rooms, though we made large fires.

"As the cold was so severe, and long continued, we feared that not many Northlanders would visit us, especially as so many came last year, and not a few of them had perished. However, a great number came from various places known to us between Nachvak and Ungava, but the most from the neighbourhood of the latter place. Between Easter and Ascension-day, we had not less than sixty of such visitors. Many of them had set out for Hebron last year, but had been prevented from prosecuting their journey by want of food, and had, consequently, passed the summer at Kangava. We paid them all the attention in our power, and made known to them the counsel of God concerning our salvation. Some of them listened attentively to what was told them, and appeared to take it to heart. But none of them showed any desire to remain here for further instruction. On the contrary, two widows, who, with their three children, had remained here during the winter on account of the famine, and had given some hope that their hearts were touched, left the place privately, and joined the strangers. The Northlanders will not hear of coming to live at this place, because they will not leave their homes, where they meet with rein-deer in abundance, and appear, on the whole, to suffer from want of provisions less frequently than the Esquimaux in this neighbourhood. On the contrary, they say that if teachers came to them, they would soon be converted. Oh, that the Spirit of God would cause the Gospel seed sown in their hearts in much weakness, to grow and bear fruit!

"We are glad to hear that the long-talked-of plan of visiting the Esquimaux at Cumberland Inlet, has, at length, been put in execution; and we heartily wish and pray that our dear Br. Warmow may experience the Lord's aid and blessing on his journey and further proceedings.

"In conclusion, we would still remark, that Br. and Sr. Kern have been called from the service of this station to that of Nain; they sailed for the latter place on the 17th inst., accompanied by our best wishes; and that Br. and Sr. Erdman were rejoiced by the birth

of a son on the 27th of July, who was baptized on the following day, and received the name of Edward.

"F. ERDMAN, C. SCHÖTT, FR. TAPPE"

GREENLAND.

IN the last Number of the Periodical Accounts, we were enabled to lay before our readers, brief, but interesting accounts from two of our stations in Greenland, *New-Herrnhut* and *Lichtenfels*. In the present Number, we give the usual intelligence from all the stations. Some portions of it, including the account of the sufferings of a part of the population, in consequence of famine, have been anticipated. Other details are, of course, new, and all will be found interesting.

The information given by Br. S. Kleinschmidt of *New-Herrnhut*, regarding the introduction of a system of regular local government, apparently well-suited to the present circumstances of the population, is calculated to afford ground for hope of a better state of things than has hitherto existed in Greenland, especially supplemented, as the new order of things will, we trust, speedily be, by the preparation and diffusion of the improved translation of the word of God, referred to by Br. Kleinschmidt, who himself is engaged in the work, with his usual zeal and faithfulness.

It is also matter of great thankfulness, that the Lord has been pleased to afford a prospect of a sufficiency of food for the present winter, as indicated by Br. J. Kögel, of *Lichtenau*. It is to be hoped, that the Greenlanders have gained sufficient wisdom by experience, to induce them to lay up sufficient provision in store.

As regards the spiritual condition of the Greenlanders, appearances seem to be still generally discouraging. Yet, as Br. Kögel's letter testifies, the good seed is not sown in vain. May there soon be a rich outpouring of blessing! It is pleasing to learn, that there appears to be a prospect of the opening of doors, for the extension of Missionary activity among the heathen of East Greenland, and we cordially join in the hope expressed by Br. Uellner, that a day of visitation for that hitherto inaccessible region is at hand.

To the numerous Christian friends, who have manifested their interest on behalf of this Mission, by contributions for the benefit of the Greenlanders, in times of scarcity, it will prove gratifying, as well as form an inducement to continue their kind assistance, to find, that their donations have again proved highly serviceable.

From Br. SAMUEL KLEINSCHMIDT.

"DEAR BROTHER,

NEW HERRNHUT, *July 14th, 1857.*

"I DO not recollect whether I mentioned, in writing to you last year, that something new was impending for Greenland. The plan was formed to constitute each of the trading districts a sort of *commune*. For each of these there was to be a superintending committee, consisting of some of the most intelligent Greenlanders of the district, say about one of every hundred of the population—the factor, the chaplain of the factory, and one or two other Europeans. To this committee it was proposed to intrust the superintendence of all purely local matters. This plan has been approved of by the Danish Government, and is at once to be put in practice. For this district (Godhaab), the superintending board is to consist of the factor for the time being, the chaplain, the surgeon, the senior catechist in the colony, six Greenlanders from various parts of the district, and myself. One of the Europeans is to take charge of the minutes, &c., which office I have been requested to accept. Meetings of this board are to take place two or three times a year. Similar arrangements are to be made for the other districts. The object of all this is, to put an end to the hitherto existing lawless state of things—a state which was entirely opposed to the idea of a country under Christian rule. By God's blessing, this is not likely to have any other than beneficial results. I should further remark, that the above arrangement is only temporary. In two years a distinct proposition, grounded on the observations made during that time, is to be handed in.

"It was a good idea, suggested by yourself about two years ago, that I should take in hand a new translation of the Scriptures. This work progresses better than we had ever anticipated, and is, beyond doubt, the best that could be undertaken at the present time, for the benefit of the Greenlanders. Probably six or eight years will still be required, before it is completed, and this certainly seems to me a long time.

"The past winter was, in many parts of the country, a very trying one. Such a scarcity prevailed in Sukkertoppen and Holstenborg, the two districts next to us on the north, as has not been known in the memory of man. Out of a population of 1,600, more than 200 died of hunger, although every assistance was afforded them on the part of the Europeans. This is another proof, if any further proof were needed, that, in times of real and general distress, the assistance given by the Europeans avails but little. When the people will not lay up stores for the winter, and when, as was the case at this time, they are so ill provided with clothing, that, when the weather is at all severe, they are obliged to remain in the house, even in the midst of abundance, they must perish. Some persons in this congregation died of hunger and hardship. Among these were two married women. Their husbands were not averse to labour, nor had they, like many, a large family to support; but they were such as live from day to day without a thought for the future, and, like little children, have no

other idea about the winter than that it snows, and one may easily get cold hands. Such circumstances are very distressing."

From Br. C. A. ULLBRICHT.

"DEAR BROTHER,

NEW-HEERNHUT, *July 2nd, 1857.*

"I AM thankful to the Lord, who has graciously helped us through a year, which has been in every respect a trying one. I often hardly expected I should live to see the time when the ships arrive. Even now, I look forward to the future with some apprehension, although I desire to cast all my cares on the Lord. I was in the first instance much distressed by the unexpected departure of my esteemed fellow-labourer, Br. V. Richter, followed by the agonizing separation from our last two children. Then came a severe cold in autumn, by which my chest was much affected, so that I could with difficulty attend to my duties, and was obliged to be exceedingly cautious in speaking and preaching.

"Some improvement manifested itself at the beginning of the summer; but at present, I am suffering from the prevalent cold and cough. I know not what the Lord's purpose regarding me may be, perhaps to call me ere long to my rest. The surgeon at Godhaab, whom I was obliged to consult last winter, examined my chest, and recommended a speedy return to Europe. To this step, however, I cannot make up my mind, chiefly from my attachment to that blessed work to which the Lord hath called me, and from love to the dear people and the country. I shall therefore venture to remain, trusting in the Lord's help. It will be an easy thing for Him to restore me to health and strength, if such be His will. My dear wife has also suffered much from rheumatic pains, but since the warm weather came on she has been better.

"Besides these personal trials for ourselves, there has been much suffering among the Greenlanders. Up to Christmas we had scarcely any winter, and until the end of January the weather was mild. But in February severe cold set in, and continued till the end of April. The result of this was, much scarcity among the Greenlanders, increased by the want of water, arising from their inability to procure fuel to melt the snow. We, however, dare hardly venture to complain of our sufferings, when we recollect the painful intelligence from the districts to the northward of us. We have rather reason to be thankful that we are graciously preserved from *such* distress.

"The Inspector, Dr. Rink, arrived yesterday from Copenhagen at Godhaab, and to-day we are to wait upon him there. It must have shocked him very much to be greeted with such distressing tidings immediately on his arrival. As he is a sensible man, I hope the causes of such calamities will not remain long concealed, and that he will make use of the influence belonging to his station to remove these causes. Still we will not put our trust in man, but in the Lord alone. You may imagine with what difficulties and obstacles

we have to contend in the discharge of our duties at such times of distress, and how little we meet with to rejoice and encourage us, and this particularly in winter, which was formerly the best and most pleasant time for labour among the poor people. However, I still think and firmly believe that the Lord will hear our sighs and prayers, and send us help,—but whether I shall live to see that time, He only knows.

“During this cold winter, we were very glad for the coals, for which we are indebted to the kindness of our British friends. The “Elias-Cad” was also of great use to the suffering Greenlanders, and the Lord blessed it so richly, that it did not entirely fail.

“We had all reason to be thankful for the quantity of drift-wood we were enabled to secure, and not less for the crop of turnips in our garden.

“We earnestly hope that a mission may prove practicable among the inhabitants of Northumberland Inlet, so that the light of the Gospel may shine there. I think Br. Warmow is quite the proper man for an exploratory journey, and to commence the Mission, should the latter step be deemed desirable. The ships which are proceeding thither are probably at this time not very far distant from us, and certainly are very often thought and spoken of by us.

“We deeply regret the loss of our kind friend, Miss M. Aikman, and remember her with lively gratitude. We have lately lost another benefactress, the Duchess Dowager of Wirtemberg. May the Lord in mercy raise up other friends to aid His work, in the place of those who are called to their reward!”

From Br. J. F. TIETZEN.

“DEAR BROTHER,

LICHTENFELS, *June 1st, 1857.*

“AS regards our congregation here, I am thankful to be again able to report, that the Lord has been merciful to us during another year. The last autumn, as has been the case for several years back, was not a productive one. But few seals were taken, and the Greenlanders would not have been able to cover their boats, if the superintendent of the colony had not supplied them with some skins of the seals which had been captured in nets. This was a great benefit, as we had a very severe winter, during which the men were obliged to go to sea daily, in order to obtain the fish, which, at that season, form their only nourishment. Besides the above-mentioned supply of skins, they received some seal-blubber for use during the severely cold weather. Thus, although the people seldom had abundance of the necessities of life, they were enabled to subsist. We were rendered all the more thankful for this mercy, by the sad accounts that reached us from time to time of the sufferings elsewhere.

“We are now looking for the arrival of the Inspector of the Danish colonies here, and hope that he will do all in his power to restore the former prosperity of Greenland, and to limit the use of articles of luxury.

"Probably, about the time I write this, Br. Warmow will be preparing to enter on his voyage of exploration. May our Saviour give him the needful strength, and keep him in health and safety during the period of his absence!"

From Br. J. KÖGEL.

"DEAR BROTHER,

"LICHTENAU, July 9th, 1857.

"I DO not believe that a lively Christianity was ever universal among the Greenlanders; but at one time there were certainly many individuals who were sincere as far as their comprehension of Divine truth extended, and there was a general horror of sin, and veneration for that which is holy. Now, however, the spirit of the age seems to have penetrated even here, and there is a too general desire to live and act according to the desires of the flesh and of the mind. But what are we to do? Shall we quit the field? That would indeed be a disgrace to the Lord's cause; and the more so, because we do not meet with hostility or opposition in the discharge of our duties, and because our own shortcomings have doubtless tended to increase our difficulties. No; it is undoubtedly our duty to take courage anew, and to continue to sow the good seed, in hope that the Lord will in His good time send a gracious rain to refresh His inheritance. Meanwhile, we are not left without proofs that the Gospel is not preached in vain, even though its effects are long in appearing. Thus, a short time ago a woman died, who in days of health and strength had thought but little of the salvation of her soul. But when she was taken ill, the Spirit of God revealed to her her lost condition, and awakened in her an earnest desire for the forgiveness of her sins. She sought and found grace, received the assurance of the forgiveness of her sins, and, trusting in the merits of Jesus, departed this life with joy.

"During the summer, the number of seals taken has been considerable, and the herring fishery is productive almost beyond precedent. In all the fiords, the herrings have approached the strand in masses, so that the Greenlanders have had only to dip them out, and dry them. Any one who did not provide a good store of dried herrings will not be to be pitied, if he suffers hunger next winter."

From Br. J. W. UELLNER.

"DEAR BROTHER,

"FREDERICKSTHAL, July 28th, 1857.

"THE first piece of information I have to give you is of a very distressing character. It is, that a number of the natives in the northern districts have perished with hunger; while it is feared that equally calamitous circumstances have occurred in districts, from which there is as yet no intelligence. At this place, through the good providence of God, we had a tolerably productive summer. Besides this, the Greenlanders paid some attention to exhortations

that they should lay up some provisions in store, and not squander so much in excessive coffee-drinking. The result was, that they got through the winter very well, cold and unfavourable as it was for their pursuits. Several heads of families not only had sufficient for their own households, but were able to assist widows and orphans. In the case of poor persons, for whom such help was not sufficient, we added a little meal, so that no one suffered want, for which we feel truly thankful to our covenant God.

"We have also had reason to be satisfied with the conduct of our people. The meetings have been well attended. And that the attendance at school has been punctual and regular, was proved at the examination. There were ninety-eight pupils present, whose progress was encouraging, as it shewed our labour had not been in vain. May our Saviour graciously continue to own the proclamation of His blessed Gospel!

"We are again permitted to baptize heathen. As we believed, the prohibition was only given by a former Inspector, while the Danish Government had nothing to do with it. Last year we were visited by two heathen families, one of which will probably come to reside here. Last autumn, I visited five families from the East coast, who have settled about fifty miles south from this place. Perhaps the day of visitation for East Greenland is not far distant. It is said that there is a considerable heathen population there. If we could establish a station at some point still farther eastward, we should probably be able to do something among them. We are looking out this year for the materials for a school-house at Pamiadluk, where there is a population of about a hundred persons.

"Thus far we have had a very dry summer, which has kept back vegetation very much."

SOUTH AFRICA.

ALTHOUGH we have, on this occasion, no information of peculiar importance to present to our readers, we have no doubt that the various details given in the following letters will be read with interest. They will be found to be very varied in character, some being of such a nature as to afford encouragement, as proving that the Gospel is not preached in vain, and that there are not a few who are led by the Spirit of God,—and who are therefore sons of God; while others tend to show how the great enemy of souls is permitted to try the faith and patience of the Lord's servants. The letters of the Brn. Suhl and Marx, of *Genàdendal*, will be found to give some pleasing particulars respecting the interesting and important Training-school at that station; while the former Brother also imparts some striking features, illustrative of the spiritual life and Christian walk of many in the congregation. That many of the Fingoo members of the congregation at *Clarkson* are dissatisfied with

their present abode, and, from a desire to obtain greater earthly prosperity, are inclined to occupy the lands at *Goshen* and *Shiloh*, which are properly destined for the reception of converts from among the heathen Kaffirs, is much to be deplored, and we earnestly trust that they will not be permitted to execute their design. It is matter of great thankfulness, that all apprehension of a Kaffir war seems to have subsided.

From Br. C. R. KÖLBING.

"DEAR BROTHER,

GENADENDAL, July 15th, 1857.

"I AM glad to hear that the Memorial-day of the 1st of March was duly celebrated in England and Germany, and that the celebration was attended with the Lord's blessing. Here, it was our Communion-Sunday; and being, moreover, in the season of Lent, the subjects spoken on in the public services were such as had reference to our Lord's sufferings. But in the afternoon, we held a special prayer-meeting with regard to the subject of the day's memorial. During the previous week, I had endeavoured to give a sketch of the history of the Ancient Brethren's Church, in order to awaken an interest on the subject in the minds of the congregation. How far I succeeded, I do not know, as our people know but little about Church History in general. However, they listened very attentively to what I told them respecting the persecutions of the Brethren's Church.

"I regret to say that many of the Fingoes in and near Clarkson have made up their minds to leave the Zitzikamma, and remove to Goshen. The chief, and perhaps the only reason is, that there is better pasture and garden-land at the latter place. I have written to those who are desirous to remove, that they cannot and will not be received at Goshen or Shiloh, as there is, at both places, hardly sufficient land for the heathen, who have already made application for permission to reside there. Most of these people are well off, being possessed of oxen and cows, or goats. It is therefore not true that they cannot make a living where they are.

"Br. Suhl is not allowed by his medical adviser to hold any meetings; but he is, on the whole, somewhat better, for which we are very thankful. Br. Marx is also gradually recovering, though he remains delicate. I am sorry to say that Sr. Schärf (the daughter of our late Br. Hallbeck,) is very ailing.

"About the end of May, or the beginning of June, Br. Klinghardt arrived at Enon. He was much pleased with the steam-engine, and a building for its reception is now in progress."

From Br. D. W. SUHL.

"DEAR BROTHER,

GENADENDAL, April 3rd, 1857.

"FROM the tabular returns sent by Br. Kölbing, you will perceive that the number of souls committed to our care in South Africa ex-

ceeds 7700,—about 1500 more than ten years ago. Though only three new congregations have been established within that period, the population of some of the older stations has considerably increased. This is particularly the case at Genädendal, which numbers at present about 3250 inhabitants. Oh, that all these feared the Lord, and walked in the narrow way! A great many are still heathen. Even among the inhabitants of Genädendal, there are still about 400 unbaptized persons, though a goodly number are every year added to the Church of Christ by Holy Baptism. During last year we had the privilege to baptize 39 adults and 155 children. Thus our work in South Africa, and especially that portion of it which exists at Genädendal, has by no means lost its Missionary character.

"But the question will arise regarding this large number of souls, Are they truly converted, and gathered into the communion of saints? In endeavouring, as far as possible, to offer an answer to this question, I need not speak of those who were brought to Christ through the instrumentality of our predecessors, and who now swell the chorus of the redeemed above. I suppose no one doubts that their number is great. But we are to give some account to our friends and brethren of those who are now living. And here there is indeed cause enough for humiliation, and even for discouragement. Still, we would ask, is there anywhere a congregation without some dead members, or a corn-field without tares? The aim of a Christian Missionary should be, not merely to collect large numbers around him, or to gather money from those thus collected, but to bring souls to Christ, that, through the Holy Spirit's powerful influences, they may believe in Him their Saviour. One such soul is precious in His sight; and did not our devoted spiritual ancestors feel richly rewarded if they gained even one soul for Him? Hence then, when we see hundreds or thousands - the Lord alone knows their exact number—proving by their walk and conversation that they fear the Lord, and, amid all their weaknesses and imperfections, keeping a conscience void of offence through the grace of Him whom they daily implore to cleanse them anew in His blood, we may surely thank God and take courage.

"Could you accompany us to the beds of many of the sick and dying,—witness their patience and meekness under suffering, hear their expressions of humble confidence in the merits of the all-atoning blood of Jesus,—see the faithful helpers, who visit the sick and converse with them respecting the one thing needful, and join with the assembled friends and relatives in singing their favourite verses of hymns, you would be much edified and encouraged.

"Nor is it less cheering to converse with the older communicants, and hear them tell of the Lord's dealings with them, and humbly complain of their coldness and ingratitude towards their Saviour.

"Again, pleasing practical proofs of the existence and power of Christian principle are afforded by the facts, that orphan children are so frequently adopted by strangers, that aged and destitute persons are faithfully nursed by others, who are often not at all related to them, and that by no means all whose circumstances would entitle

them to be called needy, have recourse to the assistance of the poor's fund. Lost articles are usually voluntarily brought to us by the finders, that we may take steps to discover the owners. Improper books are not to be found in Genàdendal. Bibles, New Testaments, and Hymn-books, or some volumes from our lending library, are not only to be found in the houses, but are also read, though not always with such care and reflection as we could wish.

"Our church discipline is still respected, and can thus be properly maintained. The names of persons to be excluded, and the causes leading to the exercise of discipline are publicly made known in a meeting held for the purpose, generally about eight times a year. On this occasion a solemn warning is addressed to the congregation, and they are admonished to intercede before the throne of grace on behalf of their fallen Brethren and Sisters. At the close of last year there were 120 excluded persons in Genàdendal.

"Though the Missionary Association does not excite as much interest as it ought to do, those who contribute give cheerfully, and not a few out of their penury. I was not present at the last annual meeting at Genàdendal, being engaged to preach a Missionary sermon at the out-station, Twistwyk. But the amount of subscriptions and collections was about the same as last year.

"During the last twelve months, 122 births and 79 deaths took place at Genàdendal. I think I have already mentioned that I derive great comfort in looking over the list of deceased persons, from remembering how many happy departures we have been privileged to witness. This year there are, it is true, some, of whose faith, according to the outward proofs of regeneration, we may well be doubtful; but of not a few we may entertain the joyful hope, that their souls are now with their Saviour.

"One who, as we believe, fell gently asleep in Jesus, was C. A., who was called hence in July last. She was born in bondage, but the Lord had set the bounds of her habitation so graciously, that her master, a Dutch farmer, and his wife, were sincere and zealous Christians. The former held in his house not only family worship, to which the slaves were admitted, but also public worship; and the mistress taught C. to read. By the Lord's blessing she was awakened, and learned to know Jesus as her Saviour. She was always in the habit of observing the anniversary of her emancipation as a day of solemn thanksgiving to the Lord. I often found her engaged in reading her Bible with the assistance of spectacles. During her last illness the Lord granted her the enjoyment of His nearness in a special manner, and her mouth overflowed with expressions of love and thanksgiving.

"Another communicant, a young married man, suffered a protracted illness, during which, however, he was mercifully preserved, as well from very severe bodily pain, as from experiencing doubt respecting his being pardoned. He looked forward with joy to his dissolution. The night before he died, he exclaimed, 'I shall soon get in the waggon to go to meet my Saviour.' Shortly before he breathed his last, he said, 'Now my dear Saviour opens the door to me.'

"I recollect visiting an aged Hottentot brother in his house at

the beginning of the year. I took my seat, at his request, in his rough chair, and entered into conversation with him. He then, much to my edification, expressed himself as follows:—‘I have just been meditating on the course of my life. When I was a child I very often played ‘oxen’ with Hottentot figs placed before me on the sand (this is a favourite diversion with the children at the present day, and is played with a sort of wild fruit so called), on the very spot where our Church now stands. When I grew older I became a soldier, and served two years under the Dutch, and six under the English. Amidst many dangers, I was always preserved in safety. Now I am grown old and dull. As regards the state of my heart, I am not as I ought to be. I am full of sin. I have therefore just prayed, ‘Dear Saviour, make me as Thou wouldst have me to be. I do not know whether I love Thee, but do Thou grant me the right love. Take away from me all worldly and sinful lusts, and make me happy for ever.’

“We have not experienced the least trouble from the circumstance, that our excellent new magistrate, the civil commissioner, Mr. Eaton, holds a monthly court at Genadendal. As to the annoyance we experienced from a Caledon shop-keeper and his clerk, especially from the latter, the Lord heard our prayers, and delivered us from the trouble in a way we did not expect. The former discovered that the latter had acted the part of the unjust steward, and therefore took away his stock of goods, and closed his shop at Genadendal. The clerk has since been sued by his employer, for a sum amounting, it is said, to £90, of which he had defrauded him, and has consequently been in Caledon gaol for the last three months.

“You have lately, I believe, received some details of information about the Training-school. I would, however, just mention, that we are not able to comply with half the applications made to us by ministers and missionaries of various religious denominations. The pupils who have left us have manifested a good and devoted spirit, being willing, for the Lord’s sake, to go even to a distance from their homes and parents.”

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From Br. B. MARX.

“DEAR BROTHER,

“GENADENDAL, *July 16th, 1857.*

“I AM glad to be able to give you a good account of the Training-school in which I am engaged. In April the three eldest boys left the school,—two Fingoes—for their destinations among their own tribes, the one appointed by the Bishop, and the other by the Berlin Missionaries,—and one Hottentot, who is gone to Elim. Shortly afterwards we received an accession of four Kaffirs and four Hottentots, so that we now number fourteen. All these new boys please us very much, as they are fond of learning. A really good spirit prevails among the pupils, and all, but especially the elder boys, behave so well that there is seldom any occasion for punishment. It pleases the Lord to bless His holy word on many occasions. Of the two eldest boys now in the school, who are shortly to be confirmed, we

have the pleasure to believe that they are followers of the Lord Jesus. Among the younger ones there is a desire to increase in knowledge and in grace, and they give proof that the Spirit of God is carrying on His blessed work in their hearts. This makes my residence among them very agreeable, and I can assure you it is a pleasure to have to do with them.

"On Whit-Sunday I had the favour to officiate at Twistwyk. On the preceding evening we held a meeting, which was well attended. Some of the neighbouring farmers were present, although, in order to be so, they had a long walk in the dark, and were obliged to cross a river, and got wet. At the services on Sunday the little church was quite full.

"In our large congregation there are many truly converted souls, who follow our Lord in word and deed. I believe that their example would be more extensively beneficial, if they came forward more decidedly on the Lord's side. I conceive this to be the most marked and painful defect in those who really know the Lord, that they are afraid to let their light shine before their neighbours, and to reprove iniquity with boldness. However, I sometimes think that the Lord is stirring them up to come forward more courageously. At all events, such an improvement must be the first step to anything like a revival of spiritual life in our congregation.

"On the other hand, the great enemy is employing all possible means to lead souls astray. The young afford the most suitable field for the exercise of Satan's destructive efforts. This often causes us to think of the future with anxiety, and to feel how needful it is that we should pray for grace, that we may preach the word boldly and decidedly. I earnestly entreat you to help us with your intercessions, that God would be pleased to pour out His Holy Spirit abundantly on us His servants, and on the numerous souls committed to our charge."

WEST INDIES.

IN laying before our readers the accounts recently received from the West Indies, we feel it to be a matter of humble and fervent thankfulness to the Giver of every good gift, that there are no tidings of a generally distressing character to communicate. The ranks of our dear fellow-labourers have not been thinned, or their labours and anxieties increased by attacks of infectious and fatal disease. And they and their flocks have thus far been preserved from those alarming and destructive hurricanes, to which the beautiful West India Islands are annually, and for several successive months in the year, liable.

On the other hand, there is no announcement of any great or striking events of a favourable character. A quiet and steady course

seems to be that of all the Missions. Should there be any exception to the general correctness of these remarks, it would naturally be afforded by the interesting accounts communicated by Br. Feurig, of the progress of the work at *Bluefields* and *Magdala*, (formerly *English Bank*), in the comparatively new Mission-district of the MOSQUITO COAST. May the Lord be pleased to continue and increase the measure of blessing He has thus far graciously vouchsafed!

The letters of Br. Sonderman, with a report of the Training-school at *Fairfield*, in JAMAICA; of Br. Mäder, of ST. KITTS; of Br. Clemens, of BARBADOES; of the Brn. Voullaire and Zippel, of TOBAGO; and of Br. Götz, of ST. CROIX, in the DANISH ISLANDS, afford proof of the energy with which our Brethren carry on the conflict with the powers of darkness and ignorance; while the need of such efforts is exemplified by the instances of still remaining heathenish superstition related by Br. Zippel. The simultaneous testimony of the Brn. Götz and Sonderman to the need and utility of institutions for the training of *females* for future usefulness, as teachers or otherwise, will, we trust, be remarked with interest, by those who are favourable to the work of Christian education.

JAMAICA.

From Br. TH. SONDERMAN.

"DEAR BROTHER,

"FAIRFIELD, Aug 12th, 1857.

"HAVING been informed that you are desirous to obtain the half-yearly report of our Training-school, I avail myself of the leisure afforded by the holidays, to comply with your wish, as far as I am able to do so.

"In reviewing the history of the past half-year, we must acknowledge, with feelings of deep gratitude to our gracious Lord, that, during this period, we have been permitted to see it daily and abundantly verified, that

"His gifts are every morning new,
His bounty still the same."

And though, in more than one respect, the past season was a trying one, we have yet reason to say,

"He granted help in time of need,
Praise to His name for ever."

"A general scarcity of provisions during the last two months, and the consequent difficulty of procuring daily a sufficient supply for our numerous household, brought us repeatedly into considerable perplexity, — and more than once we were led to ask ourselves seriously, 'Whence shall we buy bread, that these may eat?' On one occasion, we had before us the discouraging prospect of seeing our stock of provisions entirely exhausted within a week, and it appeared to us more than doubtful whether our hopes of a fresh supply

would be realised. Br. Cook, of Bethany, who happened to be here on a visit, heard, in the course of conversation, of this difficulty, and promised to mention this subject to the congregation at Bethany, at the same time expressing the hope that they would be able and willing to do something to assist us. I was, of course, thankful for this kind offer; but, as I knew that the scarcity was not confined to this neighbourhood, but extended more or less over the whole island, I rather doubted of the fulfilment of Br. Cook's hopes. However, within a fortnight, my doubts were put to shame by the arrival of two large cart-loads of provisions of various kinds, sent to us as a gift by the congregation at Bethany. We felt that we had much cause to praise the Lord on the one hand, for this bountiful supply of our wants in due season; and on the other, for such a pleasing evidence of Christian liberality and disinterestedness on the part of one of our congregations. I am happy to be able to add that seasonable rains have since put an end to our difficulties in obtaining our daily bread.

"Another matter of much thankfulness to us has been the circumstance, that, during the last half year, we have been able to pursue our regular School-course without any interruption of consequence from sickness. With the exception of a few slight indispositions, the scholars have enjoyed the blessing of good health.

"You have of course heard of the severe trial, which it pleased the Lord to lay on Br. and Sr. Hennig at the beginning of the year. Br. and Sr. Hennig are at present visiting our different stations, which we hope will prove beneficial to Sr. Hennig's health.

"With respect to the routine of duties pursued by the scholars in the Training Institution, no alteration has been made; and we are happy to state, that progress is observable in most of the various branches of knowledge we make our pupils acquainted with. Their improvement in Bible-knowledge especially is much to our satisfaction. It is our sincere desire and daily prayer, that this knowledge may not merely be that of the head, but that it may prove the means of making them truly wise of heart. Of late, I have begun to make my pupils better acquainted with the chronology and symbolical language of the Bible, as also with the "story of the Book" itself. In Church-history, our present subject is the Reformation in England, in which the young learners seem to be particularly interested. We continue to give regular instruction in vocal and instrumental music. There are comparatively few of the scholars who have a good ear for music, though many have a natural liking for it. This I endeavour to put to the best use I can, especially by teaching them to play our beautiful tunes on the seraphine.

"Br. Buchner will, no doubt, have shown you, during his stay in London, some maps and drawings executed by our scholars, which will enable you to form some idea of their abilities and progress. Though the knowledge of mathematics is certainly not a *sine quâ non* in the qualification of our scholars for future usefulness as teachers, yet there is no science more calculated to draw out and regulate the reasoning faculties than this. Though the progress of our scholars in this branch is not exactly as we could wish, there is

still sufficient to encourage us to allow them to continue this study. I do not believe, that the Negroes are naturally deficient in powers of reasoning and argument. I think the Helpers' Meetings in our different congregations would afford ample testimony to the contrary. The chief difficulty is, to teach them to draw inferences correctly and conclusively, and to give them some idea of true logic. I may here add, that the most advanced of our scholars are just finishing the first book of Euclid. Another difficulty is, to get these young people to adopt a mode of speaking, different from that which is generally used by the common people. The Bible and Object lessons, which are given every Wednesday, by one of the senior scholars to the pupils of the junior class, and which are regularly criticised by the other senior scholars, furnish sufficient evidence, that they are not deficient in their knowledge of grammar. But we could wish, that this knowledge were put to a practical use, in their intercourse with each other. With their progress in reading, writing, and arithmetic, we are on the whole satisfied. This is also the case with regard to geography, which is a favourite study with them.

"Pleasing and encouraging as it must be to you, to us, and to every friend and promoter of the education of the sable race, to observe these evidences of the capacity of that race for intellectual improvement,—to remember that the results of this growing intelligence of our scholars will not be confined to the twenty or thirty inmates of the Institution, but will one day influence hundreds and thousands;—pleasing as these considerations may be, our work would fail of its object, being without a solid basis, were it confined merely to the training of intelligent teachers. We believe, that, under the Divine blessing, the knowledge of certain arts and sciences will prove instrumental in enlarging the minds of our scholars, and in invigorating their intellects, but we know that human wisdom cannot convert the heart to God. Our chief aim and object is therefore, to direct these young men to the attainment of the pearl of great price,—of that true wisdom, which will give life to their soul and grace to their neck, and which will make them walk their way safely, so that their feet stumble not.

"Of the general outward conduct of our scholars, we rejoice, with humble gratitude to the Lord, to be able to give a favourable account; while we occasionally have to lament, in one or another of them, not only a want of perseverance and earnest application, but even misconduct and improprieties;—yet these are exceptional cases: habits of industry, order, and punctuality, are gradually, to a greater or less extent, adopted and cherished by all of them; in short, the spirit pervading the Institution is a good one. It is especially pleasing to us to observe, that a stricter regard for truthfulness and sincerity begins to manifest itself, than is, alas! generally the case with the people here.

"Br. Isaac Prince, who lately arrived here from the United States, to succeed Br. J. Ward, as teacher of the junior class, felt much encouraged, on entering upon his duties, by the general good conduct of the pupils, their attention in school, and the confidence they seemed at once to place in him.

"I cannot omit here expressing our regret at losing the valuable services of our dear Br. Ward. We thank the Lord for His blessing laid upon the faithful labours of His servant, during the three years he was engaged as teacher in this Institution,—and we pray that that blessing may still accompany him, while taking the temporary charge of the congregation at this place.

"In consequence of this change of teachers, in connection with other circumstances, we have been obliged to postpone the public yearly examination of the scholars. I hope, however, that it will still take place before the end of the year.

"A short time ago, two of the senior scholars left the Institution to fill vacancies in the day-schools here and at New Fulneck, and it is likely, that in the course of the next half-year, two others will enter on similar spheres of usefulness. Oh, that the good impressions which we have endeavoured to make on the minds of these youth may prove abiding, and influence them all their lives through! Want of perseverance, and neglect of the cultivation of industrious and moral habits, seem to me to be lamentably prevalent amongst the natives of this island. The wounds of slavery are not easily healed. In no case does it appear to me more painful, to witness these defects in the national character of the black and coloured people of Jamaica, than in the instances of the young men, who, sooner or later, after leaving the Institution, have grievously disappointed the hopes we had been led to form, not only with regard to their efficiency as teachers, but also with reference to their moral and religious character. Of eleven young men, who during the last four years have left the Training-school to be employed as day-school teachers, I am truly sorry to say three have given us cause to regret that they ever were permitted to enjoy the privileges of the Institution, or to enter upon their important duties. It is true that, considering all the circumstances, we have perhaps reason to be thankful that such disappointments do not occur oftener; yet, in view of the effects of such examples on others, and of the disgrace and shame brought, not only on the unfaithful steward himself, but also upon the cause of the Divine Master, we must, indeed, deeply regret that such cases occur at all. It is not good natural abilities, or a promising outward appearance, or the education which our scholars receive, that can make them efficient and successful teachers. Were we not convinced of this already, experience would teach us, that there is but one thing which can accomplish the desired end, and that is, the being born and taught from above,—true piety, wrought in the heart by the regenerating and sanctifying power of God's grace. Oh, that this were the distinguishing characteristic of all our teachers and scholars; and that their hearts were filled with hatred to sin, and fervent love and zeal for Christ and His cause!

"Much has been done for the education and improvement of the Negro race, and we must thankfully acknowledge, that these efforts have hitherto been attended with considerable success. Yet there is much that remains to be done. Morals are, in general, very corrupt. I cannot but think, that there is much truth in a remark made at a public meeting by a coloured minister of the Presbyterian Church, to the effect, that, unless we train the daughters of Jamaica to become

good wives and mothers, our efforts to influence the native mind beneficially will remain but partially successful. The establishment of Female Training-schools throughout the island is a want increasingly felt. I trust the time is not far distant, when in this respect likewise, Jamaica will owe a debt of gratitude to those who, not being 'weary in well-doing,' have been instrumental in making efforts for the spiritual and temporal improvement of its population."

ST. KITTS.

From Br. R. MADER.

"DEAR BROTHER,

BASSETTERRE, *Sept. 11th, 1857.*

"YOU have, doubtless, heard of the departure of our dear Br. Muntzer, on the 7th of July, after a faithful service in various Missions, of more than thirty years. Soon afterwards, Br. and Sr. George removed to Bethel, to take charge of the congregation at that place. We are, therefore, left alone at the town station, and are consequently much occupied.

"The Lord has permitted us to perceive in our congregation some cheering and encouraging tokens of spiritual life. He has also opened to us new doors of usefulness. On the 25th of May, we were enabled to commence an Infant-school at Douglas, a village about two miles distant from Basseterre, on the eastern slope of Monkey-hill. The house made use of, is one which was formerly occupied by the Mission family at Basseterre, and which was re-erected at Douglas by a man who had purchased it for his own use. About seventy little children, who formerly attended no school, are here instructed. The teacher, Mrs. Cairns, acts towards them like a really faithful mother, and is beloved and respected both by children and parents. At an examination held in August, it was surprising to witness the progress this little band had made, during a period of only ten weeks. Their answers were given promptly and correctly, and their cheerful songs gladdened the hearts of the large number of persons who were present. I believe this school is a blessing to the village and neighbourhood.

"Our station day-school here is divided into two schools,—one for the elder children, and the other for the infants. The Infant-school, which is considerably increasing, is under the care of Sr. Marr, who has spent her life in the unwearied service of our schools and congregation. The elder children are instructed by Daniel Denbow, a pupil from the Training-school at Cedar-Hall, in Antigua.

"Next Monday, we intend to open another Infant-school, at Wardenboro' village, on the other side of Monkey-hill. A young coloured man, who is a Sunday-school teacher, and who is not without capacity, though labouring under bodily affliction, will take the office of teacher in this new school.

"In consequence of the sad havoc the cholera was permitted to make in this island, a few years ago, there are a great many orphan children, many of whom are almost entirely neglected. One cannot

help pitying these poor ragged children, and as one step towards their relief, we have taken about twenty-five of them into the school gratuitously. But the great and general difficulty is the want of common decent clothing. We recently made a collection in the church, after a sermon which Br. Mumford kindly preached. This produced 4*l.* 18*s.*, with which we shall procure the most needful articles of clothing, as far as it will go. Six of our sisters have formed a kind of committee, and kindly undertake to inquire into urgent cases of necessity. May the Lord still further raise up hearts willing to assist in this work of charity!

"On the 10th of August, about 100 Sunday-school teachers from our various stations assembled here. On this occasion, Reports of our Sunday-schools were read, and addresses delivered, relating to the same subject. Much interest was excited, and we hope good was done. The average attendance at the Sunday-school here during the last month, was about 500. The Sunday-schools in the country are also mostly in a prosperous condition.

"Amidst many trials, the Lord graciously gives us tokens for good. Among these we may reckon a revival of an interest on behalf of Missions in our congregation. There are now about 1000 subscribers connected with the Missionary Association at this place. It is quite a pleasure to witness the unwearied efforts of the forty-six collectors, who gather the mites of the people.

"I am very thankful, especially at the present time, that I have the assistance of two Brethren of this congregation, who visit the sick, read the Scriptures, keep meetings at the out-stations, &c. They appear to labour with all their hearts. May the Lord preserve this spirit to them, and fit them more and more for His service!"

BARBADOES.

From Br. AUG. CLEMENS.

"DEAR BROTHER,

SHARON, Oct. 11th, 1857.

"SINCE I last wrote to you, this congregation has pursued its usual even course, and I think the same may be said of the whole Barbadoes Mission. We meet with some things of an encouraging nature, while there are others which try our faith and patience. The schools continue to be the most hopeful and cheering part of our work. They have almost all been more prosperous this year than last. Several new ones have been opened. The 'Gracehill' school (situated near Bridgetown, and under Br. Edghill's superintendence) has risen most rapidly, and has a daily average of more than eighty children, though it was only opened three months ago. 'Kendal's' school (under Br. Zippel's superintendence) has not yet reached that number, as there is not such a dense population in that neighbourhood; but it is gradually increasing. Br. Zippel's new Infant-school is doing very well. You will see, that we have opened an Infant-school in connection with Buxton school. As yet, it is but a small beginning, but we hope it will flourish, when the teacher is more at home in her duties. All

the schools in connection with this station have increased in numbers, and are attended daily by upwards of 400 children.

"I am glad to say, that Br. Zippel, whose health, as you have probably heard, had failed considerably, is now much stronger again. But I regret to report, that Br. Reichstein's health is very delicate."

TOBAGO.

From Br. R. L. VOULLAIRE

"DEAR BROTHER,

MORIAH, *Sept. 23rd, 1857.*

"WE earnestly hope, that Br. and Sr. Cooney's trip home will re-establish Br. Cooney's health, so that they may be able ere long to return to their former post, or enter on some other. This Mission has lost in them earnest and valuable labourers. They have sown in tears, and have wrought a good work, and the blessing of the Lord will most assuredly follow them.

"You may suppose that we, the remaining missionaries, have now an increase of work. This is especially the case with Br. E. Zippel, who has alone to attend to the large congregation and schools at Montgomery. We endeavour to assist him, as far as we are able, at the speakings, &c., and Sr. Voullaire occasionally rides over to Montgomery, to cut out and arrange work for the Sewing-school, which contains about eighty girls. We trust, however, that our dear Brethren of the Mission-Board are aware of our difficulties, and will send help as soon as possible. Meanwhile, I am truly thankful to be able to say, that we are all in the enjoyment of good health and spirits.

"With regard to the spiritual state of the people under our charge, it is difficult to speak in any degree decidedly. I should say, however, that they are, socially, in a critical state, and, as I would hope, one of transition. They have, by degrees, become conscious of their freedom, but this sometimes takes the form of disrespect for all lawful authority. They are not easily led and persuaded, but require a firm hand. They have also attained to that low degree of knowledge which puffeth up, instead of really raising those who are in possession of it. At the same time, it is cheering that the attendance and attention at all our meetings are all that can be wished.

"I think I never mentioned to you anything, about the proficiency of a considerable number of our young people in music. Through the indefatigable exertions of our Christian friend and brother, Dr. Purser, a large class has been formed, and so far instructed, that we are able to master a good many anthems, and several of the choruses of Handel's Messiah. As regards accuracy in keeping time and pitch, I think we could almost rival some famous musical societies. The Hallelujah Chorus and several others are sung by these young people in most exact time, though with rough and uncultivated voices, and with little feeling. Every Sunday after the Litany, a short anthem is sung. Your father's piece, 'Behold, what manner of love,' has been introduced on Communion-Sundays. I sing the solo from the pulpit,

and the choir answers, 'Therefore, with angels and archangels,' &c. I think you would enjoy our performance of this beautiful and truly ecclesiastical anthem. I wish we could have a few more short pieces of a similar character.

"We lately received the Memoir of the Rev. J. J. Weitbrecht, as a gift from some Christian friends, for which we would beg you to tender our warmest thanks. This is a book which every missionary should read, as it contains the experience of a distinguished labourer in the Lord's vineyard, on a variety of subjects connected with his work."

From Br. T. EDWIN ZIPPEL.

"DEAR BROTHER,

MONTGOMERY, Oct. 6th, 1857.

"HERE things are going on steadily; but it is a very difficult and heavy charge for me, alone as I am. To superintend these large schools, and to attend to the numberless duties of this congregation, is no small matter,—and it requires all one's powers of mind and body to be calm in the midst of so much business. I have been wonderfully supported by our dear Saviour in all my undertakings. I could never have believed that I could go through what I have done, since I have been left alone. I take it as a pledge of our Saviour's willingness to own and bless my work in His name; and thanking Him most fervently for His mercies past, I humbly hope for more. Br. and Sr. Voullaire have been very kind in coming to my assistance, whenever I have asked them to do so. But it is very inconvenient for them, on account of the distance, and their young family.

"On the 29th ult., I held a public examination of the day-schools here. His Excellency, the Lieutenant-Governor, with his Secretary, the Colonial Secretary, and several other gentlemen, were present. His Excellency took the liveliest interest in the proceedings, examined the classes himself, and expressed himself highly gratified with what he saw and heard. The majority of the children acquitted themselves very well, and showed a marked improvement in reading and singing. The latter has been brought to great perfection in the choir, as well as in the school, by the indefatigable labours of our friend, Dr. Purser.

"I received a note from the Colonial Secretary a few days ago, informing me of a grant of 100*l.* for our schools, and 10*l.* for school materials.

"On the day after the examination, the children assembled here, and then, with hats and turbans decked with flowers, marched to an open pasture, about a mile distant. Oh, what a beautiful sight it was to see 500 children, in a long line, marching in good order, singing their school-pieces, and marshalled by numerous monitors. On our arrival at our destination, we found a crowd of people awaiting us. I had caused buns and beverage to be provided for the children, after partaking of which, they played about, and enjoyed themselves to their hearts' content. To myself, it afforded a degree of pleasure I had not ventured to anticipate.

"I have been much distressed of late by the frequent broils among some of our people, of whom one might have expected better things. The simple circumstance of a woman passing near the door of a man, and accidentally spilling a few drops of lamp-oil, has involved a number of persons in a most malicious dispute, because the ignorant man thinks the poor woman did it with the intention of 'obeahing' his dwelling. The heathenish superstition which is still lingering in this island and Antigua is shameful. Quite recently, a fellow was called to examine a sore foot of one of our people. By sleight of hand, he made her believe, that he had extracted some sea-shells and pins, which he affirmed had been put into her foot by the witchcraft of another party. For this wonderful feat, of course, the poor woman paid him handsomely.

"A few weeks ago, a man met with an untimely end at one of those infamous orgies, called 'Jumbie-dances.' 'Jumbie' signifies, with them, ghost or spirit. On the occasions alluded to, people assemble in the house of a deceased person, strip themselves nearly naked, and being far gone in liquor, begin a hideous noise, and then dance and whirl themselves into a hysterical excitement. The man above referred to had, at such a dance, mounted on a cross-beam in the roof of the house, and being far from sober, fell, and injured himself so much that he died soon after.

"In comparing the people of this island with those of some others, I should say, that the former generally exhibit a greater simplicity of manner than is usually met with elsewhere. But I am afraid they are fast losing this distinctive peculiarity, partly owing to the introduction of a number of Barbadians of the lowest class, and partly owing to an increasing covetous spirit. The principle among many who ought to be a pattern to the peasantry, is to get money. For this, every thing is sacrificed. I think a very precarious future lies before our people. We must persevere, however, and endeavour, in the strength of the Lord Jesus, to recommend and to keep a straight course in the midst of a crooked and perverse generation.

"I think more people of all ages read, and read *well*, than in the other islands with which I am acquainted. Our church-music and singing is more civilized and beautiful than I have found in any Mission where I have been.

"There is a great deal of sickness in the island at present. Among the whites and coloured people, the prevailing disease seems to be a kind of yellow fever. I hope I may have strength and grace to bear up."

DANISH ISLANDS.

From Br. PH. H. GÜTZ.

"DEAR BROTHER, FRIEDENSTHAL, ST. CROIX, *July 25th*, 1857.

"WE are thankful, that we have succeeded in establishing a school of our own at this station. The old church, which was formerly made use of only for the Sunday-school, now serves for the day-school like-

wise. The school is held daily, from nine o'clock in the morning till three in the afternoon, and is well attended. The average number is about ninety, though there are considerably more on the books. Many children attend irregularly, in consequence of the carelessness or the poverty of their parents, while there are others who have never missed a day from the commencement. The teachers of the schools here and at Friedensberg are young men from the Training-school. I am glad to say both are doing well. I wish there was a sufficient supply of teachers. I think great attention ought to be paid to the training of female teachers. They may be rendered quite as well qualified as male teachers, while their influence on the behaviour and the moral development of the pupils would probably be more effectual. Br. Westerby's establishment of a Female Training-school was therefore an excellent measure. I am just about to send two young women to Antigua, one of whom is white. The latter was in circumstances of destitution. Her widowed mother had to work with her needle for the support of the whole family. Their condition was wretched beyond description. The house, rotten and leaky, actually stands on some pillars over a deep gully, in a most unhealthy situation. I am thankful to have met with a few Christian friends, who provide means to fit out the girl alluded to, and to pay the expenses of her journey, and of her stay in Antigua. I have hopes, that she will one day make herself useful in our Mission."

MOSQUITO COAST.

From Br. G. FEURIG.

DEAR BROTHER,

"Feb. 17th, 1857.

"TO what extent my feeble testimony of the blood and death of Jesus, approves itself as the power of God unto salvation to my hearers, I certainly am unable to state. But so much is certain, that many come and are attentive hearers of the word. Still, many are deterred by prejudice or false shame, from seeking further connection with us, and among them, are not a few of those who have been married in our church. Besides these, many live in open sin. All we can do is, to sow the good seed in hope, and await the former and the latter rain, which, according to God's promise, will not be withheld.

"On the 7th inst., at 10 o'clock, a.m., we laid the foundation-stone of a new Mission-house. The site is, I think, the best in the place, and at all events, the best adapted for the purpose. A considerable number of persons had assembled, with whom we sang some verses, and, after a short address, implored the blessing of the Lord on this undertaking. The pillars on which the building rests were constructed by Br. Kandler, with the assistance of a carpenter, as masons are not to be obtained. We hope to have the house finished in May. Br. and Sr. Jürgensen were present on the above occasion. Sr. J. returned to English Bank alone, as her husband remained here a little longer, to assist in getting the building-materials brought to the spot. Altogether there is so much to do, at present, that we are at times

almost worn out. When all is in order, everything will be much easier. Our state of health is but middling, yet we have reason to thank the Lord for His mercy.

"In reference to the original design of this Mission, namely, to benefit the Indians, we are all convinced, that one of the principal obstacles to the execution of this plan is the scattered condition of the Indians. We have therefore begged the king, to explain to his people the importance of the instruction which we impart, and to induce them to settle in larger villages, and in more healthy and accessible localities. This he has promised to do. We have also conversed on the subject of a School for Indian children. Bluefields does not appear to us a suitable locality for such a school. In the first place, there are but few Indians residing here, and they are much despised by the Negroes and coloured people; secondly, there are here too many opportunities for obtaining intoxicating liquors, of which all the Indians, old and young, are excessively fond. Our thoughts are therefore more directed to English Bank. It is true, that if such a School be established, the Indian boys will have to be boarded and lodged. Efforts will, however, be made to enable them to obtain a part of their subsistence by the cultivation of land. I doubt not that if this project is put into execution, some Christian friends will be found willing to assist in defraying the expenses."

"March 25th, 1857.

"LAST Sunday, I visited Rama Key once more before Br. Lundberg leaves. I again had the pleasure to see a numerous and attentive assembly, and felt the conviction, that our Saviour, would yet perform miracles of grace among these Indians. Before and after the service, I visited them in their huts. I feel assured, that if the Gospel could be preached in this place every Sunday, and a Missionary reside here, even for a few weeks occasionally, we should soon perceive that our efforts were not fruitless.

"Little Anna Lundberg was, as we thought, sick unto death a little while ago. However, it pleased Him who is Lord of life and of death, to send help when the help of man was vain,—so that the dear patient has recovered, though but slowly.

"Two Woolva Indians have just been here, one of whom understood a little English. I told him that I intended soon to come and see them at their place of residence. Immediately his face brightened up, and he answered, that I should be very welcome, and would find many Indians there.

"The work among the Creoles in Bluefields is a very important one, and will always remain so, because the people here are on a level with the most ignorant heathen, and because, should they once be gained for Christ, their example would make a favourable impression on the Indians. In short, we must extend to all the invitation, 'Come, for all things are now ready!'

"Our teacher, Peter Blair, continues to be diligent in his attention to his duties, and appears to be quite at home. He is rapidly improving in his acquaintance with the Indian language. Oh, that he

may grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ,—then he will prove a useful instrument.

“The building of our house has advanced so far, that we may hope to enter it by the end of May, although some time will still elapse before it is quite completed. We shall be very glad to leave our present confined abode, as the heat is very oppressive in it. I am sorry to say that the king remains in the same unsatisfactory state as regards morality. May he soon turn to the Lord, as a poor sinner!

“We celebrated the jubilee on the 1st of March, in a solemn manner. It was, doubtlessly, very different from what took place in the home congregations. Still, we believe our Saviour kept His gracious promise, and was in the midst of the two or three who assembled in His name. Eight persons were received into the congregation. One of these was the princess Agnes, who, like the rest, appeared to be deeply affected. She is the first female Indian who has become a member of our congregation. Oh, that numbers of her race may follow her example!

“The Passion-week did not pass without a blessing. On Palm Sunday, six persons were confirmed, regarding whom we could believe and be convinced that they had obtained grace, and that it was their sincere desire to be followers of their Saviour.

“At present, many of the men are absent at the turtle-fishery, still the meetings are well attended, and the good order and attention give ground to hope that better times are at hand.”

“*March 30th, 1857.*

“SOON after I had written to you, in August last, I had a severe illness, which prevented me for a considerable time from attending to my duties. Though now better I am still much occupied. Sr. Feurig has been ailing, I may say, almost from the day of our arrival here, and the many troubles and afflictions we have experienced have not tended to benefit her health. For the last six weeks she has been quite unable to attend to her usual duties,—a circumstance which adds much to my engagements.

“Accept my best thanks for the kind sympathy you have expressed in reference to the many trials and afflictions through which the Lord has seen fit to lead us, since we entered on this field of labour. His hand has, indeed, been heavy upon us, and at times it has appeared as if he had forsaken us. But praise be to his glorious name, He has not left us comfortless. He has promised his people, that, as their day, so their strength shall be, and we feel assured that He will help us from day to day.

“As Br. Lundberg will be able to give you a full account of the work here, from its commencement to the present time, there is the less necessity for me to write at length on the subject. Some particulars, may, however, be interesting. The public preaching of the word at this place is well attended; but only a few appear as yet to be impressed by it. Nevertheless we are thankful that there are some. Several have been received into church-fellowship since we arrived here. This was the case on the 1st of March, on which occasion,

one of the King's sisters was among the number of persons admitted into the congregation. The meeting on the day referred to was peculiarly blessed, and the gracious presence of our Saviour was powerfully experienced. On Sunday next, seven persons are to be confirmed. May the Lord establish an everlasting covenant with them ! After this accession, our communicant congregation will number seventeen persons. This is, indeed, but a small beginning ; yet may we not hope that it is the earnest of still greater success ?

"Occasionally some come and request to have their names put down in our list. Thus the number of those under our instruction gradually, though slowly, increases. Our hope and prayer is, that they may also grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"But few of the young people come forward, as they are afraid of the scoffs of their companions ; and it cannot be otherwise, until they have experienced the saving grace of Jesus. It becomes us to wait patiently for the former and the latter rain.

"The general attention and decent behaviour in church are very pleasing, and afford encouragement for the hope of better times at Bluefields.

"But few Indians live here now. Indeed, I may say, there are none constantly residing here, except the King's family, and one or two other persons. There are, also, some half-Indians, but they wish to be considered Creoles, and not Indians. Scarcely a week, however, passes, during which there is not a number of Indians in the town, for the purpose of trading. They are usually induced to drink to excess, and are then thoroughly cheated. It is, indeed, lamentable to behold these poor, naked, degraded creatures. And, unfortunately, we can do nothing for them here. We must follow them to their places of abode, and endeavour to prevail upon them to live more together, and in more accessible localities. I had intended to undertake an exploratory voyage, to examine the coast and the principal rivers to the northward of this place. But this is quite impossible as long as I am alone here, and my wife in such a delicate state of health.

"Our school is very prosperous, there being sixty-seven names on the list. The teacher, Br. P. Blair, takes much pains in instructing the children, and appears to delight in his work. May our Saviour hold His hand over him, and preserve him from the deceitfulness of sin !

"Br. Jürgensen has opened a school at English-Bank, in which there are about twenty children in daily attendance, with whose conduct and improvement he expresses himself much pleased. The same Brother goes twice a week to Rieta Pora, to instruct the Indian children at that place. There are about eight in regular attendance, who are already much attached to their instructor.

"As Br. Lundberg has left us to proceed on a visit to Europe, Br. and Sr. Jürgensen will come hither to share the duties of this station with us, during his absence. We shall visit English-Bank as often as we can. But there is no possibility of extending the work, or even of carrying it on as we have hitherto done, until Br. Lundberg's return. The burden of labour is already too great for my weak

shoulders. Still, He who has helped us thus far, will not leave us or forsake us."

"August 7th, 1857.

"I HAD intended to send you a few lines by the last packet, but was prevented by sickness. Even now, though somewhat better, I find it difficult to attend to my duties. Yet, I have much reason to praise the Lord for His wonderful help again vouchsafed to me. Of course, my constitution gets more and more broken down by these continual fevers. In Jamaica I never suffered in this way.

"You have, doubtless, heard, that our church was struck by lightning, and partially destroyed, on the 26th of June. In the midst of judgment the Lord, however, remembered mercy, else the whole place might have become a heap of ruins. With the exception of painting, the damage is now repaired. About 4l. was brought to us in contributions towards this object, while many gave their labour gratuitously. For these repairs, we used the materials of the old dwelling-house, as far as we could.

"On the 15th of May, we entered the new dwelling-house, though it was only half finished. In the evening of that day, we held a meeting in it, at which about fifty persons were present. Our prayer was, that it may at all times be felt that the Lord is there, and then it will be a peaceful habitation to those who dwell therein. The new house is near the lagoon, which causes it to be much more airy and agreeable than the old one, while its proximity to the church also tends much to our comfort. It is certainly the pleasantest situation in Bluefields. I shall be very glad when all the building is at an end, as I am heartily tired of it.

"The attendance at church remains as before; but it seems as if the Gospel began to make impression on the hearts of some. On Monday, the 3rd instant, I was called up in the night to visit a young, married black man, who, as my informant said, was in a state of great excitement, and saying wonderful things. As it was midnight, and I did not feel strong enough to go out at such a time, I told the persons who had come for me, that I would visit the man early in the morning. At about two o'clock, they came again and begged me so earnestly to accompany them, that I at last consented to do so at all risks. Before I reached the house, the young man referred to came running to meet me, threw his arms round my neck, and exclaimed, 'This night I have found my Saviour. I know my sins are pardoned. I have found peace with God!' When I entered the house, I found about twenty persons assembled, whom he had called up, to tell them what Jesus had done for his soul, entreating them earnestly to seek that Lord who is willing and able to forgive, and to save to the uttermost. I had some difficulty in calming his excitement a little, for his joy was almost too much for him. I then delivered a short address, concluding with prayer. I shall never forget the powerful feeling of Jesus' love and peace which prevailed; as if He had stood bodily among us. This brother is now walking quietly, in the joy of the Lord. He has been with me this afternoon, telling of the happiness he felt. He stated that he had been out fishing in the morning, but

had caught nothing. He had however had such an enjoyment of our Saviour's nearness, and of His love, as he could not express. While relating this, tears streamed down his cheeks, and unspeakable joy was depicted on his sable countenance. I do not remember to have witnessed such a powerful awakening among the negroes before. May it prove the commencement of a lasting and glorious work! In our Instruction-meeting on Tuesday morning, a peculiarly solemn feeling pervaded those present. I write all this with trembling, knowing that Satan will do his utmost, to destroy the work in its first beginning. Yet what the Lord commences, He is also able to carry on and to complete. O Lord, help! O Lord, send now prosperity! The work is Thine own. For such souls as these Thy precious blood was shed!

"The school in this place continues to prosper. There are seventy-five names on the list, though the average attendance is at present not more than fifty, owing chiefly to the continued absence of so many of the fathers at the turtle-hunting. That the Good Shepherd is pouring out His blessing on these little ones, is evident. In due time, we hope that the seed sown will produce abundance of fruit.

"I have asked permission to build a house at Rama Key, to serve for the holding of meetings, and for school-purposes. I have not yet heard, whether this proposal is agreed to or not, but I hope it will be. I should be thankful, if this school could be supported by some of the Lord's people in England, as so many are in the West India islands.

"The call of Br. Grunewald to this Mission has encouraged me greatly. May our Saviour so fit him for his work, and endow him with needful wisdom and grace, that he may become a true apostle of the Indians of Central America!

"Br. and Sr. Jürgensen are still at their station. They rejoice greatly in their work, and the Lord will certainly lay His blessing upon their zeal. Br. J. frequently visits the little Indian villages, and continues his school at Rieta Pora, with which he is much delighted."

SURINAM.

(*From the Missions-Blatt.*)

Br. Wünsche writes from Rust-en-Werk, on the 1st March:—"A variety of distressing events have recently occurred in this congregation. On one estate, nearly all the baptized attended a dance on New Year's-day. Even the esteemed helper-sister was induced to take part in this heathenish diversion. The driver, who is also a helper, was obliged to keep order on the occasion, but took no further part than his office on the estate rendered necessary,—which is some comfort. I have dealt very strictly with all who were concerned in this, and, as I believe, by God's blessing, not without good effects.

"On another estate, the priestess had given up her idols. But I was unable to baptize her, as she did not appear sufficiently convinced of the truth of the Gospel. Shortly afterwards, she went into the town and died there, unbaptized. Her daughter, who was a candidate for baptism, brought back to the plantation some of the hair of the

deceased, and the cloths which had been used for washing the corpse. These articles were placed on a board, which a negro then took on his head. Then, walking backward and forward, he asked the question, 'Who killed you?' and declared the answer to be, 'The driver.' The latter was immediately seized, taken to the manager, and accused of having murdered the woman. The manager met this accusation with the declaration, that he knew the woman had died a natural death. But this availed nothing, as they reiterated the assertion, that the driver had poisoned the woman. When I heard of this affair, I endeavoured to point out to the people, in what a superstitious and heathenish manner they had acted. They, however, denied that they had done what was stated,—and some of them went to the manager, and said I would not allow them to come to church any more, and that they, therefore, wished to join the Romish Church. The manager informed the attorney of their wish, and the latter mentioned it to me. I told him, that I had never thought of such a thing as to forbid the negroes to come to church, and that, on the contrary, I wished they would attend more regularly. I am now waiting to see how this matter will end. Thus, there is much that is calculated to humble us, and cause us to implore our Saviour to pour out His Holy Spirit on us, and on the poor benighted people among whom we labour."

Br. Van Calker, in a letter dated *April 20th*, gives an account of a visit paid by him at *Liliendal*. He was there on Easter-Sunday, and states, that on the morning of that day, the congregation assembled for the early service at half-past five o'clock, mostly dressed in white. When they met in the church to read the Easter-morning litany, it was still dark. But while they were pronouncing this solemn confession of faith, and hope of a future resurrection, the bright morning sun rose majestically, and poured a flood of light through the open windows of the building,—a circumstance which harmonized agreeably with the festive feelings of those present. On Easter-Monday, twenty-three adults were baptized; on which occasion there were more persons present than the church would hold, so that many stood outside round the windows.

WE extract the following from a letter of Br. Jansa, dated *Annas-zorg, April 25th, 1857*:—"The building of a bridge at this place has caused us a great deal of trouble, as we found it very difficult to secure the posts in the marshy soil. It was a great assistance to us that we had nine carpenters sent us from as many neighbouring estates. Br. Jürgensen, who, with his wife, has been here the last five weeks, has been actively engaged in the building. Sr. Jürgensen was very ill, but is, through mercy, quite recovered.

"During our impending visit in Europe, Br. and Sr. Glöckler will take charge of our duties. We are truly thankful for the assistance we have lately received from Br. and Sr. Weiss. We are united to them in bonds of sincere affection, and have been enabled to live and labour together in harmony. Br. Weiss has already begun to hold meetings and to visit the sick; and Sr. Weiss has experienced but little difficulty in learning the Negro-English language.

"I have lately been obliged, to my great sorrow, to exclude

two of our helpers,—the one for a serious offence, committed two years ago, but not discovered until lately,—and the other for renewing a sinful connexion, which he originally formed, while in a state of heathenism. These are the first communicants of this congregation whom we have been obliged to subject to church-discipline. Such cases are very trying.

“Our congregation increased last year by some hundreds, and consists, at present, of 2,194 persons. Since the beginning of this year, many new people have come forward. Thus our work in this colony continually increases. It is our earnest prayer, that a real pentecostal blessing may descend on these multitudes, for there are still many dry bones among them.”

CENTRAL ASIA.

EXTRACT *from the* DIARY *of* BR. H. JASCHKE'S *Journey from*
CALCUTTA *to* KOTGHUR.

(*Concluded from page 305.*)

“IT may be interesting, if I here mention some particulars respecting Missionary labour in those cities of Hindostan which came under my notice. It may be divided into three parts:—1. The labour among the young by means of schools. 2. The formation and care of separate congregations. 3. Preaching in the streets and public places. The latter can only be undertaken by the Missionaries with great caution, as, even in the so-called cold season, as soon as the sun is a little high, say from nine till four o'clock, Europeans cannot expose themselves to it long or frequently. This appears to me, of itself, a very sufficient reason why the Missionaries should not confine themselves to this kind of labour. But besides this, street-preaching is the least encouraging and successful part of their labour. They meet less with violent opposition or open hostility, than with perfect indifference. The passers-by scarcely stand a minute to listen. Mahommedans will do so sometimes, but, almost invariably, only to disturb the preacher, to ridicule his discourse, or to dispute with him in the most uncandid manner and without listening to reasonable arguments. If a hearer becomes impressed, it usually proves to be a stranger from the country. The conviction that Christianity will one day prevail, is very general among a large portion of the population of India; yet, as individuals, they close their hearts against its truths.

“The small congregations of Christians in the city of Agra, and in the adjacent villages, are regularly attended to, the former by the Missionaries themselves, and the latter by native catechists, under the superintendence of the Missionaries. The station at Secundra, between four and five miles from Agra, made a very pleasing impression on me. It has a neat church and school, white-washed houses, and clean streets and squares.

“There are, properly speaking, three classes of schools; first, those for the children of parents who are members of Christian congregations; secondly, the orphan-schools, in which, as the children, of course, enter at very different ages, there are many who are still heathen; and lastly, the public schools, intended for Hindoo and Ma-

hommedan pupils. The main object kept in view by the Missionaries, is instruction in the truths of the Christian religion ; but, in order to obtain scholars, they are obliged to provide facilities for the acquiring of a variety of secular knowledge,—which latter is, indeed, what the parents have in view, taking the religious instruction into the bargain.

“The bazaar-schools are conducted in a very simple manner, and are quite confined to elementary matters. But the higher schools, or colleges, which, as regards the branches taught, nearly answer to our gymnasiums, require the expenditure of powers, which have to be withdrawn from direct Missionary service. Still, acquaintance with the circumstances of the case, would seem to justify efforts of this character.

“I visited Secundra on the 26th of February, in company with Mr. Schneider. Here, there is an establishment worthy of mention by me, as not unlikely to be of importance for my work. It is the extensive printing-office, known as the Secundra Orphan Press. Besides arrangements for printing, bookbinding, &c., there is a type-foundry, in which there are two machines. Tibetan types have been cast and are in stock here.* [We omit Br. Jäschke's description of the Taj Mahal, and other curiosities.] I spent the latter part of the time I was at Agra, in the house of Mr. French, in whom I found great learning and interest for scientific subjects, conjoined with much amiability of character, unpretending humility, and believing devotedness to the Lord.

“In the evening of the 3rd of March, we reached Delhi. Here I should have liked to make a short halt, but my companion was anxious to proceed, which we accordingly did.

“On the 4th, when we approached the 30th degree of north latitude, we perceived a decided change in the character of the vegetation. A few stations beyond Kurnaul, a crowd of bearers made their appearance, with two *doolies*. This is a sort of light palanquin, constructed of rope-matting, with cloth curtains, and much used in mountainous districts. We now had to entrust a part of our luggage to a coolie, and pack the rest in the doolies, creeping in after it ourselves. Towards evening, I walked for about an hour, but the people trotted along with the doolies so rapidly, that I found I had enough to do to keep up with them. At eleven o'clock at night, we reached Umballa, and passed the night in the dawk bungalow.

“Next morning, I went with my companion to an officer, to whom he had been recommended. My object in going was only to obtain some advice regarding my further journey. But this gentleman told me, that he expected Mr. Prochnow the next day, and would advise me to wait for him. He at the same time requested me to remain for the night with him, promising, as there was no room for me in the house, to set up a tent for me to sleep in. I, of course, accepted this kind offer with thankfulness. In the evening, my travelling companion thus far, proceeded on his journey.

“As Mr. Prochnow did not arrive at the time expected, I had to

* We regret to learn that this establishment has been utterly destroyed during the mutiny.—EDS.

wait another day. In the evening, I took a walk with my kind entertainer, and for the first time saw the distant Himalaya chain. On the next day, Mr. Prochnow arrived. From him I heard, that my two fellow-labourers had been for some time at Simla, dwelling in tents, like the Rechabites.

"As the bullock-train was, at this time, so occupied with the transport of goods, that no passengers could be accommodated, I was unable to proceed by this means of conveyance, which is the cheapest. I therefore, once more, placed myself in a doolie, in which I arrived, early the next morning, at Kalka, which lies close to the foot of the mountains. Here I gave my trunk, carpet-bag, umbrella, &c. in charge to two coolies, and began to ascend the Himalaya, glad and thankful to be able to use my legs again. Of course, I took the old road, which is shorter, cooler, and more beautiful than the new one. I mounted higher with every step, and enjoyed the cool mountain-air, the views of the valleys and plain, and the trees and shrubs, many of them flowering, and of kinds which naturally excite in one's mind the idea of a greenhouse. The Hindoos who met me, and the huts, which I occasionally saw, scarcely seemed strange to me. The former reminded me of the Goraes in the Carpathian Mountains, poor, ragged mountaineers, with a strange language, of which I, as yet, only had practical knowledge enough to ask for water, when I wanted to boil some coffee. It was well I never happened to enter a house. *That* would have been so insufferably polluting, that, as I afterwards heard, I should have been turned out rather roughly. However, nothing of the sort happened, and I literally went on my way rejoicing. And surely I had reason so to do! The unpleasant and tedious portions of my journey, and, I may add, those attended with risk to health, were passed, and *that* as safely, and with as little mishap, as I could have wished. I was now near the end of my pilgrimage, well, in good spirits, and surrounded by pleasing objects. My mouth was filled with songs of praise and thanksgiving.

"At Kasauli, a large village and a military station, a soldier, whom I asked to direct me to the dawkh bungalow, overwhelmed me with civilities. However, I wished to reach Sanowar the same day, in order to deliver a letter from Mr. Prochnow to Mr. Parkes at that place. At Sanowar, is the Institution for soldiers' orphans, and for the education of Bengalee children, founded by Sir Henry Lawrence, (whose acquaintance I had made at Agra,) after whom it bears the name "The Lawrence Asylum." Of this establishment Mr. Parkes is the superintendent. This gentleman received me very kindly, and insisted on my remaining a day with him. After dinner I had the enjoyment of some music. There was a Broadwood pianoforte, which I found in far better tune than those I had met with in the plains. The next day Mr. Parkes conducted me over the Institution, which contains between 300 and 400 soldiers' children, three-fourths of whom are orphans. As is the case in all similar institutions in this country, they have their own printing establishment. Indeed, almost all articles that are required, are made in the Institution. When I arrived, preparations were making for the casting of a bell. The church is neat, and even somewhat richly ornamented, all the carvings having been executed in the Institution.

"On the following day, March 10th, I arrived at Simla, when I met the Brn. Pagell and Heyde, to our mutual joy.

"On the 14th, we all arrived safely at Kotghur."

Miscellaneous Intelligence.

I. GENERAL SYNOD OF THE BRETHREN'S UNITY.—In the Preface to the present volume of this Journal, reference was made to a General Synod of the Brethren's Church, as having been convened for the summer of the year 1857. This assembly,—in many respects, the most important that has been held, since those of 1764 and 1769, which established the constitution of the Brethren's Church on the existing basis,—opened its sessions on the 8th of June, and continued them, with but slight intermission, till the 1st of September. Of its transactions, an outline was communicated, week by week, to the congregations of the Brethren in every land, and likewise to our Missionary fellow-servants, so far as they were accessible. The results of its deliberations, which have been already published in the German language, will shortly appear in an English dress. To give any report or analysis of them does not consist with the object or plan of this Journal; nor are existing circumstances favourable to the introduction into its pages, of a notice, however slight or compressed, of even that portion which has reference to the Missionary work. For the insertion of such a notice in 1836 and 1848, the commencement of a new volume of the Periodical Accounts before the close of the respective Synodal years, afforded facilities, which the editors regret to think are now wanting, (see prefaces to Vols. XIV. and XIX. Periodical Accounts.)

On the other hand, they are glad, that, by the absence of a formal report of the Synod, space is gained for the communication of the interesting Outline of the history and progress of the Missions, since the Synod of 1848, which was presented by the Mission-Board to that just concluded, and which formed the ground-work of its deliberations. The insertion of this document in the present number, appears the more desirable, not to say necessary, because there is no Circular accompanying the Financial Statement of 1856, having special reference to the occurrences of that year.

Reserving to our next Number the brief notices of the Synod of 1857, which should properly have appeared in the present one, we would here observe, that, in the course of its proceedings, many proofs were afforded, and many experiences made, of the mercy, the favour, and the faithfulness of the Lord,—in the settlement of difficult and embarrassing questions,—the maintenance of brotherly harmony, amidst considerable diversity of opinion,—and the determination, unanimously formed, to adhere firmly and heartily to the fundamental principles, which the Unity of the Brethren has professed, every where and at all times. The doctrine of "Jesus Christ and Him crucified" was anew proclaimed to be the "Shibboleth of the Brethren's Church," the motto on her banner, and the theme of her testimony, both in Christian and heathen lands,—the Word of God, as contained in the Scriptures of the Old and New Testament, to be her only rule, and

her treasury of Divine knowledge,—the example of Christ to be her pattern, His service her pleasure, and the extension of his kingdom her highest aim ;—and for the right reception and full enjoyment of these blessings, the due performance of the Saviour's commands, and that genuine devotedness which He requires of His servants, the assembly professed its sole dependance on His all-sufficient grace, the free and unmerited love of the Father, and the teaching, guidance, and sanctifying influence of the Holy Spirit.

After much and prayerful discussion, various modifications of the existing constitution were adopted, giving greater liberty of action to the several provinces of the Unity,—but leaving unimpaired the bond, which unites them as one body, of which Jesus Christ is the Head. The Missionary work committed to the Brethren's Church was made the subject of careful and extended examination, and various resolutions were passed in regard to its future conduct, at the recommendation of the Committee on Missions, specially appointed,—to some of which reference will be hereafter made. As members of this committee, the Brn. Badham, Buchner, Kleiner, and Bonatz, who had been called to attend the Synod, as representatives respectively of the Missions in the smaller British West India Islands, in Jamaica, in the Danish Islands, and in South Africa, rendered valuable assistance. Among the communications made to the Synod, were letters from 'The Brethren's Society for the Furtherance of the Gospel,' and from the Committee of 'The London Association in Aid of the Brethren's Missions.' The answer to the latter expresses the warm gratitude of the Synod to the Christian Brethren of other Churches, who, as members of the Institution referred to, have extended to our Missionary cause their generous and disinterested help, for a period of forty years.

It may still be mentioned, that the Synod consisted of sixty-one members, of whom twenty had seats by virtue of office, including twelve bishops or members of the Unity's Elders' Conference; eighteen were deputies from congregations on the Continent; ten from British congregations, and seven from North American. Besides these, were six who were called to attend by the Directing Board of the Church. The president of the assembly was Br. John Martin Nitschman, Bishop of the Brethren's Unity, and president of the Unity's Elders' Conference,—a descendant from the well-known family of that name, which furnished some of the earliest emigrants from Moravia to Herrnhut. His election to this important office was regarded with general satisfaction by the members of the Synod, who felt, that, in his person, the ancient Unity of the Brethren, the establishment of which, four centuries ago, is this year thankfully commemorated, and the renewed Church, with whose state and circumstances, his long and faithful service, as one of its overseers, has made him intimately acquainted,—were worthily represented.

II. SOCIETY FOR THE FURTHERANCE OF THE GOSPEL.—The half-yearly general meeting of the Society was held on the 3rd of November. The usual brief report of proceedings must, however, be deferred to the next number, owing to the press of other matter.

III. EVANGELICAL CONFERENCE AT BERLIN.—This great Conference, of which an announcement was made in our number for June

(see p. 257),—was held in the Prussian capital, between the 9th and the 17th of September last, and proved to be the most important of the meetings convened by the Evangelical Alliance, since the establishment of that Institution, in August, 1846. The number of persons who attended it, of all classes, countries, and religious denominations,—the station and ability of those who took part in its proceedings, and the universal interest of the subjects brought under discussion, invested it with a character of no ordinary kind. Nor was the deep personal interest manifested in its progress and successful issue by the Sovereign, to whose expressed wishes and active encouragement its existence was in a great measure due, the least remarkable or gratifying feature of an occurrence which has no parallel in modern Church-history. From the official report, it appears that, besides occasional hearers, no fewer than 1,254 persons attended, with tickets of membership. Of these, Prussia sent 876; the other German states 103; Great Britain 166; France 12; Switzerland 11; Holland 11; North America 23; Denmark 11; Russia 12; Austria 7; Belgium 4; Sweden 2; Italy 2; Spain 1; Turkey 2; Greece 2; Africa 3; Asia 3; Australia 3. The sessions, of which there were two every day, were all of a devotional character, being opened and closed with singing and prayer; and the addresses, which were delivered chiefly in the form of carefully composed essays, were by men of eminence in the German or other foreign churches and universities, and were distinguished by evangelical sentiments, wide range of thought, and great earnestness. The word of welcome from Dr. Krummacher, of Potsdam, the essays of Dr. Nitsch, of Berlin, on 'the Universal Priesthood of believers'; of Dr. Krafft, of Bonn, on the question, 'Why the return of the Church to orthodoxy had been followed by so little of spiritual life among its members'; of Professor Schenkel, of Heidelberg, on 'the duty of Protestants in regard to the aggressive policy of the Church of Rome'; and of Professor Plitt, of the same University, on 'Religious Liberty,' produced a great impression on the hearers. The discourse of the Rev. W. Cairns, of Berwick, on 'the probable influence of the closer Union of the Christians of Germany and Britain upon the Theology and religious Life of the two countries,' was listened to with great attention, and with marked approval on the part of the German members of the Conference, being delivered with great fluency in their native tongue. For free discussion of the several subjects proposed, there was but little time or opportunity,—a defect which was felt more sensibly by the British, than by the foreign brethren present. Owing to a similar pressure, 'Missions to the heathen' engaged but a small portion of the time of the Conference;—Missions to the people of Israel, who had several able representatives present, and naturally claimed precedence, somewhat more. The information communicated by Dr. Dwight, from Constantinople, and Dr. King, from Athens, *both* in the service of American Societies, proved very acceptable, as did also the few remarks made by other Missionaries present, in reference to the fields in which they were respectively labouring. A brotherly salutation from the Secretaries of the various Missionary Societies in London, assembled at their monthly meeting, was grate-

fully received, though it was found impossible to do more than give the substance of the letter, which conveyed their sentiments and wishes, and which had been intrusted to the hands of the Rev. Dr. Tidman, of the London Missionary Society, and the writer of these lines. Similar salutations were delivered to the Conference, during its earlier sessions, by deputations from various Churches and Societies both in Europe and America, bearing testimony to the lively sympathy generally excited by this union of Christ's servants of every name, for the advancement of their Master's cause. Though no such deputation appeared from the Synod at Herrnhut, a letter from its venerable president, in answer to the invitation of the Berlin Committee, had already expressed the cordial and prayerful interest of that assembly in the object of the meeting, and the hope, that some of its members would be able to be present. This hope did not remain unfulfilled, several Brethren attending and taking part in the proceedings, among whom were Br. Nauhaus, Missionary from South Africa, and Br. L. Wünsche, minister of the Brethren's congregation in Berlin, and one of the Committee for the conduct of the Conference. It is hardly necessary to add, that among the British brethren present, were not a few members of the Council of the Evangelical Alliance, including its respected president, Sir Culling E. Eardley, Bart., and the Rev. Dr. Steane, one of its honorary secretaries, whose zealous efforts have been in no small degree instrumental in bringing about this remarkable gathering of Christ's followers.

The last Session of the Conference, at which both the King and Queen of Prussia were present,—his Majesty having attended several preceding ones,—was peculiarly solemn. At the close of it, a very impressive valedictory address was delivered by Dr. Krummacher, followed by a short prayer and the benediction. The whole assembly, consisting probably of 3,000 persons, having meanwhile risen, united in singing the well-known German hymn, "Nun danket alle Gott,"—"Now let us praise the Lord ;"* and every one, from the king to the poorest of his subjects, appeared to join with heart and voice. The effect of this Doxology, accompanied as it was by the tones of a powerful organ and the clangour of a full military band, will not be easily forgotten by those who had the privilege of hearing it.

The services of the day and the proceedings of the Conference were terminated by the celebration of the Lord's Supper, in the chapel of the United Brethren. On this occasion, nearly 200 individuals were assembled, who, though belonging to different churches, and variously minded in regard to minor points, both of doctrine and discipline, could nevertheless acknowledge each other as Brethren and Sisters in Christ. Of the six ministers who were engaged, two belonged to German, two to French, and two to English Churches; but all felt, like those to whom they administered the memorials of a Saviour's dying love, that though many, "they were one body, for they were all partakers of that one bread." The close connection between 'the Communion of Saints' and a 'Unity of Brethren,' must have been felt by all present, to whom the latter name is dear.

* See Hymn-Book of the United Brethren, No. 673.

It is an interesting circumstance, that this celebration of the Lord's Supper was the last destined to take place in the House of Prayer, in which, for above a century, the Brethren's Congregation at Berlin had been wont to assemble. In little more than a week from that day, the new and spacious chapel, which had been erected within a short distance of the older one, was solemnly opened and dedicated to the service of the Lord and the use of his people, in the presence of the Sovereign, who had given so recent and so striking an evidence of his earnest desire, to maintain the truth and promote the cause of Christ, and to assist in bringing those who profess to be His followers into closer union with each other. The attendance of the King of Prussia at this festive service, was probably one of his last public acts, previous to his severe and lamented illness.

The ANNIVERSARY of the British organisation of the Evangelical Alliance, took place on the 19th and 20th of November, at Freemasons' Hall. Though the number of members and friends in attendance was smaller than usual, the proceedings were by no means devoid of interest. Several important resolutions were passed, having reference chiefly to the recent Conference at Berlin, and the best mode of turning to useful account, the impression which it appears to have made on all classes in Germany, and to the duty incumbent on the members of the British Churches, to take early and energetic measures for the spread of the Gospel and the promotion of Christian education among the population of India.

IV. NEW MISSION-BOARD.—Br. I. C. Breutel, Bishop of the Brethren's Church, having been compelled, by increasing infirmity, to resign his office as a member of the Elders' Conference of the Unity, after a faithful and blessed service of twenty-five years, of which, twenty-one had been devoted to the special oversight of the work of Missions, his place was supplied by the appointment of Br. Levin Theod. Reichel, President of the Wachovian Provincial Elders' Conference. This Brother, in conjunction with its three remaining members, the Brn. G. A. Cunow, H. R. Wulschlägel, (consecrated Bishops of the Brethren's Unity at the close of the Synod,) and Br. Ernest R. Reichel, constitute the new Mission-Board.

V. TREASURERSHIP OF THE MISSIONS OF THE BRETHREN IN ENGLAND, AND OF THE SOCIETY FOR THE FURTHERANCE OF THE GOSPEL.—The departure of Br. Samuel R. Reichel, which took place during the Synod at Herrnhut, having caused a vacancy in the Provincial Elders' Conference, Br. William Mallalieu, who has held the office of Treasurer of our Missions, and of the Society for the Furtherance of the Gospel, since the year 1835, has been appointed his successor. Important as is the charge he is about to undertake, his removal from a sphere of usefulness he was so well qualified to fill, cannot be contemplated without sincere regret, by the fellow-servants who have specially enjoyed his kind and able assistance and his zealous co-operation. It now only remains for his Brethren everywhere fervently to implore the Lord, that He would vouchsafe to His future service in the British province, a blessing equal to that which has attended his faithful administration of the concerns already intrusted to him.

To the two offices thus vacant, the Brn. Lewis Henry Spence and Rudolph Linder, who for some years have been associated with Br. Mallalieu in the performance of his multifarious duties, have been appointed by the Mission-Board and the Committee of the Society for the Furtherance of the Gospel. They have accepted the appointment as joint-Treasurers and Agents, in reliance on the help and blessing of the Lord, and are herewith commended to the confidence and intercession of our Brethren and Christian friends.

VI. RENEWAL OF THE AUSTRALIAN MISSION.—Our readers, we are assured, will share the pleasure and thankfulness which we feel, in being permitted to inform them, that there is every prospect of the Mission of our Church to the Aborigines of Australia, which was so unhappily suspended about eighteen months ago, being re-established at no distant period. With the Governor of Victoria, Sir Henry Barkly, the transactions which have taken place on this subject, since the commencement of the present year, have been of the most friendly and satisfactory character. His Excellency has not only expressed his sincere regret at the discontinuance of the labours of our Brethren, but has also given the strongest assurance of his readiness to facilitate their renewal, by every means in his power. The neighbourhood of Lake Boga, being considered no longer suitable, for reasons the validity of which cannot be questioned, Sir Henry proposes, with the concurrence of his Government, that the Mission should be transferred to the banks of the Wimmera, considerably to the south-west of Lake Boga, and about midway between that locality and the mouth of the Glenelg, the south-western boundary of the colony. His Excellency describes the district, as "lying to the north-east of Mount Zero, not inconveniently remote from the sea-board, yet far from any large white population, and appearing to be sufficiently timbered and well-watered." After considering the whole subject attentively, and with fervent prayer to the Lord for His gracious direction, the Unity's Elders' Conference came to a resolution to accept with thankfulness the offer of the Government of Victoria, and to take immediate steps towards the attainment of an object, which, for the year past, has largely engaged the sympathy and the intercession of many of our Brethren and Christian friends, and of which the Synod lately held expressed its cordial approval. For the conduct of this important undertaking, Br. C. A. Hagenauer of Ebersdorf, has been appointed, in conjunction with Br. Fr. W. Spieseke, who, during his previous service, had acquired a considerable knowledge both of the language and habits of the aborigines. The fervent prayers of all who take an interest in the native population of Australia are earnestly solicited, that the Lord would be pleased to endue these Brethren with the needful grace and gifts, for the performance of the duties to which they are called, and to bless the measures which are taken in His name, for the re-establishment and prosecution of the Mission.

VII. CENTRAL ASIA.—Br. H. Jäschke writes from Kjelang, June 12th, that he was about to set out for Ladak or Leh, where he hoped to have an opportunity to learn the Tibetan language perfectly. In Kullu, the next province to Lahul, all was quiet, and there were even hopes, that the inhabitants would, in case of necessity, oppose the

rebels. In a letter from Kjelang, dated August 15th, the Brethren Pagell and Heyde state that Br. Jäschke was at Stok, near Leh, and that, when they last heard from him, he was in the enjoyment of good health. On the 11th, they had finished covering in their house, and hoped to complete and enter the ground-floor in September. They were especially thankful, that none of the work-people had sustained any injury. The natives still continued friendly, and the Missionaries did not feel alarmed at the distressing intelligence from other parts of India.

Just before going to press, we learn, by a letter from Br. Jäschke, dated September 22nd, that he had returned in safety to Kjelang on the 14th, having spent two months at Stok. It is also stated, that a conspiracy had been discovered in the adjacent province of Kullu, but had been nipped in the bud by the energetic measures of Major Hay. This gentleman had kindly offered our Brethren a retreat for the winter, in case they entertained any apprehensions; they had, however, thankfully declined the offer, in the belief, that providential indications warranting their departure from their post were wanting.

VIII. FAMINE AMONG THE KAFFIRS.—From a letter from Br. C. R. Kölbing to the Mission-Board, dated September 9, we extract the following:—"The Brethren Gysin and Hartman have, I presume, already written to Europe to beg for some assistance for the starving Kaffirs. About 20,000 of these people have engaged themselves in the colony as herdsmen, &c., and still more are coming. But many perish with hunger on the road to King William's Town, and other places. The same has been the case with many who have attempted to reach Shiloh and Goshen. Those who do arrive there, are usually in a wretched condition. Our people at those settlements, as well as the Missionaries, have assisted them to the utmost of their ability. Those who are able to work are employed, and paid in provisions. On one occasion, a numerous company of Kaffirs were on their way to Shiloh, but were unable to cross the swollen Klipplat river. How to help them, the Brethren knew not, until John Nakin, the teacher, thought of throwing over to them ears of Indian corn. He succeeded in doing so, and his example was followed by others, so that the immediate necessity of the poor starving creatures was relieved. We have already made collections for their relief at Genädendal and elsewhere. But when we remember, that it will be four months, before anything can be obtained from the land, we look forward with the greatest anxiety to an increased amount of distress, which it will be quite out of our power to relieve from the means at our disposal. If our people say to the Kaffirs, that they have nothing to give them, they answer by pointing to their little children, reduced to skeletons, or put their hands on their empty stomachs, and show us how loosely the skin hangs on their emaciated limbs. Between seventy and eighty persons have settled at Goshen, so that the population now amounts to about 150. The new-comers attend the church regularly."

In reference to these statements, we would only remark, that, although this distress has been brought upon the Kaffirs by their own folly, yet the results, under the Divine blessing, may be bene-

ficial. Doubtless, "the blessing of him that is ready to perish" would rest on any of our friends, who might feel disposed to take a part in the labour of love of assisting these poor starving people.

IX. NORTHUMBERLAND INLET. — Letters have been received from Br. Warmow, reporting his safe arrival in the Inlet on the 1st of August. On the following day, Br. Warmow went on shore, and met with some natives. Up to the latest date, August 21st, comparatively few Esquimaux had been seen. Br. Warmow found himself able to converse with them. They listened with attention and evident interest, to Br. Warmow's testimony of the Gospel, as well as to passages which he read to them from the Greenland New Testament and Hymn-book.

On the arrival of the *Lady Franklin* in the harbour of Törnait, several ships were met with, and among the rest a steamer, on board of which was Captain Parker.

X. MISSIONARY APPOINTMENTS AND REMOVALS. — 1. On June 23rd. Br. R. J. Böhnisch arrived safely at Lichtenfels, in Greenland.

2. Br. and Sr. Lundberg and Br. Grunewald sailed from Southampton for the Mosquito Coast on the 17th of September. Also Br. Kleiner for St. Thomas.

3. Sept. 24th. Br. H. G. Grasse was united in holy matrimony to Sr. J. W. Wagner, at Gnadau, on the 14th of October. They received instructions from the Unity's Elders' Conference in reference to their call to Missionary service in South Africa, and Sr. Grasse was accepted an acoluth; and on the 28th, this Brother and Sister, in company with Br. and Sr. Bonatz, and the Srs. Dammeyer and Kropf, sailed from Altona, for the Cape of Good Hope.

4. Oct. 21st. Br. H. J. Schwennesen, of the Surinam Mission, was united in holy matrimony, at Christiansfeld, to Sr. M. Barsøe.

5. Br. C. B. Ellis, of Gracehill, in Antigua, has been called to the post of President of the Mission-Conference in Tobago.

6. Br. J. F. Krönlein, of Ebersdorf, has received a call to the service of the Surinam Mission.

XI. OBITUARY.—1. On the 28th of June, departed, at Herrnhut, in the 69th year of his age, the married Br. Samuel Rudolph Reichel, of Ockbrook, a member of the British Provincial Board. Our late Brother was descended from a Saxon family, which has been distinguished in the annals of the renewed Brethren's Church for the number of gifted and faithful servants which it has produced. His grandfather, Pastor C. R. Reichel, of Neukirch, near Bautzen,—the founder, with Count Zinzendorf, of the Ministers' Conference held annually at Herrnhut,—was one of the most eminent evangelists of his day, and one of the warmest friends of the Brethren's Unity, of which, indeed, he claimed the privilege of membership. His father was a Bishop of that Church, and much respected during his long and varied service in Germany and North America. In the latter country our late Brother was born, in the year 1787. On his voyage to Europe in 1803, for the prosecution of his studies, he experienced a merciful preservation of his life, the vessel in which he had taken his passage being completely wrecked off Flamborough Head, the passengers and crew escaping

with difficulty. His education being finished, he accepted office in the British province, to which his services, as school-director, minister of a congregation, or provincial Elder, continued to be devoted for the remaining thirty-two years of his life. The last-mentioned office he filled for a period of twenty-four years. He was a man of considerable talents, especially for the management of temporal concerns, of which he had the chief direction,—in the British province—of clear understanding, unwearied diligence, and of sterling faithfulness in the discharge of any duty which he undertook. Blessed with an even temper and a kindly nature, he was easy of access, and amiable in personal intercourse. To the principles and constitution of the Brethren's Church he manifested increasing attachment as life advanced. Though evidently feeble in health, he paid official visits in several congregations in the course of the year preceding the Synod, and by these his constitution appears to have been so seriously impaired, that it was unable to bear the additional strain caused by his journey to Herrnhut, towards the end of May last. His attendance at the Synod was limited to the few first days, after which he sank rapidly under the pressure of a pulmonary complaint of long standing, and on the 28th of June he breathed his last, in the presence of his affectionate wife and children, the latter having been summoned to the dying bed of their father, with whom they had hoped to share the enjoyment of a family meeting at Herrnhut. But for him, we cannot doubt, the Lord had prepared better things—even fulness of joy, in the presence of the Saviour whom he had loved and served—and the pleasures for evermore which are at God's right hand. The interment of the remains of our late Brother, which took place on the 1st of July, in the solemn and beautiful burial ground on the Hutberg, was attended by a large concourse of persons,—members of the Synod, and of the congregation at Herrnhut.

2. August 4th. At Shiloh, in South Africa, the married Sister, L. C. Bauer, departed this life in the 32nd year of her age.

3. October 23rd. At Herrnhut, in the 66th year of his age, Br. Z. Glitsch, who had served in the Mission in Labrador for 25 years.

SURVEY of the MISSION WORK of the CHURCH of the BRETHREN, during the Period between the Synods of 1848 and 1857 ;—including a Review of the Occurrences of the Year 1856.

"ALL the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's: and He is the governor among the nations." (Ps. xxii. 27, 28.) It is upon the firm foundation of this and similar promises, that the work rests, which our Church has been privileged to carry on, now for more than a century. It is the Lord's work. From eternity He determined that "from the rising of the sun, even unto the going down of the same, His name should be great among the Gentiles; and in every place incense should be offered unto His name, and a pure offering." (Mal. i. 11). Although much may still be wanting to the complete fulfilment of this gracious pur-

pose of God, regarding a fallen race,—yet the kingdom of God and His dominion over the heathen is from year to year approaching nearer its extension over the world, and, ere long, the joyful day will arrive, when there shall be “great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.” (Rev. xi. 15.)

In expectation of this glory, His servants sow the seed of His word in the field of the world, and wait “for the precious fruit of the earth, and have long patience for it, until they receive the early and latter rain.” (James v. 7.) In this patience the missionary messengers of our Church have strengthened their hearts, waiting for the coming of the Lord. That portion of the vast field, which the Lord has committed to the cultivation of our Church, has not been unfruitful, and has increased in extent, in the period, upon which we now look back. Notwithstanding our sloth of heart, unskilfulness and unfaithfulness, and in spite of our misapprehensions, our infirmities, and our many mistakes, He, who walketh in the midst of the seven golden candlesticks, has not removed our candlestick out of his place, as a proof that we may “account that the longsuffering of our Lord is salvation.” (2 Pet. iii. 15.)

Before the synod of 1848, the number of our Mission-stations was sixty-two. At the beginning of 1856, this number had increased to seventy. At present, if we exclude Australia, as being temporarily suspended, there are sixty-nine stations, in thirteen Mission-districts. The number of Brethren and Sisters engaged in the service has increased from 285 to 300. Of the former number, fifty-eight have entered into the joy of their Lord; ninety-seven have retired from active service—mostly on account of age, or loss of health; and 170 new labourers have entered the field.

Of the four Brethren who were elected members of the Mission department of the Unity's Elders' Conference, the Brn. F. B. Gregor and J. G. Herman have been called to their rest; while Br. J. R. Römer was obliged to lay down his office, in consequence of long-continued illness. Their places were supplied by the Brn. G. A. Cunow, E. F. Reichel, and H. R. Wullschlägel. Br. P. La Trobe, of London, having expressed his earnest desire to have a colleague associated with him, instead of an assistant, Br. T. L. Badham was called to be co-secretary of the Missions, in Great Britain.

In proceeding to a consideration of the separate Mission districts, let us first direct our attention to the northern Missions, in GREENLAND and LABRADOR. This field of labour has not increased in extent. The number of stations has remained the same. Nor can we report any increase of spiritual life, especially as regards Greenland. The increasing poverty of the inhabitants of this country, which is so often mentioned with regret in our Annual Reports, as a consequence of their acquiring a taste for European articles of luxury,—is connected with a painful increase of indifference to heavenly blessings, and a want of hunger for the bread of life. Hence our Missionaries are constrained to give an account of those under their care, with grief, rather than with joy. In the conviction, that the labours of faithful and qualified native assistants are of the utmost importance, especially at the

out-posts, and during the dispersion of the Greenlanders, an institution for the training of native agents has been commenced at New Herrnhut, but has been in existence too short a time to allow of any decided judgment as to its success.

Of the LABRADOR Mission, through our Saviour's grace, a more pleasing report may be given. Although periods of temporal distress have not been wanting, the prejudicial results of which on spiritual life have been abundantly evident, a greater degree of temporal prosperity, and more spiritual life, are discernible than in Greenland. Nor are cheering proofs wanting, that the labour of our Brethren is not in vain in the Lord.

At *Hopedale*, a new sphere of usefulness has been opened to our Missionaries among the settlers of mixed races. These people continue to manifest an earnest desire for spiritual instruction. An exploratory journey, with a view to ascertain what prospects there are for the establishment of a Mission-station in the territories of the Hudson's Bay Company, south-west of *Hopedale*, has been for some time in contemplation, but not yet carried into execution.*

A peculiar trial befel this Mission in the year 1853,—the failure of the *Harmony* to reach more than one of the stations,—being the first occurrence of so serious a failure for eighty-four years.† Nevertheless, the Lord blessed the stores of provisions at the three unvisited stations so richly, that no want was experienced. This was the case to a still greater extent in the winter of 1855-56, when both Esquimaux and Missionaries were reduced to great distress, in consequence of a very unsuccessful hunting and fishing season, and of the disappearance of ptarmigan and hares. It is our earnest desire, that after these earnest tokens of chastisement, the Lord would, through "the riches of His goodness and forbearance and longsuffering," lead those who are thus exercised to repentance, until "the times of refreshing shall come from the presence of the Lord." (Rom. ii. 4; Acts iii. 19.)

Before leaving the North, we would mention that the idea, already entertained in 1848, of taking steps for the establishment of a new Mission among a tribe of Esquimaux residing on Cumberland Inlet, has not been lost sight of. After a delay of several years, Br. Warmow, of Lichtenfels, in Greenland, was commissioned to accompany Captain Penny on a visit to the above-mentioned coast. According to accounts lately received, he sailed from Aberdeen on the 29th of June, with the intention of returning to Europe with his report, in the autumn of next year. Perhaps the Lord will be pleased to prepare the way for the glorifying of His name by the establishment of a Mission in the region referred to.

The voyage undertaken by Br. J. A. Miertaching, at the request of the British Government, as Interpreter to the Expedition in search of Sir John Franklin, in the period from 1850 to 1854, is still fresh in our memories, and its leading features too well known to require more

* It has been accomplished in the course of the present year (1857). See letter from *Hopedale*, p. 318.

† In 1816 a similar trial befel *Hopedale*—the only settlement the *Harmony* was able to reach in 1853.

than a passing notice. The desire expressed by some ardent lovers of their Saviour, and of their fellow-sinners, that a Mission should be commenced in the high northern latitudes reached by the Expedition, could not, at least for the present, be acceded to, on account of the evident impossibility of maintaining the communication with those regions.

The congregations gathered from among the **DELAWARE** and **CHEROKEE** Indians in North America still exist. But they remain small, and the labours of our Brethren are connected with many trials of faith and patience. Visitations by members of the presiding Conferences in Pennsylvania and North Carolina, took place at *New Fairfield* in 1853, and among the Cherokees in 1854. The latter was undertaken by Br. J. G. Herman, who, however, never returned, having been called to his rest, while on his journey home.

In 1853, the Delaware congregation at *Westfield* was obliged to leave its place of abode, and seek another. This was attended with many hardships, which were willingly shared by the Missionary. They are now settled on the Kansas river, in the Nebraska territory.

We shall be inclined to join heartily in the language made use of in a late report of the Salem Society for propagating the Gospel,—“Let us pray the Lord of the harvest graciously to visit this field, in which our Brethren are labouring, so that the Spirit of grace and truth may be abundantly poured out, and may lead the red man to bow the knee in faith before the Anointed of the Lord, and to learn that the Lord Jesus Christ is made of God to him, as to every believer, wisdom and righteousness, and sanctification and redemption.”

The Mission commenced in 1847, at Woodstock Mills, in **EAST FLORIDA**, was unavoidably given up in 1854, in consequence of the difficulties placed in its way by the prevailing system of slavery.

The Mission-work in the **BRITISH WEST INDIES** during the period under review, has been blessed with prosperity, although heavy trials and painful dispensations have not been wanting. As regards temporal matters, the decrease of the means of subsistence, and increasing impoverishment have pressed heavily on most of the islands. One result of this state of things is, that the self-support of these congregations, generally, at which we have long aimed, has been retarded. Yet in some of the islands, as for instance, in **ANTIGUA**, which on the whole is advanced in Christian and social development, much has been done in this direction. The congregational arrangements are good, and there is no want of suitable instruction for adults and children. The Missionaries attend to the care of individual souls, to the best of their ability, and the word of God dwells richly among the people at all their stations.

An especial subject of joy and thankfulness is the continually increasing assistance afforded by the congregations themselves. Not only is there a large number of teachers, but likewise ordained missionary assistants are employed in the preaching of the Gospel and the administration of the sacraments.

The instruction of the young has become more and more an object of especial attention and activity. In addition to the station-

schools, the zeal and liberality of the friends of our Missions in England have enabled our Missionaries to establish additional schools at a greater or less distance from the stations. In Jamaica there are thirty-four such schools,—in Barbadoes three,—and in Tobago one.

The Training Institutions both at *Fairfield*, in Jamaica, and at *Cedar-Hall* in Antigua, have been extended, and both have supplied teachers for the schools in those and other islands. May the Lord grant that the pleasing hopes, to which these Institutions give rise, may be realized in time to come! In addition to the Training-school for male teachers, one was established at *St. John's*, in 1854, for females, who are likewise much required in the numerous schools.

During this period, two Missions, those in JAMAICA and ANTIGUA, celebrated their centenary jubilees,—the former in 1854, and the latter in 1856. Both were marked by rich tokens of the Lord's blessing.

Among the outward calamities by which these islands have been visited, we may mention, as the principal, hurricane and pestilence. From the former, Antigua, suffered severely in 1848, the Training-school building being almost totally destroyed; while the latter raged in Jamaica, Barbadoes, and *St. Kitts*, and, especially in the two last-named islands, extended its ravages to our congregations.

The DANISH WEST INDIES also suffered much from cholera and yellow fever, the latter disease carrying off several Missionary Brethren and Sisters in the prime of life. On the whole, the period under review has been, in every respect, an important one for our Missions in these islands.

In 1848, the circumstances of the population were materially altered by the emancipation of the slaves, an event which was not without influence on our congregations; for, although the freedom of the Negroes was still subject to numerous limitations, it became possible to effect many improvements in their spiritual and social state.

The existing places of worship in this, the most ancient of our Mission-districts, having become too small for the congregations assembling in them, the erection of larger ones became absolutely necessary. These were, with the help of the Lord, provided at *Friedensberg* in 1852, at *Friedensthal* in 1853, and at *Friedensfeld* in 1854. At the present time, the enlargement of the churches at *Nisky*, and in the town of *St. Thomas*, is in progress.

Our Missionaries continue to take charge of the schools established by the Danish Government. Many difficulties have attended the discharge of this portion of their duty, arising from the lack of native teachers, the shortness of the period allowed to the children for school instruction, and the peculiar relation of the Brother who superintends these schools to the Government. It must, however, be thankfully acknowledged, that, especially of late years, the Governor has paid great attention to the schools.

The spiritual condition of the congregations is marked by many defects, which are, at least in part, the results of slavery, and the moral debasement connected with it. Still, the work goes forward; the increasing attendance on the means of grace at most of the stations is encouraging, and there is no want of proofs that the Lord is fulfilling His gracious purposes in the hearts of many.

The extensive and yearly increasing field of labour among the black and coloured population in SURINAM, next demands our attention. The number of persons under the spiritual charge of our Missionaries has, in the period under review, nearly doubled, having increased from about 12,000 to 23,316. Slavery still exists, although many efforts have, of late, been made in Holland to effect its abolition. We have been successful in freeing our Mission from all participation in the system of slavery; all those, who were formerly held in bondage, having been manumitted, and the various duties which were formerly performed by slaves being now fulfilled by free labourers.

A large number of labourers is required for this extensive field, most of whom reside in the town of Paramaribo.

The year 1852 was a period of great trial to our Missionaries in this colony. They were visited by long-continued sickness, and, in the course of ten months, fourteen Brethren and Sisters were carried off, chiefly by yellow fever. But this affliction produced the peaceable fruits of righteousness, awakening the survivors to renewed life, and kindling their love and zeal afresh. Nor were new combatants wanting to fill the places of those whose loss we deplored, so that the Mission work experienced no interruption, but increased both in extent and stability.

It is well known that the activity of our Brethren and Sisters in Surinam consists more of regular visitation of the scattered plantations, than of labours carried on at fixed stations. Yet we desire to increase the number of the latter, and have been able, since the last Synod, to establish four of them,—namely, *Catharine Sophia*, *Annaszorg*, *Liliendal* and *Heerendyk*. The number of plantations, visited from these, as centres, constantly increases.

The imperfect character of the instruction imparted during the occasional visits on the plantations, renders the introduction of regular school-instruction for the children all the more important. This, however, depends entirely on the good-will of the planters. That no effort on our part might be wanting, a Training-school for teachers was established at *Beekhuizen* in 1851. The lively interest in this undertaking, manifested in Holland by influential individuals, as well as by the Government, is very cheering. Amid many discouragements, the Institution has thus far, under the Lord's blessing, been permitted to progress favourably; though, as yet, but few proprietors have encouraged the stationing of teachers on their estates.

In *Paramaribo*, much is done for the education of the young; not only is a large Sunday-school held in the church, but a commodious school-house has been erected for the numerous-attended day-school.

As a proof of the favourable feeling of the Colonial Government, we may mention the request, recently made, that our Missionaries would visit the establishment for persons afflicted with the Lazarus disease, at *Batavia*, on the Copenama, to preach the word and administer the sacrament to the Protestant patients.

Our Mission among the Free Negroes at *Bambey* has been much tried during this period, the unhealthy character of the place rendering it almost impossible for Europeans to reside there. Br. and Sr.

Meissner, who went there in 1848 for the second time, were soon obliged to return to Europe, in consequence of the illness of Br. Meissner. They were followed, in 1849, by Br. and Sr. Barsoe; but, in the course of a few weeks, the congregation was again deprived of their services by Br. Barsoe's departure. Br. and Sr. Sand next took charge of this station, with self-sacrificing love; but, in a short time, Br. Sand was called to his rest. The duties of the place were then, for a time, attended to from town. The late Sr. Hartman also took up her lonely abode there occasionally, until she closed her laborious pilgrimage, in 1853. After her decease, Br. and Sr. Bauch made an effort to serve this much-trying congregation, but speedily sickened of the country fever, so that they had to return. It was next contemplated to secure the services of a very gifted native helper, who is a slave, at a plantation on the frontiers of the colony; but all the efforts to obtain his manumission for this purpose have failed. Thus the little congregation among the Bush Negroes remains unsupplied, except in as far as the native helpers' efforts and visits of the Missionaries are concerned.

Surinam continues to present an extensive field for Missionary enterprise. "There remaineth yet very much land to be possessed." Heathenism is by no means extirpated, and there are still thousands who are strangers to the salvation which is in Christ Jesus. Under these circumstances, our principal object is to establish new fixed stations as far as possible. For the defraying of the cost of this extensive work, the carrying on of the existing trades is necessary. We cannot but feel thankful to the Lord, that He has been pleased to bestow on our Brethren and Sisters the willingness to engage, even in temporal employments, for His sake, and to do whatsoever they do to the glory of God.

For the Mission in SOUTH AFRICA, the past period has been one of severe trial, but at the same time also of abundant realization of the Lord's gracious help. For some years after the last Synod, our congregations enjoyed a time of refreshing from the presence of the Lord. The complaints made by some of the colonists, that our Missionary settlements were over-crowded, supported by mis-statements, led to investigation on the part of the Government, the result of which, as regarded our Mission, was most satisfactory. At the same time, it was evidently desirable to establish preaching-stations and schools at some distance from the larger settlements. Of this class are Twistwyk and Kopjes Kasteel, in the neighbourhood of *Gendendal*, Goedverwacht, near *Mamre*, in the *Groenekloof*, and Houtkloof, near *Elim*.

But besides these smaller off-shoots, one or two new stations were established during this period of tranquillity. At the request of the Government, that a Missionary party from the older congregations, in the western district of the colony, should be settled on the Beka river, to the eastward from Enon, a number of Hottentots went thither in 1848, accompanied by two Missionaries. They had much hardship to endure at the commencement of their residence. All efforts for the prosperous continuance of the station were vain, as the neighbouring heathen Fingoes were not permitted to settle there.

The case was very different with *Goshen*, on the Windvogelsberg, not far south-eastward from Shiloh, where a new station was begun for the benefit of the Tambookies and other Kaffirs, in 1850. All seemed favourable; one Kaffir hut after the other was erected round the Missionaries' dwelling, and the barren wilderness rapidly assumed the aspect of a garden of the Lord.

Shiloh also increased and prospered, after escaping great and manifold dangers during the Kaffir wars of 1835 and 1846. Such was the state of things, when, in 1851, a new insurrection broke out, which soon became extensive and threatening. The Missionaries were constrained to leave *Goshen*—but did not do so until their station was nearly surrounded by hostile hordes. The Tambookies removed from Shiloh, while the Hottentot inhabitants of that station, influenced by the example of certain of their countrymen on the Kat-river, and exasperated by the measures taken against them, joined the rebels. Our Missionaries, in order to avoid the appearance of any participation in the revolt, left their beautiful abode, which was soon seized by the rebels, and eventually, in part, consumed by fire. The Missionaries were also obliged to flee from Mamre, as the new station on the Beka was called. While the unfaithfulness of many of the Shiloh people was manifested in so distressing a manner, it was a cheering circumstance, that nearly a thousand volunteers from the three large settlements, in the western district of the colony, responded to the call of the Government, took an active part in the defence of the country, and received very favourable testimonials for their loyalty and good conduct. Shiloh was soon partially re-occupied; but the accustomed quietness and order were first restored after the conclusion of peace in 1853. The buildings destroyed in the war have, since that time, been mostly re-erected, and the work of the Lord now proceeds under His blessing. *Goshen* has likewise been re-occupied, though some disturbance to its peaceful course has arisen from a threatened renewal of an outbreak among the Kaffirs.

The Western settlements continue to prosper, though in Genàdendal some circumstances have arisen of a character adapted to disturb the regulations proper in a missionary village. On the whole, the position of our older settlements and their inhabitants is somewhat critical. Our title to the possession of the land has been questioned, and attacks have been made on our arrangements by parties professing to maintain a presumed right of the colonists to the labour of the Hottentots. The eventual result of all this, we must leave in the hand of the Lord.

The Training School at Genàdendal is in a prosperous state, and has already been the means of much good. Though not all the pupils have repaid the pains taken with them, yet our Brethren have been permitted to obtain a rich return for the seed sown. Young men, who had received their training in this Institution, are now employed as teachers at nearly all our South African stations, and, almost universally, have the character of being capable and faithful. It is a peculiarly pleasing circumstance that Missionaries of other Societies have intrusted native youths to our Brethren for education, and have

taken into their service those who had been trained in our Institution.

The visitation of this Mission, undertaken by Br. Breutel, in the years 1853 and 1854, was much blessed. Br. Breutel made himself personally acquainted with the circumstances of all our stations; and in conference with the Missionaries, devoted careful consideration to all branches of the work, ecclesiastical and educational.

There are, at present, prospects of an extension of our labours in Kaffraria, for which purpose an exploratory journey from Shiloh is in contemplation.

We now come to those extensions of our Mission-field which have taken place during the period under review.

The Synod of 1848, commissioned the Unity's Elders' Conference to take steps for the commencement of two new Missions, namely, among the Indians on the MOSQUITO COAST, in Central America, and among the natives of New Holland.

Early in 1849, Br. and Sr. Pfeiffer, with Br. Lundberg and another assistant, arrived at *Bluefields*. They speedily erected a dwelling-house and church, opened Sunday and day schools, and collected a little band of awakened souls, as the first missionary congregation in this region. The young Indian king and his three sisters were not only friendly to the Missionaries, but also placed themselves under their instruction. These encouraging appearances, however, only had reference to the mixed population of *Bluefields*. But little intercourse could be had with the Indians, who were the especial objects of the Mission. Hence, as soon as the number of Missionaries had been reinforced by the arrival of Br. and Sr. Jürgensen from Europe, a new station was commenced at a place called *English Bank*. A dwelling-house and church have since been erected, and the proclamation of the Gospel seems not to be in vain.

The slow progress of this Mission and the evident necessity of some regulation, induced the Unity's Elders' Conference, in 1855, to commission Br. H. R. Wulschlägel, who had been called to become a member of the Mission Board, to hold a visitation on the Mosquito Coast, previously to his removal to Europe. Br. Wulschlägel visited *Bluefields* and *English Bank*, conferred with the Brethren and Sisters on all portions of their activity, and endeavoured to introduce a regular plan of operations. He also recommended that strenuous efforts should be made to gain an acquaintance with the language of the Indians.

As Br. and Sr. Pfeiffer, who had superintended this Mission from its commencement, were not able to continue in this office, after a faithful service of thirty years in the tropics, Br. and Sr. Feurig, who had gained much experience and shown much faithfulness and zeal, during their service in Jamaica, took their place. Frequent sickness, the loss of their youngest child, as well as the departure of Sr. Lundberg, rendered the commencement of their service in this part of the vineyard very trying.

That more attention might be devoted to the School than was possible previously, a teacher was called from Jamaica, who had

received his education in the Training-School at Fairfield in that island. May the Lord cause His blessing to rest in an abundant measure on the labours of our Missionaries in this new field ! May He enable them to take courage amid all difficulties ; and let the time soon arrive when the sowing in tears shall be followed by the reaping in joy !

For several years the attention of the Unity's Elders' Conference had been called to the subject of a Mission to the natives of the Australian continent, but it was not until 1848, that the circumstances appeared of such a character as to be considered by the Synod of that year as a favourable indication of the Lord's will. It was therefore resolved that a commencement should be made, in reliance on the Divine help and blessing. Agreeably to this resolution, the Brn. Täger and Spieseke were called in 1849. Early in the following year they reached Melbourne, where they were most kindly received by the Lieut.-Governor, Br. C. J. LaTrobe, brother of our Mission Secretary in London, as well as by other friends of the Missionary work.

After an abode of some months at Mount Franklin, on the river Loddon, a station of Mr. Parker, one of the Government protectors of the Aborigines, their dwelling-place was fixed on the shore of Lake Boga, near the river Murray, about 200 miles from Melbourne, in a neighbourhood where several tribes of natives were located. The Governor did all in his power to assist them, and assigned them a plot of land, on which they erected a log-hut, and laid out a garden. The wretched circumstances of the poor natives laid great hindrances in the way of the Missionaries ; and those of the colonists who were opposed to the Mission rendered their position yet more difficult, by the slanders by which they endeavoured to prejudice the natives against the Brethren. Additional trials arose, after the discovery of the gold-fields in the colony. Still the Missionaries persevered. They always treated the natives with kindness and hospitality, sought to induce them to settle near them, and endeavoured to obtain some acquaintance with their language. Nor were these efforts quite unsuccessful, as was proved by the increasing confidence of the natives, their readiness to prolong their stay at the station, and their willingness to labour for payment in food or clothing. Yet they remained careless about all beyond the supply of their bodily wants, and continued in their blindness and hardness of heart.

In 1854, the two Brethren were joined by a third. Soon afterwards they lost their kind friend, Lieut.-Governor La Trobe, who resigned his charge of the colony, which he had held fourteen years, and returned to England. For six years they courageously and faithfully persevered in their labours, without, in a single instance, attaining the object of their efforts, to win souls for Christ. Yet, as has been already remarked, there were some indications that their labour was not in vain. Possibly the enemy of souls also perceived this, and feared that he would lose his power over these poor people. He therefore marshalled his forces for a decisive attack. And, unhappily, his assaults were but too successful, for he was permitted to render our Brethren faint-hearted and confused, and to mislead them to rush

and inconsiderate conduct, which, as is well known, resulted in the temporary suspension of the Mission.

The Mission-Board has expressed to the Colonial Government its readiness to resume the Mission, under circumstances that should afford hope of its prosperous continuation.

Since 1848, the Unity's Elders' Conference has been induced, in addition to the two new Missions decided on by the Synod, to commence a third, to the Mongols. The occasion to this was given by a visit paid at Herrnhut in 1850, by the well-known Missionary in China, Mr. Gützlaff. On this occasion, he laid before the Unity's Elders' Conference the desirableness of making known the gospel to the Mongols, pointed out what was, in his opinion, the best mode of reaching them, and promised to support the effort as far as lay in his power. This invitation was made known to our congregations, with the request, that such Brethren as felt called to serve our Saviour in this new, and, without doubt, difficult field of labour, should signify their willingness. Out of the number who offered themselves, the two Brethren Pagell and Heyde were chosen. They first proceeded to Königsfeld, to gain some acquaintance with the Mongol language, under the tuition of Br. Zwick, and after some instruction in medicine, set sail from London for Calcutta in the summer of 1853,—the route by way of India having proved itself the only one possible. At Kotghur, a station of the Church Missionary Society, at the foot of the Himalayas, they were kindly entertained by the resident Missionary, Mr. Prochnow, and employed themselves in learning the Tibetan language, under the tuition of a Lama. In 1855, they visited Ladak, but found that the Mongols were not in the habit of frequenting that province. All attempts to cross the Chinese frontier, on their way to Mongolia, being in vain, they were obliged to return for the winter to Kotghur. They now proposed to establish themselves among the Buddhist inhabitants of Lahül, as near the frontier as possible. Having obtained the sanction of the Mission-Board, and the kind assistance of Major Lake and other officials of the East India Company, they procured a plot of land at Kjelang, near the river Bhagar, about 10,000 feet above the level of the sea. Here they set about building a house.

As it is evident that this is calculated to be a regular Mission-station, and will be useful as such, even in case of the possibility of penetrating into Mongolia, a third labourer has been sent out, to take the superintendence of the Mission, and especially to effect the translation of the Holy Scriptures into the language of Tibet. This third Missionary, Br. H. Jäschke, has joined his Brethren in safety. May the Lord unite these three Brethren, in their distant Alpine dwelling, in sincere love and harmony. May He be their refuge and their fortress: their God, in whom they trust, that they may dwell in the secret place of the Most High, and abide under the shadow of the Almighty. (Ps. xci., 1, 2.)

We have now, dear Brethren and Sisters and Friends, to lay the year's statement before you. The accompanying tabular view shows that the Mission outlay during the past year has again been high, and

exceeded that of the former year. One cause of this is that the Missions on the Mosquito coast and in Central Asia have begun to appear in the account—this year, with but small expenses, which, however, will be higher hereafter.

But, on the other hand, the income is also high, and exceeds that of the previous year,—a result, in part, arising from considerable legacies. The small surplus on this year's account, together with a donation of 1000*l.* expressly for this purpose, reduces the net deficiency to 185*l.* 3*s.* 0*d.*,—a result for which we are unfeignedly thankful. Praises and thanks be given to God our Saviour, who has so wonderfully and graciously helped us in this whole period, and particularly in the past year, to obtain the requisite means for the carrying on of our Mission-work! May He, according to His grace, richly reward the generous donors, who kindly assist us with their gifts!

Thus then, dear Brethren and Sisters and Friends, we again commend our Mission-work to you, and beg for your further intercession and assistance, in the name of Him who said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matth. xxviii. 19, 20.)

The members of the Mission-Department,

"J. C. BREUTEL, G. A. CUNOW,
ERNEST R. REICHEL, H. W. WULLSCHLAGEL."

A few remarks by the COMMITTEE OF THE SOCIETY FOR THE FURTHERANCE OF THE GOSPEL, on the financial portion of the foregoing Survey, may not be altogether useless or out of place.

1. They would first draw attention to the fact, that, by the blessing of the Lord on the administration of our Missionary finances during the nine years embraced by the Survey, no debt has been contracted requiring any extraordinary effort for its liquidation. Notwithstanding considerable variations, both of income and expenditure, especially in certain years, the supplies providentially vouchsafed, whether in the form of ordinary contributions or extraordinary gifts, (including legacies,) have been sufficient to meet the necessary demands upon the Mission-fund, for housekeeping, buildings, and journeys. The statement of accounts for the year 1847, presented to the Synod of 1848, showed a small deficiency of £189 14*s.* 2*d.*; the statement for 1856, laid before the Synod of the present year, closes with a nearly corresponding deficit of £185 3*s.* 0*d.*:—in each case, extraordinary help being provided for the reduction of the actual deficiency, of considerably larger amount.

2. A second subject for grateful acknowledgment, is the fact, that, notwithstanding the establishment of three new and by no means inexpensive Missions, since the Synod of 1848, there has been no increase of the average outlay for the whole Missionary work, during the progress of the past nine years; a sum of from £13,000 to £14,000 having sufficed to meet the demands, even of the most costly years. This could not have been the case, had not the Lord been pleased to put it into the hearts of some of His servants, to furnish the needful means for the extension of the work, independently of the ordinary contributions to the Missions. These special funds being now, however, nearly exhausted,—those for the Missions to the Mosquito Coast and Mongolia (or Tibet), appear to be quite so—a larger expenditure for the whole work may not unnaturally be anticipated in time to come.

3. But further, it is pretty evident, on examining the accounts for the past years, that the very considerable income which they show, and which has enabled the Mission-Board to provide for ALL the expenses of the work,—including the continually increasing charges for pensions to retired labourers, and education of children of Missionaries,—has been derived from extraordinary sources, of which legacies have formed by no means the smallest portion. The amount of contributions from other sources, and especially from congregational collections and individual subscriptions, has rather declined than advanced; an experience which our warm and active friends, the Committee of the London Association, have made with regret, and have felt constrained to place on record, at the close of the fortieth year of the existence of that invaluable institution. That there is great need of an increase of personal and prayerful effort—if the work is to be maintained in its present extent—will, therefore, be evident to all the members and friends of our Church.

4. The Committee would lastly bring under the notice of all who are specially interested in the well-being of the black and coloured population of the West Indies, the present state of the two funds established for their benefit. The *Training School* fund, it will be observed, has a large and increasing deficiency, owing to its necessarily considerable expenditure; and the *Fund for Country Schools* is in course of annual reduction, the contributions to it having for some years past been exceeded by its outgoings. To restore the balance between income and expenditure, is an object manifestly of great importance, for the attainment of which the kind co-operation of our Brethren and friends is earnestly solicited.

STATEMENT of the INCOME and EXPENDITURE of the MISSIONS of the UNITED BRETHREN, for 1856.

RECEIPTS.

I. From Members of the Brethren's Con- gregations, and Societies in connexion with them :—	£	s.	d.
1. On the Continent of Europe	1426	7	0
2. In Great Britain and Ireland ...	1248	6	6
3. In North America	78	4	4
	2752	17	9
II. Contributions from Societies and Friends of other Christian Denominations :—			
1. On the Continent of Europe	1785	1	7
2. In Great Britain and Ireland ...	2883	8	9
3. In North America	145	19	0
	2817	9	4
III. From the Brethren's Society in Pennsylv- ania for Propagating the Gospel			1845 0 0
IV. Legacies received :—			
1. On the Continent of Europe	2058	8	0
2. In Great Britain and Ireland ...	1811	7	1
	3869	15	1
V. Profit by course of Exchange			1 14 7
			<u>£14,286 16 9</u>

DISBURSEMENTS.

I. Expended for the several Missions :—	Buildings.			Journeys.			Housekeeping.			Totals.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1. Greenland	12	3	0									
2. Labrador				147	3	10				147	3	10
3. North America	12	5	6	298	13	11	989	15	2	1300	12	7
4. Antigua	487	4	4	298	9	7				785	14	2
5. Jamaica	329	6	4	344	11	2	648	10	1	1322	7	7
6. St. Kitt's	143	0	6	155	0	8	470	17	4	769	8	6
7. Barbadoes	149	11	1	552	7	7	460	13	6	1162	12	2
8. Tobago	337	16	6				218	2	10	455	19	4
9. Danish Islands				199	2	9				199	2	9
10. Mosquito Coast	1054	0	8	155	7	9				1209	7	9
11. Mongolia (Tibet)				152	6	0				152	6	0
	2395	16	2	2312	17	4	3287	2	11	7975	16	5
II. For Sustentation :—												
1. Pensions to retired Missionaries :—												
a. To 36 Married Brethren and 11 Widows				1554	10	6						
b. To 43 Widows				601	12	0						
							2156	2	6			
2. For Education, &c. :—												
a. Of 164 Children at School				2819	14	7						
b. Allowance to 38 Youths apprenticed to Trades				345	7	10						
c. Ditto for 16 Girls				122	15	6						
							3287	15	11			
III. Expenses of Management, &c. :—												
1. Agents and Book-keepers' Salaries, Rent, Stationery, &c.				482	13	9						
2. Postage and Carriage of Parcels				126	11	6						
3. Books and Periodicals, not fully covered by the "Missions-Blatt" ...				5	10	2						
							5443	18	5			
IV. Miscellaneous :—												
Extraordinary Expenses, Official Journeys, &c.										76	12	11
V. Interest more paid than received										55	17	11
Total										£14,167	1	1
Surplus										119	16	8
										£14,286	16	9

* The charge is for the journeys of Missionaries between England and the Continent, and for their maintenance abroad.

MEMOIR

Of Br. GEORGE KMOCH, Missionary in LABRADOR, who departed this Life at OCKBROOK, December 21st, 1857, in the eighty-eighth Year of his Age.

"I WAS born on the 24th of October, 1770, at Kleinförstchen, near Bautzen, in Saxony. About this time, my parents became spiritually awakened. They were in connexion with the congregation of the Brethren at Kleinwelke, and attended the Sunday services at that place. Hence, I was acquainted with the Brethren's Church from my childhood.

"My early life, till I had reached my eighth year, was passed in innocence, and in the blessed enjoyment of our Saviour's nearness, my dear parents striving to shield me from the world and its seductive influences. They also kept me employed as soon as I was able to do anything; yet this was effected in such a manner, that employment was rather a pleasure, than something to which I was constrained. In my fifth year, I had a severe illness, on which occasion, I rejoiced in the hope that I should go to our Saviour, and see Him; but He was pleased to permit me to recover. Several children from our village, besides myself, were in the habit of attending the services at Kleinwelke. On our return home from thence, we frequently held meetings, in imitation of those which we had attended there, conversing on what we had heard, with singing and prayer. These harmless assemblies were often graciously owned and blessed by the Friend of children.

"When I was eight years old, a school was opened in our house, in which a very aged and venerable man taught reading. He understood how to keep us in order, and to secure our love and respect, without exercising severity,—for though he sometimes produced a stick, he never used it. At this time, I saw and heard much among my companions, which tended to disturb the innocence of my childhood, and aroused my innate depravity, the result of which was, that I lost the tender feeling of love to my Saviour, which I had hitherto enjoyed. My parents were the less able to guard me from the snares of the world, as they had to employ me, in various ways, on their farm. My mind was naturally inclined to frivolity, and I speedily acquired a taste for the amusements of giddy young people, which I endeavoured to gratify as much as possible, turning a deaf ear to the warning voice of the Holy Spirit. My dear mother, who was deeply concerned for the salvation of my soul, endeavoured to keep me in the right way, by affectionate admonitions, and when these did not produce the effect she wished, she had recourse to the rod. The former sometimes brought me to reflection,—the latter only benefited me so long as I felt the pain of the chastisement.

"After a time, I was sent to the school at Gödau, the master of which was a very intelligent man, who, though strict in maintaining order, took pains to make a difference in regard to the natural dispositions of the children under his care. I continued to accompany my parents to Kleinwelke on Sundays and festival-days, and was often deeply

impressed,—especially by the sermons of Br. Loskiel. But these impressions were soon effaced by my frivolity, and love for what was evil. When I was twelve years old, my parents had the grief to see me a lover of this evil world, and likely to perish with it. I think of this part of my life with horror. Had not my gracious Saviour providentially conducted me to a flock of His, where I was tended with faithful care, I should have become one of the most wretched of fallen men.

“It was in my thirteenth year, that I found myself unable any longer to resist the powerful warnings of the Holy Ghost. I began bitterly to bewail my bad life, and spent several days in great distress. At length, I retired to an out-house, where I knelt down and prayed as well as I could. Here our gracious Saviour revealed Himself to me, in all His suffering beauty; it was as if I saw Him with my bodily eyes, and heard Him say to me, ‘Thou art mine! Thy sins are forgiven thee!’ O what a happy moment was this! Never shall I forget it. My heart became light, and I felt that I had obtained complete absolution. My parents were filled with astonishment, and when I told them what had taken place, they thanked the Lord with me. This was the first time that the faithful Friend of my soul revealed Himself so clearly to me. For some time, I went on in a happy frame of mind, and enjoyed abundant peace; but I did not enjoy the faithful care, with which children are favoured in the congregations of the Brethren. The deceitfulness of sin, and my tendency to light-mindedness again obtained the advantage over me, and I gradually returned to my former mode of life.

“In 1784, I was confirmed in the church at Gödau. My first enjoyment of the Holy Communion was accompanied by a delightful feeling of the peace of God. But the evil within soon effaced these impressions, and I thought but little of what my Saviour had done for me. My indifference to my mother’s admonitions distressed her greatly, and at length she complained of me to my eldest brother, who lived at Kleinwelke. He took an opportunity to represent to me how sinful my conduct towards my mother was—reminding me, that she had the welfare of my soul at heart. This rendered me uneasy, and I resolved that I would go to live in some congregation of the Brethren, thinking that all would then be well with me. I therefore asked permission of my father to do so. He did not oppose my wish, but said, ‘Consider well what you are about to do, for you will carry the same bad heart with you to Herrnhut. If you do not sincerely turn to our Saviour, and entreat Him to change your heart, to deliver you from iniquity, and to make you a new creature, you will soon be sent away from the congregation,—and this last evil will be worse than the first, for such wanderers are most miserable.’ However, I adhered to my resolution, and on the 2nd of February, 1786, I left my parents, with the earnest wish on their part, that I might prosper for the Lord, and not bring shame on His name.

“On the 4th of February, I arrived at Herrnhut, accompanied by my brother. When I saw the settlement at a distance, and remembered, that the first congregation of the renewed Brethren’s Church had been collected there, I experienced an impression that I shall never forget.

"Though small for my age, and by no means strong, I at once obtained employment in the tannery connected with the Single Brethren's house. I was much pleased with my abode here; and as I was active and attentive to my duties, I was liked by those with whom I had to do. However, it was eventually decided that I should not remain at Herrnhut. Since then, I have become convinced that this was good for me, as it led to my learning a trade, which was more useful in the service for which our Saviour destined me, than that of a tanner would have been.

"On the 14th of September, 1787, I arrived at Gnadenfrey, where I was apprenticed to the wheelwright's business. On the 13th of January, in the following year, I was received into the congregation; and, on the 13th of August, partook of the Lord's Supper, for the first time, with the congregation, on which occasion, I felt the peace of God in my heart.

"At the commencement of my residence at Gnadenfrey, I had much to suffer. My parents had always admonished me to speak the truth and confess any fault or mistake I might have committed. At Herrnhut I did this, and thereby gained the esteem of my master, who was a very amiable man. But my master at Gnadenfrey, who was naturally surly and rude, did not understand this conduct, but attributed it to stupidity, and treated me very roughly. So disheartened did I become, that I was on the point of running away; however, I mentioned my troubles to Br. Gammern, the warden, who encouraged me to persevere, and soon afterwards, I had the pleasure to perceive a great change in the behaviour of my master towards me.

"In 1789, I had an attack of fever, and became so ill, that my recovery was despaired of. Now, although I had gone with the congregation to the table of the Lord, and was looked on as a good Christian, I had not the assurance of my salvation, and was therefore overwhelmed with the fear of death. I mentioned this to one of the ministers, who directed me to Jesus, with all my sin and misery, and endeavoured to infuse into my mind a feeling of confidence towards Him. Nor did the merciful and faithful High-priest refuse to help me, but speedily gave me comfort, and filled my troubled heart with His peace, so that the fear of death disappeared. After my recovery, my taste for the pleasures of youth revived, and my state of comfort was exchanged for one of levity; this I have since learned to look upon, as my own most dangerous enemy, and as one of the snares with which Satan seeks to entrap and destroy the young. Some time passed in a state of lukewarmness; I took delight in foolish talking and jesting, and became daily more dead, and more indifferent towards our Saviour.

"At length, on a certain occasion, I was led by the Holy Spirit to reflect on my spiritual state, and soon became convinced that I was in the way leading to destruction. Carnal reason strove to convince me that I was aiming at too much, that there was nothing wrong in the habits I had formed, &c. But all this gave me no comfort, while the gentle voice of the Holy Spirit called on me continually to return from my evil way, to seek earnestly to become a child of grace, and to obtain assurance of my salvation, through the blood and wounds of

Jesus. But I had a dread of bearing the reproach of Christ; which may be experienced, even in a congregation, from persons such as those who had been my associates. Eventually, I related all these things to the labourer of the Single Brethren. He advised me to give up all that was in the way, and to dedicate myself to my Saviour,—body, soul and spirit. I earnestly strove to follow this advice, and conferred no more with my natural reason, or with flesh and blood. I threw myself at the feet of the gracious Shepherd, who had so unweariedly followed me; solemnly surrendered myself to Him, and implored Him, for His blood and death's sake, to receive me, to forgive all my transgressions, and to number me among His sheep. I was not suffered to wait long. Again did my compassionate Saviour reveal Himself to my soul, in His suffering form, and give me the assurance of forgiveness. From that time forward, my gracious Saviour led me onward in the way of grace, step by step, till I knew Him as the Bridegroom of my soul. Since then, amid many vicissitudes and a deep conviction of my misery and sinfulness, I have never lost my confidence in Him, and He has remained my guiding star.

"In the year 1793, I witnessed the conflagration, by which the largest and best part of the settlement of Gnadenfrey was utterly destroyed. Shortly afterwards, I received a call to Gnadenfeld, where I arrived shortly before the end of the year. At this place, I was appointed to perform several duties, among which was the superintendence of the youths who resided in the Brethren's house. I did my best to perform my duties faithfully, but often failed in the needful ability, and made great mistakes. I have since become convinced, that the duty of a superintendent of youth is as important in its nature, as that of a Missionary among the heathen; since, by good example, by affectionate exhortation, and especially by a simple testimony concerning the love of God to poor sinners, one may be an instrument of much good to these young souls, and prepare them to be useful servants of our dear Saviour.

"In the year 1795, a strong impulse, to offer myself for the Mission-service, arose in my mind. I however endeavoured to repress this feeling, from a conviction of my incapacity. Still this idea followed me, so that I had no rest, day or night, and my health began to suffer. At length, I was advised to write to the Unity's Elders' Conference, stating these circumstances. I did so, and then my mind was at rest. But, not long afterwards, I had to undergo some very severe spiritual discipline; the Holy Ghost discovered to me my deep depravity; I found that in me were the germs of all the evils of which we read in Matthew xv. 19, and I feared that I should at last be overcome thereby. My pride was deeply wounded. I wept and prayed; but it seemed as if the Lord would not hear me. Unbelief and doubts, as to the reality of the experience I had enjoyed, that our Saviour had done enough for me, had forgiven my sins, and had taken me to be His child,—seemed on the point of overpowering me. To add to my perplexities, I became somewhat careless of my business; and, to my great distress, soon found myself in debt. So desperate did I become, that I actually thought of selling all I possessed, in order to pay my debts; and then, of leaving the congregation. However, my gracious Shepherd, who had chosen me to be

His sheep, bestowed on me, during this period of trial, the bread and water of life so abundantly, that my strength did not utterly fail; and shed such powerful beams of light upon my path, that I did not go astray. But I learned that it was only when depending daily and hourly on Him, that I could escape the snares of the devil. I was truly humbled, and had learned to feel kindly towards other poor sin-sick wanderers.

"Not long afterwards, I received a call to serve in the Mission among the Esquimaux, on the coast of Labrador. Remembering, how faithfully our gracious Saviour had led me thus far, and entirely confiding in Him, for His aid for the future, I accepted the appointment,—though I wondered that He should call such a poor, incapable being into His service.

"On the 5th of April, 1797, I received instructions in reference to my appointment, and was accepted acoluth, together with the Brethren Schmit and Reiman. The former of these went, nine years afterwards, to South Africa, and is well-known, as having had a combat with a tiger, or leopard; the other Brother was lost, while out shooting, in Labrador, and was never afterwards heard of.

"After a safe and pleasant journey by land and sea, we reached Okak, on the 27th of July, 1797. Thence, I proceeded to Nain, which was my appointed residence. I was very desirous to become at once acquainted with the Esquimaux language. But, at that time, we possessed only a very imperfect dictionary, a not very intelligible elementary grammar, and a hymn-book, comprising 150 hymns, many of which consisted of only one verse. In addition to the difficulties arising from these very imperfect means of acquiring a correct knowledge of the language, my hardness of hearing was a great hindrance to me. The result was,—especially as there is much to do in the Labrador Mission, for which a knowledge of the language is not indispensable,—that I, for a long time, made but little progress. Being, however, accustomed to labour, from my childhood, I was able to make myself useful in a variety of ways, and found the readiness which I had acquired in working in wood very beneficial.

"In 1810, I was called upon to take a share in the holding of meetings for the Esquimaux. At first, I declined doing so; and experienced a conflict, similar to that which occurred, when I first felt an impulse to offer myself for the Mission-service. However, I carried this trouble, with a heavy heart and much earnestness, to our Saviour, and was then directed to the words of Scripture:—'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' (Zech. iv. 6.) I now resolved to venture, though it was with much timidity and trepidation. It was on the second Sunday in Advent, that I delivered my first sermon in Esquimaux, on the text, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' (1 John, i. 8.) I speedily forgot all that I had intended to say, and could only speak what occurred to me—or rather, what was given to me at the time. But the word of the Lord was fulfilled to me. The powerful influence of the Spirit of God was perceptible, so that the service was blessed to myself, and, I believe, to all that were present. Subsequently, whenever I had a similar duty to perform, and felt myself dry, empty, and incapable, I always went with my

distress to our Saviour, and begged Him, for His name's sake, to bestow on me all that was needed for the benefit of the Esquimaux, and He graciously heard and answered my prayers.

(*To be continued.*)

LABRADOR.

Extracts of Private Correspondence.

From HOPEDALE.

"AS regards ourselves, I am thankful to say that we have been favoured with good health and spirits throughout the year, and have consequently been enabled to perform our appointed duties without interruption. Several things requisite for the entire completion of our new dwelling-house have been successfully performed.

"On the 23rd of September, the foundation-stone of our new church was laid, with prayer and thanksgiving. We continued to labour at the construction of the foundation as long as we could obtain stones. It was dirty and unpleasant work in clay and water, but we have dug the foundation down to the solid rock. In the course of the spring, the Esquimaux brought a quantity of stone over the ice from the other side of the bay. There is, however, not yet sufficient; consequently, the work will go on but slowly. We have neither steam-engines nor railroads, but in the winter there are often days when our people have but little to do, and are glad of some employment, so that what we chiefly need is patience.

"In autumn, our people did not obtain many seals, but still sufficient for their wants, while in spring a considerable number were secured.

"We had rather a trying winter. Neither hares nor ptarmigan were to be obtained, and, although it occasionally happened that we got a small supply of reindeer flesh from a successful hunter, the Sisters were often at a loss what to provide for dinner.

"As regards our congregation, we perceive that many of our people increasingly mind earthly things. It would seem, too, as if they became more and more dissatisfied with the means of sustenance providentially assigned to them, and acquired a greater taste for European articles of diet, such as flour, pork, tea, sugar, &c. We often protest against this, but the poor people think we do so because we begrudge them these things. If they would only make use of such articles with reasonable moderation, it would not be so much matter; but, unfortunately, they use them in such a manner as to injure themselves and their children.

"I would further mention, that, in the spring, I with the assistance of an Esquimaux constructed a new palisade in front of our house, which gives the place a very neat appearance. FERD. KRUTH."

"AS the autumn was very fine, we were able to construct the foundation-walls of the new church. We dug away the soil in some parts to

the depth of 5 feet,—until we reached the solid rock, and filled it up with large stones. After Easter, as the other Brethren were otherwise employed, I obtained the assistance of ten or twelve Esquimaux men, and transported to the site a quantity of stone in a sledge from a spot about half a mile distant,—we ourselves performing the duties of the draught-dogs. The latter were at this time in a pitiable state of starvation, many of the Esquimaux having scarcely sufficient in store for themselves and their children,—not to mention the dogs. An unpleasant consequence of this state of things was, that, in the night of October 10th, the dogs, impelled by hunger, broke into our garden, and did much damage, devouring and destroying at least half the vegetables. They seemed to prefer the turnips and the cauliflower; with regard to the latter of which their taste agreed with our own, for they devoured the bloom, and left us nothing but the leaves; it was truly distressing to see the desolation in the morning. What we had effected by the Lord's blessing, and with great labour and toil, in the course of several weeks, was ruined in one night. However, so good was our crop, that, in spite of all the waste, we still had a sufficiency of vegetable food. We are looking forward to a good crop this year. Since the 10th of July, the weather has been very warm; to-day, the long wished-for rain has set in. I assure you, that watering the garden for three hours a day is no slight addition to the other duties of the gardener,—an office which I at present have the honour to hold.

“On the 7th of March, I set out, accompanied by Br. Kretschmer, to visit some families belonging to our congregation, who reside between this place and Nain. Our original intention was to visit the latter station first, and call upon our members on the way back. But in the night of the 8th, a tremendous northerly storm arose. As it blew right in our faces, and was accompanied by severe and increasing cold (at Hopedale, the thermometer indicated 14° below zero), we were obliged to abandon our intention of going to Nain, and turn in the direction of the dwelling of the families, to visit whom was the principal object of our journey. By nightfall, we reached the dwelling of the settler J. M. We thanked the Lord, that we had found a place of shelter, and that we were permitted to reach it, without having sustained any injury. This day was the most trying I have ever experienced, and I shall not soon forget it. We were most kindly entertained, and enjoyed a good night's rest. On the following afternoon, we reached the home of A. V. This good man is in the state of first love to his Saviour, and, as he is of a reflective turn of mind, he asked many questions, and requested the explanation of various passages of Scripture. This visit was exceedingly pleasant to us. In the case of the brother alluded to, there is an evident hungering and thirsting after righteousness. Other cases are not of so pleasant a character. Some assent to all that is said, but it goes no further. Two of the dwellers in this neighbourhood were formerly members of our congregation, but were excluded on account of adultery, in which they still persist.

“Last winter, I began to give the school-children a regular course of catechetical lessons on the history of the New Testament. It appeared to interest them very much, and their answers at the

examination showed that they had been attentive. Many improved a good deal in their writing. This is less the case as regards arithmetic,—there being but few who can comprehend that three times two are six, and that twice three are six. P. FR. BUBSER."

—♦—
From NAIN.

"OUR reports on the present occasion are not of so distressing a character as those of last year. None of the Esquimaux belonging to this congregation have suffered want. But, it is painful to observe, that the great majority walk in the way of this world, and refuse to follow the Good Shepherd, whether He employs mercy or chastisement. It seems a peculiarity of the Esquimaux that they so much like to hear of grace and mercy, that one might be led to imagine they were but little affected by self-righteousness. But there is a change as soon as they are called to listen to exhortation or to submit to rebuke. There are comparatively few who have learned to know themselves in their utter sinfulness. I believe their bad bringing up when children exercises a pernicious influence on them through life. Owing to their phlegmatic temperament, they do not become as wild and ill-behaved, as is sometimes the case with spoiled European children,—but their self-will is very seldom subdued; hence, in after life, they become habituated to endeavour to gratify all their desires. Yet, with all their defects, it cannot be said, that there are many to whom the word is preached without effect. In times of trouble, they know to whom to look. But there are those who sin presumptuously. Hence, we have known some, the end of whose life was full of horror, while the sick and dying beds of others were scenes affording comfort and edification.

AUG. FREITAG."

"WE this year received our European letters early. On the 23rd of last month, we had the pleasure to hear that the *Harmony* had safely cast anchor off Hopedale on the 19th. Thanks be to our gracious Lord and Saviour for the mercy shown to us! Now, we are enabled for another year, without anxious cares respecting our bodily subsistence, to continue our labours among the Esquimaux, in furthering that work of grace which has been begun among them.

"In temporal matters, the Esquimaux have had a favourable year; for though there was not a superabundance of provisions, there was also not a scarcity. Remembering the distress of the previous winter, they were so diligent in fishing during the autumn, that they not only had a sufficiency for the winter's use, but some even took a supply with them in April, when they left us for their spring stations. In addition to this, our merciful Saviour permitted them to take a goodly number of seals.

"The schools were once more held in the usual way, from October to April. As we had, in general, reason to be satisfied with their progress, we distributed little presents among those who had been most diligent. We were enabled to do this through the kindness of friends in Britain, especially at Edinburgh, to whom we beg to express our warmest thanks.

"Last winter, I had the privilege to impart to six persons the preparatory instruction previous to their confirmation. It was a period of blessing to myself, the more especially as those who were under instruction appeared to have their ears and hearts opened for the reception of the saving doctrine of the cross.

"I have also frequently been much edified when visiting the sick. This was especially the case with the married brother, David, who departed to the Lord in peace, towards the end of the winter.

"J. T. VOLLPRECHT."

"IT is one of my duties to keep school for the little children every forenoon. This I find very pleasant, as, although there are some children who require strictness, there are others who behave very well. It is a pity that I am not more at home in the language; however, I hope to be more so by next winter. I have begun to hold meetings occasionally, though it is still in a very imperfect manner. I preached my first sermon—if I may venture to call it so—on the 15th of March. It cost me much labour. I had first to compose it in German, and then, with the aid of my grammar and dictionary, to translate it into Esquimaux. But, even then, it would not have been understood, if Br. Freitag had not been kind enough to correct it thoroughly. Oh that one were but able to reach the hearts of these poor people. They attend church regularly enough, and I must say that I have seen more sleeping in some other churches than we observe here; yet many show that what is said does not reach the heart. It is, however, a great comfort to know that there are among them souls who know in whom they have believed, and who live in childlike communion with their Saviour. I am sorry to say, that I am as yet unable to attend to the speaking with individuals, but the statements made by other Missionaries in our conferences, regarding what they have observed at the speakings, are often very edifying to me.

P. MORTENSEN."

◆
From OKAK.

"THE hope you express that you will receive better accounts from Labrador, this year, will be fulfilled, if the *Harmony* reaches London in safety. You will learn, that it has pleased our merciful Lord and Saviour to bless us and our flocks, both in spirituals and temporals. In autumn, the Esquimaux were enabled, by means of nets, to secure a sufficient number of seals for the long winter. As, in the previous year, all circumstances appeared to combine to render their efforts fruitless; so, in the past year, all conspired to render the seasons favourable. There were no violent storms and no drift-ice, while the weather continued mild till near Christmas. The result was, that all who possessed nets secured abundance of seals. Full of thankfulness, with faces giving token of joy and health, they returned to the station towards the end of the year, magnifying the goodness of the Lord, who had heard their prayers and bestowed on them even more than they asked. It was truly gratifying to observe that they did not forget the Giver, in the enjoyment of His gifts. With one accord they assembled daily

in the house of the Lord, to praise and give thanks. All the services of the church, as well on week-days as on Sundays, were well attended. In many, a greater degree of spiritual life, and a desire for that bread which endureth unto life everlasting, were observable. Several excluded persons came begging for re-admission; while others expressed a wish to be received into the congregation, and to be admitted to the enjoyment of the Holy Communion.

"The 1st of March was celebrated by us. In the first meeting, the signification and object of the jubilee were explained, and afterwards an account of the commencement of the Brethren's Church was communicated.

C. J. ALBRECHT."

"THIS year, the arrival of the *Harmony* has really taken us by surprise. Yet it has appeared to my dear wife and myself, that a year and a quarter was a long time to wait for some intelligence from our two children. Those only who have experienced it, can know how hard a trial it is to be so long without hearing anything from our children.

"You will, doubtless, have heard that it has pleased God to give us a prosperous and plentiful year, so that the Esquimaux have recovered from the effects of the scarcity of the preceding year. But few have suffered from sickness, which was matter of thankfulness to us all; but to me, as doctor, particularly so. Yet, beds of sickness afford a favourable opportunity for exhorting our people, and directing their attention to the salvation of their souls; while they also lead, not unfrequently, to declarations of a character which encourage the conviction that our Saviour dwells in the hearts of some.

"I once visited a communicant sister, who was dangerously ill. On my asking if she felt that our Saviour had forgiven her sins, and if she desired to go home to Him, she replied: 'I desire to go to Him, for He is my All!' On another occasion, I found her sitting on her bed, not being able to lie down. She said: 'I feel somewhat better, and may venture to hope I shall recover;' 'but,' added she, 'I do not cease to pray to Jesus, that I may find grace in His sight, and may hereafter go to dwell with Him in heaven, where there is joy that lasts for ever.' It seemed that her illness and her happy state of mind had produced beneficial effects on her husband and other inmates of her dwelling. The former has several times expressed himself in a very earnest and satisfactory manner, both in regard to himself and his children.

"I have just been engaged in speaking with the communicant brethren. It has been a very pleasant and encouraging employment. All who have been with me have spoken humbly of themselves as sinners, deeply aware of their deficiencies, and truly desirous that, in the enjoyment of the ordinance of the Lord's Supper, they might be strengthened to walk in a manner pleasing to their Saviour. All seemed rejoiced to be once more in this place, where they have an opportunity to hear God's word. Although wanting in intelligence, and, in many respects, resembling children, they really seem a happy race. Those who have embraced the Gospel appear to have a firm and unshaken confidence in our Saviour.

CH. BARSOE."

"YOU have general particulars of information in the official letter; I shall, therefore, merely mention, respecting my dear wife and myself, that we are already at home here; for, although some trying circumstances have not been wanting, our Saviour has graciously offered His help, which renders all easy. My wife, especially, has speedily become accustomed to the circumstances in which she is placed. The country does not seem to her so frightful as it does to many, and the climate appears to suit her health.

SAMUEL WEITZ."

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From HEBRON.

"WE have now been nearly a year at Hebron, where the climate is probably more severe than at any other of our Mission-stations. We resided here formerly for two years, and, therefore, thought we were accustomed to the storms of this part of Labrador. However, we found out our mistake last winter and autumn. The oldest Esquimaux have assured me that they never remembered such weather, and especially such severe cold. From the middle of January to the middle of March, Fahrenheit's thermometer seldom rose as high as 14° below zero. It mostly stood at from 25° to 34° below zero. At the same time, the wind was so strong that our house often cracked and groaned, like a ship in a rough sea. Under such circumstances, it was no wonder that meetings and schools were occasionally prevented from being held.

"As you will have heard from the official letter, we have had much to grieve and discourage us. Still, we are not without causes for hopefulness. After Christmas, when our people had mostly returned hither, I began to keep school for adults, for an hour and a half daily. From fifteen to twenty-five attended pretty regularly. I caused them to learn passages of Scripture, which I explained, and questioned them on. Upon such occasions, I have had encouraging proofs that the Spirit of God was operating in their hearts. Some, who had previously been careless and disorderly, came to us, weeping bitterly on account of their past lives, and saying that they long for a change from their former state. This was particularly the case with a man who was baptized fifteen years ago, but afterwards fell into sin, and was excluded.

"On Wednesdays, and sometimes on Saturdays, I kept geography school. This was always numerously attended. Many did not gain much good; but some, to their great gratification, obtained a tolerably correct knowledge of the countries of Europe and Asia, especially those mentioned in the Bible, which was what I principally had in view. They often came in the evening to ask questions regarding what they had heard, so that our room was occupied by visitors sometimes till nine o'clock. I may also add, as a proof of the interest taken in these lessons, that they were well attended, even when the weather was very unfavourable.

F. ERDMAN."

"IT is the desire of our hearts that the Esquimaux flock may experience anew the baptism of the Holy Spirit, that they may more truly know themselves as sinners, and may be convinced that the lusts of the flesh, to which they are peculiarly subject, are sins, and hinder

them in pressing toward the mark for the prize which is set before them. That there is abundant room for improvement, is proved by the fact, that, during the year, twenty persons have been excluded, out of a congregation of a little above three hundred. Still, we will not cast away our confidence and lose courage, for our Saviour has, even here, a seed to serve Him. Of this, I have often had proofs at the speakings.

C. SCHÖTT."

"I THINK there is a difference between the children at this place, and those at the southern stations, in point of learning; the former being inferior to the latter. This, probably, arises from the fact, that many of the parents here grew up in heathenism, and have never learned to read. Consequently, they are unable to assist their children and keep them to their lessons. Another cause of the difference is, that the houses of the Esquimaux here, are either unprovided with stoves, or, from scarcity of fuel, are not sufficiently warmed; hence, the children prefer to run about in the open air, when the weather will at all permit it, instead of learning their lessons at home.

"FR. TAPPE."

SOUTH AFRICA.

THE few but distressing particulars, contained in our last number, of the famine which has compelled many thousands of starving Kaffirs to desert their homes, and to take refuge within the bounds of the Cape Colony, will doubtless have excited the sympathy of our readers, and induced a desire to receive further intelligence of this visitation and its results. This we are thankful to be able to communicate, and, at the same time, to draw attention to the fact, that the want of earthly food, from which these poor people have been suffering to so grievous an extent, has been made a means in the hand of God, of bringing them within the reach of spiritual nourishment, and increasing their desire to profit by it. The Lord has truly made the wrath and the folly of men to praise Him. The contrast between the shameless falsehoods and wicked denunciations of lying prophets, and the saving truths and precious promises of His pure word,—between the heartless cruelty of heathenism and the compassionate benevolence of Christianity, has been strikingly displayed, and, it may be hoped, not without leaving some impression on the minds of the sufferers. One immediate effect of the prevailing dearth, has been the flocking of the Kaffir refugees to the Mission-settlements. Both *Shiloh* and *Goshen* appear to have had a considerable accession to the number of their inhabitants; and the report of the conduct of the new-comers, their diligence at work, and the readiness of some to receive instruction, is very encouraging. It is generally believed, that the power of the chiefs, and the superstitious reverence for the sorcerers, are so far

impaired, that a wide door is likely to be opened in Kaffraria for the entrance of the gospel. May the Lord raise up many faithful servants and soldiers to go in and possess the land for Him.

The arrival of the steam-engine and pump at *Enon*—the success vouchsafed to the efforts of our Brethren to set them up and work them—and the wonder and delight of the Hottentots on observing the marvellous effects produced—form a pleasant episode in the history of this often and sorely tried settlement. At the same time, it is one which affords an instructive illustration of the power of simple faith, combined with real intelligence, in turning present means and past experience to proper account. The kind friends, to whom we are indebted for this gift, have indeed conferred no ordinary benefit on the congregation at Enon, for which may the Lord reward them.

The departure of Sr. D. Schärf, eldest daughter of the late Bishop Hallbeck, is a heavy loss to her husband, and to the Mission at *Genàdendal*, which is further weakened by the failing health of Br. Suhl. In the extracts from the Diaries of that settlement, and in the letter from *Elim*, will be found several striking instances of the power of the gospel, and some edifying obituaries—among the rest, of Zaccheus Baalie, one of the oldest members of the congregation. Br. Wedeman, of *Robben-Island*, continues to meet with acceptance and encouragement in his self-denying labours—even Roman Catholic patients gladly avail themselves of his services. For the copies of the English Hymn-book, sent for the use of the poor people, he expresses sincere thankfulness. The affectionate tribute to the character of Bishop Breutel, and to the value of his services rendered to the South African Mission, during an official connexion with it of twenty-one years, will be read with interest by all who have respect to the exhortation of the Apostle in 1 Thess. v. 12, 13.

As this sheet was going to press, a letter arrived from *Shiloh*, giving so appalling an account of the continued sufferings of the poor Kaffirs, from the famine generally prevailing, that we cannot refrain from inserting an extract from it, in the *Miscellaneous Intelligence*, in the hope that some additional means of relief may still be provided by the benevolence of our Brethren and friends.

From Br. C. R. KÖLBING.

“DEAR BROTHER,

“GENÀDENDAL, Nov. 27th, 1857.

“BR. BREUTEL'S farewell letter to us, in his official capacity, arrived October 29th. He had been our correspondent in the Mission-board for the last 21 years, and discharged his duties most faithfully. He was esteemed and beloved by us all, and his labour has not been

in vain in the Lord. This was especially the case, in regard to his visitation in South Africa, the undertaking of which at his advanced age, and in his precarious state of health, shewed indeed great self-devotion.

"That circumstances prevented Br. Bonatz from visiting England, I am very sorry. Many changes have taken place in Kaffraria, during his absence. When he left Shiloh, and still more, during the following year, an outbreak of war seemed impending. Now, the Kafir tribes bordering on the colony are starving, their nationality is broken, and the prospects for their evangelization are more favourable than ever before.

"Br. and Sr. Brauer are much pleased, that their eldest son is called to this part of the Mission-field, and that they will see him return to Genàdendal, after 22 years' absence.

"I understand that Br. Hartman has nearly finished the re-building of the dwelling-house at Goshen, the former house, which was completed only a few months before the last war broke out, having been burned down. The starving Kaffirs, who have sought refuge at Goshen, are employed, in various ways, about the building. They, as well as their countrymen at Shiloh, behave themselves well, and give hope, that some of them at least begin to feel something of the influence of the gospel.

"The declining health of Sr. Schàrf makes us very uneasy. Br. S. has taken her to the sea-side, in the hope that she may derive benefit from the change. To-day, however, we have received a note from him, stating that the weakness of the dear patient has increased so much, that they will be obliged to return immediately.

"Br. and Sr. Suhl are also at the sea-side, on account of Br. Suhl's failing health.

"At present, Genàdendal is nearly deserted—most of the men, and many of the women and children, having left home to engage in getting in the harvest. It is this year a good one, in many places plentiful, but, in others, much damaged by the rust. The dwellers at Kopjes-Kasteel have lost most of their wheat, from this visitation. The cause appears to be a small fungus, which, when rain falls during the ripening of the wheat, grows on the stalk and ears; this prevents the formation of the grain.

"Dec. 26th, 1857.

"I have to communicate the mournful information, that our Sister Ch. Gustava Schàrf departed this life on the 16th of this month. Her dissolution occurred in the same room in which she was born, on the 26th of May, 1818. Her end was peaceful and happy. Our Saviour enabled her to surrender her children into His faithful hands, and to feel at ease regarding their future circumstances. Having sought and found pardon from her Redeemer, she rejoiced in the prospect of her release. During the last night of her life, she was much engaged in silent prayer, while we occasionally united in singing hymns, relating to the departure of the Lord's people to Him. At about seven o'clock in the morning, she almost imperceptibly ceased to breathe. Our late Sister returned to South Africa from Germany, with her father, the late Br. Hallbeck, in 1837. In 1844, she was married to her surviving partner, Br. D. Schàrf, and proceeded with him to

Shiloh, the destined scene of their united labours. Here she witnessed two Kaffir wars, and took part in the flight of the Missionaries to Colesberg, with several little children. Since the year 1853, she and her husband have resided at this settlement. She leaves six children, three of whom are in Germany at school.

"Br. Suhl has returned from the sea-side, no better, I am sorry to say, than when he left us.

EXTRACTS from the DIARY of GENADENDAL, from January 1st to October 31st, 1857.

ON New Year's day, the evening-meeting was held by a neighbouring minister, who was on a visit to our settlement.

On the 10th, Br. Marx left us for Cape-Town, whence he will proceed to *Robben Island*, in order to make use of sea-bathing, which has been prescribed for him.

February 3rd.—The Brn. Kölbing, and Miertsching were present at the laying of the foundation-stone of a church, at Mr. Linde's place, about 9 miles from here. Two ministers and as many magistrates delivered addresses on this occasion. Br. Kölbing was requested to offer the concluding prayer, which he did.

March 1st.—The memorial-day of 400 years' existence of the Brethren's Church, was celebrated by us with public service, and the Holy Communion.

May 9th.—The Hottentot brother, Zaccheus Baalie, passed from faith to sight. In his unconverted state, he had, as he acknowledged, with deep contrition, wallowed in sin; but, when he had been plucked, as a brand from the fire, by the grace and mercy of the Lord, it was his earnest desire to live by faith, and to maintain a good walk. He had previously been a drunkard; but after his change had taken place, no spirituous liquor ever passed his lips. For 33 years, he was a communicant member of the Church, and for 30 years occupied the position of overseer. In harmony with his wife—who is a true follower of Jesus, and much attached to those who testify of Him—he strove to bring up his children for our Saviour. One of them is engaged as teacher of the school at Elim. During his last illness, and when already much reduced, he several times called his children around him, exhorted them to follow Jesus faithfully, and to be obedient to their mother and the Missionaries, warned them against sin and vice, and especially against drunkenness, and then, weak as he was, knelt down beside his bed, and offered a simple and child-like prayer on behalf of himself, and his wife, and children. He was thankful when any of the neighbours would come and sing verses referring to our Saviour, His death and His resurrection. His wife bore her loss with truly Christian calmness, although in him she was deprived of her main support.

July 3rd.—The neighbouring mountains were covered with snow. This, together with pretty severe cold, served to remind us that we really have to experience winter here—a fact we do not always remember, as flowers are to be met with all the year round. But the natural severity of the weather is less trying to those who are engaged in the Mission-field, than coldness and iciness of heart. A distressing specimen of the latter was exhibited by J. K., who departed this life on the 4th. He was an old inhabitant of Genadendal, and had been

a communicant; but for many years he could not be prevailed on to attend the service of the church. When addressed in the language of rebuke and exhortation, his answer was, that he worshipped his Lord in nature, in the open fields, &c. On his death-bed, he expressed his regret, that he had not followed the advice so often given him. Though we would gladly hope that he truly repented, and sought and found pardon, we yet have reason to fear that he entered eternity without having become truly alive unto God.

July 12th.—Died very suddenly, an unbaptized man, who, as we fear, was careless about his soul.

On the same day departed W. I., an aged communicant sister. During her long and painful illness, she sought and found comfort and peace from Him in whom she believed. Her constant prayer was, that the Lord would make her well-pleasing to Him. Though she manifested great patience under suffering, she looked forward to her dissolution with joy, firmly believing that the Lord would take her graciously to Himself.

At the speaking with the communicants before the 13th of *August*, C. W. stated that her son, who had often grieved her by his disobedience, had recently undergone a striking change, in consequence of the perusal of a portion of a tract, which contained an exhortation to prayer. This piece of paper came into his hands, apparently by accident. She then said to him, "It is through the Lord's providence that this has fallen into your hands; now continue instant in prayer; and you will receive further blessing." Leefregt A. said, "When tempted to go astray from my Lord, my name reminds me that I ought to live to Him." (This name like the German *Leberecht*, signifies 'Live aright'.)

In the night between the 14th and 15th of *August*, we experienced a pretty smart shock of an earthquake. At the evening-meeting, on the 15th, the native teacher, Ezekiel Pfeiffer, made use of this occurrence, to direct the attention of his hearers to the necessity of constant preparedness to meet the Lord. At the speaking in *September*, an aged and infirm widow said, "I rejoice to think that I shall soon join the great company of those who are clad in white robes." An aged female negro from Mozambique, who suffers from frequent illness, stated, that her infirmity was the consequence of what she had undergone in slavery. Her first owners were very humane, and treated the slaves with great kindness, causing them to learn hymns and texts of Scripture; but after their death, a time of affliction followed, for their son, who now became proprietor of the slaves, was a very hard man. 'This Baas,' she continued, 'often boasted that he was a Christian, because he was baptized. But baptism is nothing if there is not faith, which shews itself by works. We must daily bow our knees before the Lord, that He would work in us,' &c. We are happy to say, that this sister is a truly humble and faithful soul, in whom we believe the Spirit of God has His habitation. Oh that there were many more such sincere and truly awakened souls in our congregation!

C. and E. are an aged couple. The husband is a taciturn man, but the wife in the same proportion lively. She said, 'The Lord knows my down-sitting and my up-rising, and is acquainted with all my thoughts. He therefore knows that in me there is nothing but sin

I surrender myself entirely to Him and His mercy; let Him do with me, as seemeth good in His sight."

A married couple, both of whom suffer from constant ill-health, thankfully acknowledged the gracious help of their faithful Lord. The wife said, "When we want food, in consequence of my husband's inability to work, and I go to the sisters for some aid, I always find hearts and hands open to help me. For this, I have to thank our Saviour."

On *Sept. 30th*, and *Oct. 1st*, we held examinations of our Infant and Juvenile Schools. Upon the whole, we had reason to be satisfied with the improvement of the children, and especially with their acquaintance with Scripture.

Oct. 12th.—W. C. departed in peace, having waited, like Simeon, for his Lord. His sick-bed tended to the edification of all who visited him, for he lived in constant communion with his Saviour. He had been an inhabitant of the settlement for 58 years, and had attended to the duties of overseer and chapel-servant.

C. R. KÖLBING.
B. MARX.
F. HEINRICH.

F. W. KÜHN.
P. H. BRAUER.
R. F. ROSER.

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From Br. C. A. LEMMERTZ.

"DEAR BROTHER,

"ENON, *Oct. 27th*, 1857.

"YOU have perhaps wondered that you have not heard from us for so long a time. This delay arose from our desire not to write until we could give you some information as to the erection of the steam-engine. We had hoped to be able to commence this work immediately on the arrival of Br. Klinghardt, but were prevented by other engagements. It was not until the beginning of September, that we could begin to erect a small building near the well. When engaging in this undertaking, our minds were agitated by various emotions. On the one hand, we felt joy and gratitude for this useful machine; but, on the other, we could not repress a feeling of anxiety as to the possibility of its successful erection by us. The engine was, of course, taken to pieces for the convenience of carriage; we had no drawing or plan for our guidance, and our previous acquaintance with the construction of a steam-engine was only theoretical. The result was, that we were driven to prayer, that the Lord would be pleased to bestow on us the needful wisdom, to enable us to bring into use a machine calculated to be of so much benefit. Nor did He despise our supplication. Having finished the engine-house, our next task was to set the boiler. I had formerly, in Germany, had an opportunity of observing constructions of this kind; so that, by the Lord's blessing, this part of the work, which is of so much importance in steam-engines, was successfully finished, and we have since found that the chimney draws admirably. After occupying some days in screwing the various parts of the engine together, and cleaning it thoroughly, we proceeded to place it in its destined position, and, by the blessing of the Lord, arranged it, together with the pipes and other apparatus, without any mishap. On the 25th of September, we had got so far as

to make a fire under the boiler, for the first time, to see if all was really in working order. With what anxious suspense did we await the result! However, our apprehensions were speedily dissipated, for everything worked as well as could be desired. On the following day, (the 26th) we made the first attempt at pumping water out of the well, and here again our gracious Lord gave His blessing. I only wish that you, and all those brethren and friends who joined you in procuring for us this most valuable gift, could have witnessed the universal joy and wonder. From the time the Hottentots first got sight of the engine and its accompanying apparatus, they had expressed astonishment, not unmingled with incredulity. Opinions the most various were uttered. Some said, 'It is clearly an impossibility, that water should rise perpendicularly up an iron pipe, out of a well.' Others were perplexed at the odd part to be taken in the work by fire and boiling water. It was pretty generally agreed, that the attempt must prove a failure. But now, when they saw *that*, which they had held to be impossible, really come to pass,—a fine column of water rising perpendicularly out of the well, and flowing in a copious stream into the gardens, there was almost no end to their expressions of astonishment. Old and young had assembled, not without some trepidation at the hissing of the steam. As soon as the water began to flow, all hastened to ascertain if it really was *cold* water; for, as they saw fire under the boiler, they could not think otherwise than that the water produced must be *warm*. Then the feeling of wonder was succeeded by one of joy at the abundant supply of water. I suppose that no steam-engine ever excited so much gladness and astonishment as this one at Enon. As far as I can describe the emotions of my own heart, they were those of great joy, of thankfulness to our faithful Saviour, and of gratitude to all the kind donors. Accept our best and warmest thanks, and convey the same to all our generous benefactors. May the Lord reward them for all they have done, to promote an object so beneficial to this station!

"Permit me to add a word or two respecting the practical benefit of the engine. We have measured the quantity of water afforded us by the pump, and find it to amount to 2,525 gallons per hour. This is more than I had calculated on, and is quite sufficient for irrigation, where the situation of the ground will admit of it. And the magnitude of this benefit may be judged from the fact, that, in this region, under the blessing of the Lord, all fertility depends on moisture. It was formerly the case, that, if even sufficient rain fell at the seed-time, and we exerted ourselves diligently at preparing and sowing the land, even if our crops came up favourably, a few months of dry weather destroyed all our hopes, and we reaped little or nothing. But now, even when we are afflicted with drought, the Lord has bestowed on us the means of helping ourselves. His name be praised for all His mercies!

"Before closing, I would still remark, that, at first, we had some doubts as to the future usefulness of the engine, in case brethren should be stationed here who were unable to manage it. This is, however, performed with so much ease, that we have taught a Hottentot how to attend to it."

From Br. F. W. KLINGHARDT.

"DEAR BROTHER,

"ENON, *October 9th, 1857.*

"OUR residence in this dear congregation, with which we feel ourselves very closely united in love, will shortly be temporarily interrupted. On the 17th of this month, my wife and myself are to proceed to Shiloh, where I have been commissioned to undertake the erection of a large water-mill. I have accepted the commission, as coming from my gracious Saviour, and trust to Him to make good my deficiencies. I desire that He may be the architect, and I His servant, and, if the work is successfully performed, all the praise and glory shall be His. As the loss of our late Sr. Bauer is much felt at Shiloh, my dear wife will deem it a pleasure to assist in her room, as far as lies in her power. May the Lord be with us both!

"And now I come to the principal object of my letter, which is to express to you, and to all our kind English friends, our most cordial thanks for the truly valuable and useful present of a steam-engine. It answers its purpose most effectually, and even surpasses our expectations. We shall value it more than ever, in a season of drought, such as so often occurs at Enon.

"The Lord has bestowed upon us a very fruitful season. Our fields are covered with rich crops of corn, millet, beans, &c. At present, however, and until the harvest fairly begins, we have to suffer from the dearth of provisions. Yet, even under these circumstances, we have experienced the Lord's gracious care—thirty of the male inhabitants of the settlement having obtained work on the new road over the Zuurberg. They are supplied with rations, and are well paid. We are also glad that they are under good superintendence. They hold morning and evening devotions regularly, and are at peace among themselves."

EXTRACT of the DIARY of ENON, from January 1st to June 30th, 1857.

THE New-year's services were attended by large audiences.

On *Jan. 4th*, Br. Richter rode to one of our preaching-places, and had a numerous auditory, among whom were some Kaffirs.

On the *6th*, we celebrated the festival of the Epiphany in the usual manner, and were enabled to rejoice heartily before the Lord, on account of the blessings wrought by His saving word.

On the *22nd*, we had the pleasure to see Br. and Sr. Gysin, from Shiloh; they brought with them several children, who were going to Europe, and three Kaffir boys, who were proceeding to the Training-School, at Genadendal.

The *23rd* and *24th* were very wet days. Such days are really reasons of rejoicing to us at Enon; man and beast are alike delighted; the fields and the trees are clad with fresh verdure. A variety of plants and flowers spring up on spots which previously presented as bare an appearance as a well-trodden path. Enon, without rain, and with no water in the bed of the river, presents no very pleasing aspect; but when there is sufficient water, the case is very different.

On the *29th*, Br. and Sr. Klinghardt, who were commissioned to proceed to Genadendal, with the children from Shiloh, to whom

some from this place were added, set out on their journey. The travellers were accompanied by us, and a large part of the congregation, as far as the spot where Enon first stood. The brethren Gysin and Richter went with the party as far as the Sunday River, in order to see them over the dangerous ford. Here they had the pleasure to meet with the steam-engine, which has been sent out by kind friends in England, in order to work a pump in Enon. The waggon containing it could not be drawn up the river-bank by the fourteen oxen which were yoked to it; to these were, therefore, added those belonging to the travellers, also fourteen in number. A spectacle, such as could scarcely be met with anywhere but in South Africa, was afforded by these twenty-eight oxen, urged on by the vociferations of five Hottentot drivers, who perspired almost more profusely than the animals they sought to impel. These efforts were attended with success; the waggon with its precious freight was drawn safely up the steep bank, and the travellers afterwards crossed the stream without sustaining any injury.

Feb. 8th.—Br. Lemmertz set off to one of our preaching-places, but was stopped by a stream, swollen in consequence of recent rains, to a raging torrent. Not liking to turn back, without doing something, he bent his way towards the habitation of a farmer, with whom we have some slight acquaintance, trusting that the Lord would afford him an opportunity of proclaiming His life-giving word. To his great joy, he was permitted to do so, and addressed a company of white and coloured people in one of the rooms of the dwelling-house. This was quite an unusual circumstance, as there are not many white people here—at all events, in *this* neighbourhood—who would like to attend a religious service in the same room with Hottentots and Kaffirs. Even yet, there are not a few who look upon their coloured fellow-men as scarcely human beings; however, there are some pleasing exceptions, and we occasionally see a boor's family in our church.

Early in the morning of the 19th, we were awakened by the joyful cry, uttered by old and young, "The river is coming down!" and, on arising, we were delighted to find that the water, which brings fertility to our fields and gardens, was indeed flowing down in copious streams.

On the 23rd, Br. Richter went to Sambee, a locality about 6 miles from this station, where our people have some arable land, and where many of them were, at this time, engaged in reaping millet. During harvest-time, the inhabitants of the settlement are permitted to take up their dwelling in the fields. They have a strong inclination to make the bush their abode, but this is only permitted during the time referred to. On the present occasion, it was found that the wild swine, porcupines, bush-bocks, jerboas and other wild animals had done considerable damage. The 27th, this was the day appointed for labouring at works of general utility, and was, as those days always are, a period of much annoyance to us. It would seem, that our Hottentots are little better than the Esquimaux, in regard to providing for the future. Their gardens must be supplied with water, and for this purpose a canal has been cut at considerable expense; they must also be protected, to some extent, from the attacks of the wild animals, so abundant here, and to this end are surrounded with fences composed of

the thorny branches of the mimosa, which is very common in this neighbourhood. Of course, both fences and canal required to be kept in repair; but it is very difficult to induce the people to engage in this needful work. We even find it difficult to prevail on them to sow at the proper season. The result of this neglect is, not unfrequently, great suffering.

Our meetings during the Passion-Week and at the Easter festival were well attended.

May 26th.—On this day, we had the pleasure to welcome our dear Br. and Sr. Klinghardt once more among us, and joined them in thanks and praise to Him, who had preserved them in safety during their long journey. For several days before their arrival, people had gone on foot, and on horseback, from the settlement, and ascended to points in the mountains, which commanded a view of the road by which the travellers were expected to come. Sharp as their eyes are, they were more than once deceived. At length, when it was ascertained that the waggon was really coming, the entire population of the place hurried forth to meet and welcome their beloved teacher. This dear brother is especially beloved by the people, in consequence of the many trials through which he passed, and the many proofs of the Lord's goodness he enjoyed, together with the congregation, during the distressing period of the last Kaffir war. Such a reception, as he now met with, after a short period of absence, cannot be described, but must be experienced in order to be understood.

We celebrated the festival of Whitsuntide with thanks and supplication—with thanks, that we are permitted to see that the Holy Ghost is carrying on His blessed work in many hearts—and supplication, that He would be pleased to come yet more abundantly, not only upon the souls under our charge, but also on us, His poor, feeble servants.

June 8th.—We held a prayer-meeting, in which we especially remembered the General Synod which was to assemble on this day. Although it is likely, that the majority of our people have not a very clear idea of the nature and intention of this assembly, we are nevertheless assured, that many simple prayers ascended to our Saviour, that he would be pleased to be with His servants, and that these petitions were not unheeded.

On the 13th, the Lord presented Br. and Sr. Richter with an infant daughter, which, on the 21st, was presented to Him in Holy Baptism.

C. F. W. KLINGHARDT. C. A. LEMMERTZ. E. T. RICHTER.

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From Br. J. J. MÜLLER.

“DEAR BROTHER,

“ELIM, *Sep. 21st, 1857.*

“THE recent departure of several members of our congregation has been attended with circumstances which afforded us cause for rejoicing. For example, a communicant sister was lately called from time into eternity. She was at one time full of pride, to a dreadful degree, be-

haved in a refractory manner to the Missionaries, even withdrew, for a season, from the Holy Communion, and caused us much distress. But, during her last illness, our Saviour took her under His discipline: she became acquainted with her own heart, as full of deceit, pride and self-righteousness; the Spirit of God revealed to her the sinfulness of her past life and her innate depravity. The result was, that on our frequent visits, she expressed herself with the utmost penitence, giving up all her own fancied righteousness, and placing her hopes in the merits and righteousness of Christ alone.

"An aged communicant brother departed about the same time, believing on his Redeemer. He had no relations to care for him in his declining years, and when much tried by bodily sickness; but the Lord inclined the hearts of a married couple to attend to his wants, in the kindest manner, until his happy dissolution. They exhibited a pattern of Christian love, such as is not often met with among us, and, we believe, the Lord will not leave them unrewarded.

"Although much that is distressing and discouraging occurs in our congregation, yet, on the other hand, it is delightful to see, that the Lord, by His Spirit, prepares individual souls for His heavenly kingdom, and that the good seed sown does, in many instances, bring forth good fruit. At the last general speaking, the married people were conversed with in couples, on which occasion, their special duties, particularly in reference to the education of the children, were insisted on. We had the satisfaction to ascertain, that they all, with the exception of one couple, were living together in love and harmony. After this speaking, 47 persons were advanced in their various church privileges. On Sunday next, 10 adults are to be baptized. Altogether 27 persons have been admitted from heathenism into the visible Church, at this place, during the past year."

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From Br. J. F. WEDEMAN.

"DEAR BROTHER,

"ROBBEN-ISLAND, *Sep. 21st, 1857.*

"THE Lord continues to bless the preaching of His word to the lepers and other patients. Most of them manifest a hunger and thirst after the word of life, and an earnest desire for that peace, which Jesus alone can give.

"On the 29th of August, I was called in the night to an unbaptized man in the Leper-hospital. He had always appeared careless regarding the salvation of his soul, I was therefore agreeably surprised to hear, that the reason of his sending for me was, that he was uneasy on account of his sins, and felt himself in a state of condemnation. I told him, that Christ had come into the world to save those who were in such a state, and reminded him of the penitent thief, whom our Saviour took with Him into paradise. I then prayed, almost all the inmates in the room, eighteen in number, devoutly joining me. The presence of the Lord was strikingly felt among us; and the peace of God was imparted to the troubled soul, so that this poor man has since been joyful in the Lord."

"October 6th, 1857.

"Having received some hymn-books of the old editions, of which seven are, as I find, from Fairfield, near Manchester—I beg to offer the kind donors our best thanks for them. These books are used by the English-speaking portion of our congregation, and are much valued. Some of the patients make use of the hymn-books on their beds of languishing, and often appear to derive much comfort from them.

"Among the rest, there are here a number of Roman Catholics. The priest who comes here occasionally, has strictly forbidden them to listen to me, or to attend our services; yet, I rejoice to say, that some of them have been, by the blessing of the Lord, brought to the true light of the Gospel. They have gladly accepted New Testaments and tracts, and attend our meetings regularly. I beg to commend all these dear souls to the faithful intercession of all who take an interest in the conversion of sinners, that the Lord would grant them grace to remain steadfast, and to be grounded more and more on Christ the Rock."

WEST INDIES.

THE accounts from JAMAICA afford some pleasing information respecting the progress of the mission-work in that island, while the intelligence of the unexpected departure of Br. Pfeiffer to his rest, after a lengthened service in the Lord's vineyard, marked by many trials, will have a mournful interest for those to whom his name has long been familiar.

The information from ANTIGUA, ST. KITTS, BARBADOES, TOBAGO, and the DANISH ISLANDS, contains several features which are interesting, as exemplifying the character and results of missionary labour in this part of the world, and the circumstances of those who are the objects of those labours. The letters of Br. Heath and Br. T. E. Zippel, give pleasing testimony of the Christian liberality of the congregations at *New-Carmel* in Jamaica, and *Montgomery* in Tobago.

The letter of Br. Grunewald from the MOSQUITO-COAST, conveys a lively idea of the impressions produced on the mind of a new-comer by that region, and its population, and, at the same time, of the efforts already made, or in contemplation, for the spread of the knowledge of the Redeemer.

JAMAICA.

From Br. G. HEATH.

"DEAR BROTHER,

"BEAUFORT, Oct. 23rd., 1857.

"IN the past week, nearly all our Missionary Brethren and Sisters assembled at Fairfield, where we also had the pleasure of meeting Br.

Westerby, who had arrived from Antigua by the last packet, to ordain the Brn. Sonderman and Ward.

"On Tuesday, the pupils of the Training-school were examined in various branches of education, and, to quote the words of Br. Westerby in his concluding address, 'did both themselves and their teachers credit.' Several clergymen and ministers of various denominations were present. Two young men, having concluded their studies, have been appointed teachers in our station-schools, at Bethany and Bethabara. May the Holy Spirit go with them, preserve them from evil, and further them in God's holy ways!

"On the following day, took place the ordination of the Brn. Sonderman and Ward. A large congregation was present, among whom were several ministers. It was a very solemn and profitable service. Shortly afterwards, a missionary love-feast was held, at which Br. Westerby and several of our other missionaries, as well as some ministers of other denominations, delivered suitable addresses.

"On Thursday we held the general missionary conference, on which occasion Br. Isaac Prince was accepted an acoluth."

"Dec. 22nd., 1857.

"The enlargement of the church at New-Carmel is progressing as rapidly as Br. Reinke can get the carpenters to work. The liberality of the congregation there is almost unprecedented. They have contributed towards the work, not only on paper, but in cash, about £300

"In the beginning of this month, my wife and myself attended a missionary meeting at New-Bethlehem. On our way up the mountains, we called and rested at Schoolfield, and were glad to find the school in a satisfactory state. There were seventeen boys and as many girls present; but the general attendance, according to the books, was about forty-five of both sexes. This is one of the schools kindly supported by the Ladies' Negro Education Society.

"In the evening, we reached New-Bethlehem, and found Br. and Sr. Geissler waiting at their garden-gate to welcome us. On the following afternoon, about 600 people assembled in the church, and a very interesting meeting was held. Two of the neighbouring clergymen, beside Br. Sonderman and myself, delivered addresses, while Br. Geissler superintended the music. After the meeting, the people crowded to shake hands with us, especially with Sr. Heath, who had not been there since the time of our leaving, in 1853. I was much gratified to observe the improved appearance of the congregation, as well as their order and attention. The station-school also appears to be in a prosperous condition.

"I have just heard of the happy departure of one of our communicant sisters, who was a consistent Christian, and filled the office of a chapel-servant. Her last words were, 'My body will go to the dust, but my soul will go to the Lord Jesus.'

"In a letter from Br. Pfeiffer at New-Hope, is the following interesting account of meetings held there at the beginning of the year:— 'Yesterday, being the first Monday in the month, your letters arrived, and found me in the midst of a course of labour, for the performance of which I was hardly fit, as I felt much fatigued from the work of the previous day. Nevertheless, I had to be engaged from morning till dinner-time in settling disputes and hearing complaints. While I was

at dinner, the people were assembling for the missionary prayer-meeting. This was numerously attended and proved very interesting and edifying. In addition to the usual object, it was resolved at this meeting, to revive the New-Hope Missionary Association, and eighty-five subscribers' names were set down. Several brethren spoke very feelingly and much to the purpose. One, in particular, expressed himself with such solemnity and emotion of heart, that tears were shed, both by himself and many who heard him. As a further proof of the cheerful spirit manifested at this meeting, I may add, that when, on account of the lateness of the hour, I proposed not to detain the people any longer, but to postpone the receiving of subscriptions, &c., till another opportunity, several rose and said, 'If minister is not too tired, we will wait for our names to be entered.' May the Lord lay His blessing on this feeble attempt to promote His glory!

"I may here add a few remarks respecting our own congregation at Beaufort. We were favoured with pleasant Christmas and New-Year seasons, all the services being well attended. On the 29th of December, we held an examination of our station-school. The children acquitted themselves very satisfactorily, some of the elder ones shewing a much greater proficiency in mental arithmetic and geography than we had expected.

"On the 30th, we rode over to Ashton, to examine the Birkenhead School. The children generally had improved in reading, and a few had made some progress in arithmetic. The locality is in the midst of the woods, and a sort of rusticity marks the school. Still, there was a heartiness in the style of the children's performances which pleased me."

"January 17th, 1858.

"Little did I think, that at the very time I was writing an account of the interesting meetings held at New-Hope, at the beginning of the year, by our dear Br. Pfeiffer, he was suddenly arrested in his zealous and abundant labours, and that, in a few days, he would enter on his rest. Yet so it was. Br. Pfeiffer was taken ill with fever, while engaged in speaking with the members of the congregation, on Wednesday, the 6th inst.; his strength rapidly failed him, and, having dismissed the people, he retired to bed and took some medicine. At this time, Sr. Pfeiffer, who had been very ill some weeks before, was at one of the mountain-stations, for change of air. On Friday, Br. Reinke heard of Br. P.'s illness, and rode down from New-Carmel to see him. He found him very poorly, and gave him more medicine. On Saturday he appeared rather better, and on Sunday morning could be conveyed on a stretcher to Hopeton, where our good and kind friends Mr. and Mrs. Scott received him with their usual hospitality, and ministered to his necessities. Br. Reinke then left him to attend to his Sunday's duties, but returned in the afternoon, accompanied by Sr. Reinke, and their two little girls. At this time, Br. Pfeiffer appeared cheerful, though Br. Reinke noticed an alteration in the expression of his face. Still, no one thought his end was so near. In the course of the night, he took arrow-root several times. On the morning of Monday, the 11th, he drank some coffee, and wrote a short note which he despatched to New-Carmel. When the messenger returned and delivered his message at the bedroom door, the person who

was sitting at the bed-side noticed that Br. Pfeiffer made no reply, and on turning to him, saw that he was near his end. Mr. and Mrs. Scott were immediately called, and came just in time to see him breathe his last. He had reclined his head on the pillow, and without a struggle, sigh, or groan, fell softly and sweetly asleep in Jesus. It appears that he did not expect his end to be so near, as he declined Br. Reinke's offer to write to Sr. Pfeiffer.

"It may be truly said of our late brother, that whatsoever his hand found to do in the vineyard, he did it with all his might. Untiring activity, in season and out of season, was the great feature of his service. His Master had granted him several excellent gifts, and, by divine grace, he used them with all earnestness. His long service of thirty years in the mission-field, was at times marked by severe trials.* He now rests from his labours, in the presence of that adorable Saviour who alone was all his hope, and in whose service he delighted to be engaged. Sr. Pfeiffer is much supported, and bears her trial with Christian fortitude."

COUNTRY SCHOOLS IN JAMAICA.

(From the Occasional Paper of the "LONDON ASSOCIATION," No. 9.)

THE establishment of schools, bearing the designation of Country schools, for the benefit of the children of negroes residing at a distance from the Moravian missionary stations, has happily been effected in more than one of the West India Islands. But in Jamaica, where the population is more widely scattered than in other islands, they have been more urgently required, and *there* the largest number of them will be found. Since the first were opened there in the year 1850, the number of children thus brought under Christian instruction has gradually increased until the present year, when it has fallen below that of the preceding year, but still exceeds that of the year 1855. This arises partly from the closing of three schools, two of them only while the school-building is under construction or repair, and partly from the prevalent scarcity and dearness of provisions, on which occasions, the parents are tempted to employ their children in labour, or in searching for food, instead of sending them to school.

In 1854, there were 30 schools open, containing 1478 children on the books.

In 1855,	"	30	"	"	1865	"
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In 1856,	"	34	"	"	2130	"
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In 1857,	"	31	"	"	1949	"
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It thus appears that the number in September last fell short of the previous year by 181, but exceeded that of the year 1855 by 84, as will appear in the table which follows. The current expense of these country schools in 1856 was £471 12s. 10½d., and upon this subject an observation or two will presently be made.

* The hostility and ill-treatment to which he was subjected, during the insurrection of the negroes in 1831,—his trial before a court-martial, on a charge equally unfounded and absurd,—his acquittal and long period of subsequent usefulness, in the course of which he received tokens of esteem from not a few of his former opponents, are circumstances familiar to the readers of the Periodical Accounts.—Eds.

<i>Situation of School.</i>	<i>Names of Schools specially supported.</i>	<i>Moravian Settlement with which connected.</i>	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>	<i>Average Attendance</i>	<i>Able to read.</i>	<i>Able to write.</i>
Hatfield	<i>Holly Hill</i>	Fairfield	54	17	71	57	40	26
Pepper	<i>Lisson Grove</i> ...	"	50	27	77	50	43	26
Lucky Valley ..	<i>Trinity Chapel</i> ...	"	25	13	38	28	32	12
Broadleaf	<i>Christ Chapel</i> ...	Bethabara	59	41	100	50	67	38
Patrick Town ..	<i>Hereford</i>	"	60	12	72	53	45	19
Skiddaw	<i>Bentnick</i>	Bethany	21	21	42	23	12	11
Barracks	<i>Beulah</i>	"	67	28	95	50	74	22
Cheapside	<i>Dublin</i>	"	94	60	154	75	83	46
Huntley	<i>Islington</i>	Nazareth	42	18	60	38	24	24
Savannah	<i>Dukinfield</i>	Littitz	35	26	61	45	39	15
Roslyn Castle ..	<i>Bedford</i>	New-Bethlehem.	41	26	67	46	46	8
Salisbury	<i>Immanuel</i>	"	27	54	81	49	68	22
Cottage Place ..	1851	New-Eden	28	30	58	34	8	
Mitcham	<i>Neville's Court</i> ...	"	36	30	66	45	20	13
Aberdeen	<i>Holborn</i>	"	38	30	68	50	23	9
Middle Quarters	<i>Osmaston</i>	New-Fulneck ...	40	15	55	30	27	12
Ipswich	<i>Coleraine</i>	"	26	19	45	20	21	13
Carisbrook*	<i>Southwood</i>	"						
Rose Hall	<i>Pitts</i>	Springfield	43	30	73	50	20	30
Chantilly	<i>Union</i>	New-Carmel ..	29	19	48	30	28	7
Carr	<i>Timbridge Wells</i> ..	"	26	35	61	50	22	
Hopeton	<i>St. Mary's, Hull</i> ..	"	25	37	62	40	27	
Kilmarnock	<i>Benashurts</i>	"	48	32	80	50	62	22
Bigwoods	<i>Belfast</i>	Beaufort	31	27	58	35	41	28
Highgate	<i>Kilburn House</i> ...	"	20	9	29	20	16	15
Ashton	<i>Birkenhead</i>	"	27	20	47	36	30	19
Congress	<i>Belgravia</i>	New-Hope	46		46	36	30	20
Thornhill	<i>Westbourne</i>	"	35	17	52	33	43	20
Culloden	<i>Clapham</i>	"	70		70	50	29	10
Font Hill	"	"	15	15	30	17	17	12
Camrose†	<i>Toxteth Park</i> ...	Irwin-Hill						
Orange	<i>St. Saviour's</i>	"	16	17	33	20	30	14
Tryall	"	"	40	10	50	25	25	14
(Supported by the proprietor.)								
In 31 Country Schools, Sept. 30, 1857			1214	735	1949	1235	1092	515
In 17 Station Schools Dec. 31, 1856			1003	896	1899	1222		
Total Scholars in Jamaica			3848, shewing a decrease in the year of 350, but an increase as compared with 1855 of 326 children.					

* Suspended until a house is built. † Suspended until the house is repaired.

With regard to the expense of the schools, an arrangement was made at their first opening, that a subscription of £10 per annum, or for a larger school £20 per annum, would ensure that a school should be opened, which should bear any name which the subscribers might desire, and that its progress should be reported periodically. These sums were then sufficient for the purpose, and they are still so in some instances, but in course of years, the demand for teachers has increased, and a better grade of education has been introduced among the people, and hence it has occurred, that, in the majority of cases, the sums mentioned are not sufficient alone for the support of a school. Still the brethren expect, with the aid of these kind contributions, to keep open the various schools for which these sums are paid, and they will en-

deavour to find means, from the general school-fund or from other sources, to meet any surplus charge. The committee of the London Association therefore trust, that the same scale of contribution will be maintained, but if, under the circumstances stated, any addition can be made to the amount, it will the better ensure the continuance of the school intended to be supported, and the preservation and continuance of others. They would express the further hope, that friends of the Negro child, who may not hitherto have contributed to these Country schools, will kindly assist, by their liberality, in the maintenance of these institutions, which are now carried on with encouraging results in the islands of Jamaica, Barbadoes, and Tobago.

Extract from the report of the Country schools connected with New Carmel, 1857:—"Our schools have a mollifying and humanizing influence, help to raise the social standard of the Creole population, and, not unfrequently, startle the carnally-minded into a notice of eternal things, and sometimes perhaps are the means of producing, by the agency of the Holy Spirit, lasting serious impressions. They help to direct the attention of the parents and children to the sanctification of the Sabbath, and bring Scripture truths home to the dwellings of the peasantry in a very marked and blessed manner."

Br. G. Heath writes thus from Beaufort, 21st September, 1857:—"You will notice in the school-reports now sent, a falling-off in numbers. Our dear friends need not however be discouraged—the causes are, I trust, temporary. Many of the people value education very much; they supply their children well with school-books, and pay the small fee we demand. It is, however, quite true, that in many of our country schools, the people are very backward to pay the fee of $1\frac{1}{2}d.$ a-week for each child. But we must not forget that the schools were originally set on foot by their kind patrons to meet this evil, and that the children might not suffer through the carelessness or inability of the parents, and the grant of 10*l.* or 20*l.* to a school prevents our turning away any, on account of non-payment of fees. At the same time, we endeavour to induce all parents who are able, to attend to this duty. Indeed, where they do not, we find it difficult to maintain the school, especially where the teachers are married men with families, and their wives attend to the sewing-school. In a few of our schools, we have good female teachers who are single, as Georgiana Jones and Mrs. Kerr, who may find 10*l.* per annum suffice with the scanty fees now paid; but married couples with two or three children cannot, and are apt to become disheartened when they see the day-labourers around them better supported."

ANTIGUA.

From Br. C. B. ELLIS.

(From the Missions-Blatt.)

BR. ELLIS writes from GRACEHILL, *July 9th*, 1858:—"The quarterly love feasts of the Missionary Associations, lately held at Lebanon and Newfield, were very refreshing services. I feel assured that peace and joy pervaded all hearts, and only wish, that some of our kind friends could have been present on those occasions, and have shared

the blessings which we experienced. O how full of praise and thankfulness was my heart, when I mounted my horse, after the meeting at Lebanon, to return home, late at night. On my way, as I beheld the splendid moonlight, and the chaste splendour of innumerable stars, I could not refrain from uttering aloud, amid the solemn silence of the night, the words of the Psalmist, 'The heavens declare the glory of God, and the firmament sheweth His handy-work' (Ps. xix. 1).

"We celebrated the festival of Easter with sacred joy, and under the blessing of the Lord. At 5 o'clock in the morning, the congregation assembled, and joined in songs of praise to our risen Redeemer. After the meeting, we proceeded in decorous order to the burying-ground, where we prayed the Easter-morning litany. We were preserved from all disturbance, by disorderly or evil-disposed persons, which is said to have taken place sometimes, on former occasions. At 11 o'clock, I preached to a large assembly, after which we celebrated the Lord's Supper, at which a goodly number of our communicants were present. After this, my wife and myself, having taken a little refreshment, proceeded to the town of English Harbour, about three miles from this station, to administer the Holy Communion to some aged widows, most of whom are blind, lame, or otherwise infirm. This little company partook of the sacred feast, with the same enjoyment of our Saviour's presence, in a poor little hut, as had characterized the celebration in our neat and spacious church. We then visited some sick persons in another part of the town. Among these was an old woman, whom we found on a sick-bed. We could not but be pleased at the attention with which she listened to my words, and the devoutness with which she answered the questions I addressed to her. As we were going, she drew my wife near her, and said in a whisper, 'Missis, the floor of my house is very damp, if you have a pair of old shoes of Massa's, please to give them to me, for my large foot would not go into one of your little shoes.' This was willingly promised; but this was her last request, which we had not time to fulfil. A few days after, she departed in peace, we believe, as a pardoned sinner, whose death was a release from much suffering, through poverty and sickness. After we had returned home, I held the evening service, at which a numerous auditory was present.

"On the 3rd of May, besides the usual services, we celebrated the widows' festival. About a hundred were present at the meetings, of whom many afterwards declared, that the day had been one of refreshment to them. An old man also presented himself for admission; when I told him, that the festival was only for *widows*, he replied, 'Well, Massa, me one true widow.' Seeing that he understood me to doubt the correctness of his way of life, I attempted no further explanation, but said, 'Very good, but this festival is only for the *female* widows, and you surely would not like to be present, as the only man, among a hundred women.' This he understood. 'O Massa,' was his answer, 'me no know dat. All right, all right. It only for *de female* widows.'

"On the 17th of May, I preached a missionary-sermon at Green Bay, and took part in the love-feast which followed. The crowded assembly, and the beautiful singing of the choir and congregation, made a pleasing impression on me. It is certain, that Br. Buckley,

who is the missionary at this station, is much blessed. His humility, and his untiring activity, render his services very valuable. Oh that we might soon have many such native fellow-labourers!

ST. KITTS.

From Br. R. MÄDER.

"DEAR BROTHER, "BASSETTERE, *January 29th, 1858.*

"ACCEPT our best thanks for the interest you kindly express in reference to the orphan-children. We have just received some articles of clothing, which were sent with our supplies, and are very acceptable. May the Lord bless our kind friends of the London Association! Gladly would I have expressed our thanks in a few lines addressed directly to them; but time fails me. You would do us a great favour if you would exert your influence on behalf of our country-schools, of which we have four, all well attended, and of great use in the districts where they are situated. Some gentlemen from England, of the Society of Friends, who were lately here on a visit, kindly gave us a donation for this, and similar objects."

From Br. C. W. RÖNTGEN.

"DEAR BROTHER, "ESTRIDGE, *January 28th, 1858.*

"I AM happy to say, that my dear wife is somewhat better. Some time ago, I felt much alarmed about her, but the Lord has graciously helped her.

"This morning an occurrence took place which has made a deep impression on my mind. I was called to see a young woman, who is living with her parents, and who appears to be very ill. Some years ago she belonged to our Church, but was excluded on account of her sinful life. After this she conducted herself in even a worse manner than before. I often admonished her to give up her sinful course of life, and turn to the Lord. On such occasions, she always promised fairly, but continued to yield to temptation, and to the desires of her sinful heart. She was taken ill last night, and I was sent for this morning; I immediately went, and was told that she had been speechless for some hours. I however addressed her, when she looked at me, and cried out, 'Lord Jesus Christ, have mercy upon me, and save my soul! Satan has kept me from serving Christ. Lord, have mercy on me! Formerly, I would not pray, but now I wish to pray continually. What shall I do to be saved?' I replied, 'Believe in the Lord Jesus Christ,' and then kneeling at her bedside, with her mother and some other relations, I prayed on her behalf, that the Lord would grant her pardon and peace. May the Lord enlighten her dark heart, and lead her to Himself!"

BARBADOES.

From Br. A. CLEMENS.

"DEAR BROTHER, "SHARON, *November 27th, 1857.*

"I HAVE to inform you that the Lord our Saviour has granted me freedom to accept the call to Jamaica, which was sent to me by last

mail. I do this, trusting that I shall still receive the help, which I have strikingly experienced hitherto in my Missionary-course.

"I am thankful to say that all the Missionary Brethren and Sisters are well.

"Our congregations and schools are pursuing their usual course. The former are, I regret to say, so cold and lifeless, as to induce the prayer 'O that the Lord would breathe upon these slain, that they might live!' The schools are prospering, and give us much pleasure. The new house for Buxton School is to be finished by the end of the year."

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From Br. J. Y. EDGHILL.

"DEAR BROTHER,

"BRIDGETOWN, *January 27th*, 1858.

"WE have recently had a visit from three members of the Society of Friends in England, Messrs. Kemp (father and son) and Holmes. They are estimable men, and have left pleasant recollections among us. They delivered addresses at all our stations, visited the schools, and expressed themselves pleased and interested with the evidences they had of the extent and results of our work among the young, at the same time handing us contributions towards it.

"We have likewise had a visit from a gentleman who came from the United States, to see and enquire into the working of emancipation in these Islands. His object is to promote the emancipation of the slaves in America, where he says, the report is industriously circulated, that emancipation in the West Indies has been a failure, and that these colonies are reverting to a state of heathenism. He has seen the reverse of all he had heard, and has procured from the authorities information which, I trust, will prove highly important.

"I have received with the supplies a box, containing wearing apparel for the Ragged Schools. May I beg you to express our thanks to the kind donors, as also to Sr. Ellis of Ockbrook, and Sr. Reichel of Bristol, respectively, for the useful and acceptable presents sent by them."

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TOBAGO.

From Br. T. EDWIN ZIPPEL.

"DEAR BROTHER,

"MONTGOMERY, *January 9th*, 1858.

"YOU can hardly conceive, how I have had to work here, especially of late, in order to keep everything going in its proper time and place.

"The Sunday-school and services at Spring-Garden, are attended to by four Helpers, two of whom alternate in preaching. They travel thither regularly, often through rain and mud. I have known them go on a wet day and find only two persons present. However, each took one scholar, and thus a small Sunday-school was held. The day-school at Spring-Garden continues to prosper. The new teacher for it has just arrived from Antigua.

"On New Year's Eve, we held a solemn, and I think edifying meeting, the church being quite filled. The following is an extract

from the *Memorabilia* read on the occasion: 'In looking back upon the events, which have affected this congregation during the past year, we cannot but be filled with feelings of the deepest humility with regard to the past, and confidence in the Lord in reference to the future.'

"It is a matter of devout thankfulness to our gracious Lord, that we have been enabled to preach the word of the Cross every Lord's-day throughout the year, while the other meetings and week-day services have met with very little interruption.

"The steady, and of late increasing attendance on the means of grace, is a most cheering feature in the history of the year. In the Sunday-schools, there has also been considerable improvement in various ways, and if no visible effects have been produced on the hearts of those attending these schools, they have, at all events, been a powerful means of good, by giving our young people a better knowledge of the word of God.

"In connection with our day-school, we have been enabled, without much expense to the Mission-fund, to complete a building, to be used as a sewing-school.

"We have lately held two meetings of our Missionary Association, and are truly thankful to the Lord, that He has inclined the hearts of our people to subscribe a more liberal sum for the cause of Missions, than in any preceding year, the amount being £52 15s."

DANISH ISLANDS.

From Br. J. GARDIN.

"DEAR BROTHER, "FRIEDENSFELD, ST. CROIX, Oct. 12th, 1857.

"LAST year we had in our day-schools 494 children who could read, with considerable fluency, any chapter of the New Testament which was pointed out to them. As the whole number of children in attendance is about 1,500, the readers form nearly one-third of the whole. This is, I believe, a very satisfactory proportion, as the children are only allowed to attend school up to the age of ten years, and not more than four hours a day. An almost universal change of teachers at the beginning of the year operated disadvantageously. Only one school was spared this trial, and in it there were in September 65, out of 157, who could read any chapter in the New Testament, besides 25 who are beginning to read it. In the Saturday-school, the same teacher has 41 Testament-readers, out of 63 children on the list, and 45 of average attendance. The public examinations in September gave general satisfaction; the first and last of them were attended by the Governor and his lady."

MOSQUITO COAST.

From Br. ED. GRUNEWALD.

"DEAR BROTHER, "BLUEFIELDS, December 8th, 1857.

"UNDER the gracious protection of our Almighty Lord, we arrived at this place in safety, on the 13th of October, after a pleasant voyage.

I was sorry not to meet you in London; however, I saw much which was interesting to me. In company with Br. and Sr. Lundberg, and Br. Kleiner, I sailed from Southampton on the 17th of September, in the steamer *La Plata*, and on the 30th of that month, we entered the harbour of St. Thomas. There a new world met my view,—the people black, the trees having a strange appearance, and all different from what I had been accustomed to see at home. Here, I also saw the localities where our early Brethren first began the Mission-work, with prayers and tears, venturing all to win souls for the Lamb. I visited Nisky and New-Herrnhut, where the Brethren and Sisters received me with much kindness. Accompanied by their best wishes, we sailed from St. Thomas on the 4th of October, and passing Santa Martha, Carthagena, and Greytown, reached the Bluff of Bluefields on the 13th, whence Br. Feurig fetched us in two boats. On landing, we were welcomed with singing; the congregation and children had assembled to greet us, Br. Feurig offered prayer, and then we sang with much emotion, ‘Now let us praise the Lord, &c.’ (Hy. Bk., No. 673); I cannot describe the feelings of joy and gratitude which I then experienced. I anew devoted myself to the Lord, with body and soul, to serve Him among these poor, ignorant people. Then we proceeded to the new Mission-house, which is pleasantly situated, opposite the church, on a slight eminence. In the evening, we were introduced to the congregation.

“The next day, Br. Feurig showed me the locality where Br. Pfeiffer commenced the work of the Lord in this region. Then we went to visit the King, George Augustus, for whom the English Consul, Dr. Green, has built a handsome house. The King is a very friendly young man, and of great assistance to me in learning the Mosquito language.

“Bluefields is finely situated on the banks of the lagoon, which are here from 40 to 60 feet high. It has about 800 inhabitants, of whom about 400 attend our church; they consist of Creoles and Indians, all of whom speak English.

“The school is held in the church, and is attended by sixty or seventy children. The teacher is P. Blair, who has learned the Indian language, in order to be useful among the natives.

“I am at present residing in the Mission-house, with Br. and Sr. Feurig. I take a share in the holding of meetings and in visiting. Br. F. has also given me the charge of the school, in which I daily devote an hour to religious instruction, and the same to history and arithmetic. On the 18th of October, I preached for the first time in English, on Rev. iii. 20. The Lord helped and blessed me. On the following Sunday, I accompanied Br. Feurig to Rama Key, a small island, eight or nine miles distant from Bluefields, where about 100 Indians dwell, who are still ignorant heathen. We held a meeting in one of the houses, after having visited them, and invited them to attend. A building is now in course of erection at Rama Key, to serve as a place of worship and for holding school. A small room will be attached to it, for the use of the Missionaries on their visit.

“On the 30th of October, I visited Magdala with Br. Feurig. We went in a boat across our lagoon, up the Bluefields River, and then through several creeks, bounded by primeval forests, where we saw mon-

keys and snakes, and a variety of beautiful plants, ferns, &c. Then, leaving our boat, we proceeded about an hour on foot, until we arrived at the Pearl-Key lagoon, where another boat met us, and conveyed us to our destination. Br. and Sr. Jürgensen have hitherto been engaged in the work of the Lord at Magdala,—but their place will now be taken by Br. and Sr. Lundberg. In the evening we met the congregation in the little church. The Mission-house is connected with the church, and the whole is very neat. On the following Sunday, I preached on the subject of the Good Shepherd, when the church was quite filled,—the auditory including many Indians. The King and Dr. Green were also present, being here to conduct the trial of a murderer, which was to take place on the following day; the criminal was eventually condemned to ten years' imprisonment. We shall, therefore, still have an opportunity to care for his poor soul, and to direct him to the Saviour of sinners.

"On the following day, we visited Rieta Pora, where we held a meeting under a tree. The Indians and their wives and children, only half-dressed, sat around us, and devoutly listened to our words.

"After Christmas, the Training-school for Indian boys is to be begun. Some of the children are already here, at the king's house. It is as yet undecided whether the institution shall be established here or at Magdala. It is intended that I shall have five or six boys entirely under my care, that I may train them for future usefulness, among their countrymen. I look forward with pleasure to the time when I shall be able to impart instruction to them in their own language.

"An extensive field lies before us; there are from 6,000 to 8,000 Indians on the rivers and the coast, who, as yet, know nothing of the Saviour of sinners.

"Br. Feurig intends to undertake a journey in April, accompanied by me, to visit all the Indian settlements, as far as Cape Gracias à Dios, and to see where we can still further cast out our net. I shall then be able to give you further particulars of this race. As far as I at present know them, they are good-natured people, docile, frank, and useful. They are, however, much given to drunkenness, and have been rendered suspicious, through the deceptions practised on them by the Creoles, by whom they are despised and oppressed. O Lord, have mercy on this race, for whom Thy blood was shed! I often pray thus, and hope the hour will ere long come, when these poor, and so long neglected people will enter the gates of Zion.

"My principal duty at present is to learn the Indian language, in which the king and P. Blair are of great assistance to me. As there is nothing printed in this language, the meaning of each word must be asked, and written down separately. This language is very defective, and mixed with English words; it has, however, a pleasing sound: as an example, take the words 'Von eissa lupia,' 'Our Father's Son,' that is, our Saviour.

"While commending myself to the kind intercession of yourself and other Christian brethren and friends in London, which I specially need in the delightful, but arduous duties before me,—I would ask if you could favour us with some useful articles for the Indian school, such as a terrestrial globe, a map of Palestine, and some Scripture prints. Thus far, the Lord has graciously kept me in good health and spirits. May He continue to be with us, and bless our work!"

SURINAM.

(From the Missions-Blatt.)

BR. MENZE, of Paramaribo, writes, October 28th, 1857:—"I lately enjoyed the privilege of preaching the word of life to the negroes on the plantation Hettyland, the only one in this district which had not been opened for the proclamation of the Gospel. Having received permission from the attorney, I went to the estate, where I arrived in the evening. Next day, the manager summoned the entire body of slaves to the front of his house, in order to hear from them whether they wished that the 'Leriman' (i. e. Teacher or Missionary) should come and instruct them,—they not having expressed any such wish. His question was answered by an unanimous 'Yes!' I therefore at once made arrangements for divine service. At the appointed time, the negroes assembled, in good order and in clean clothes, and, when I entered, all faces were turned toward me, with an expression of the most lively expectation. I began with a prayer, in which I thanked the Lord for causing this place to be opened for the preaching of the Gospel, and implored Him to lay His blessing thereon, in richest measure. I then spoke on the words, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' (Matt. xi. 28.) This was the first religious discourse which these negroes had ever heard, yet I was glad to observe, not only that they were generally attentive, but that it appeared as if the Lord opened the hearts of some, so that they received the word with joy. Immediately after the service, thirty-two persons requested that their names might be put down. I do not in general attach much value to these hasty resolutions to attend the church, and take religious instruction, as experience too often proves that there are many who 'hear the word and anon with joy receive it; yet have they not root in themselves.' (Matt. xiii. 20, 21.) But on this occasion the readiness of the poor people caused me to rejoice, while the manager was not a little surprised.

"On occasion of a later visit at this place, I ascertained that there was an idol-house on the estates; I therefore stated to the people, that if they really were desirous of becoming Christians, it was time to put away their old 'religion,' for so they call their gods and fetishes. To my great joy, they directly expressed their willingness to do so. I then went at once to the place, accompanied by the driver and some of the people, and, having broken the idolatrous vessels, pulled the house down to the foundation. May the Lord break the hearts with the hammer of His word, and prepare them for temples of the Holy Ghost!"

Br. A. Bau, who has charge of the Training-School at Beekhuizen, gives the following account of the opening of the new church and school at that place:—"The 22nd of November was to us a day which the Lord had made, full of pleasing hope for the future, and one which will be remembered with gratitude by many, and especially by the pupils of our school. The building which we had formerly used for the purposes of church and school was small, and much out of repair, as well as very unsuited for school use. Hence the need of an alteration, or, if possible, a re-erection of the building, had long been felt. But the necessary means were wanting, and, indeed, the slender results of our

labours did not encourage any increased outlay at the present time. Such was the state of affairs, when it pleased the Lord, in whose hand are the hearts of all men, without any interference on our part, to provide the means for the work, and to make evident the propriety of undertaking it,—thus showing that He has not withdrawn His merciful hand from this institution, which was established in His name, and for His sake.

“Thus, then, it was determined that a school-house, suitable to be used likewise as a church, should be erected. Site and plan were agreed on, and the needful preliminary operations, mostly performed by the boys, were so far completed, that the foundation-stone could be laid on the 13th of July. The building then proceeded rapidly, the boys diligently lending their assistance. They especially manifested much perseverance and good humour while engaged in the work of carrying earth to fill up the space between the foundation-walls, although the weather was frequently wet. Br. Jürgensen superintended the work, and afforded valuable assistance. On the 7th of August, the roof was completely raised, this difficult part of the work having been accomplished without any accident, (for which mercy we returned our humble thanks to the Lord in the meeting), on the evening of that day. Early in November we had the pleasure to see the exterior of the building quite completed. It is fifty feet long and thirty wide. At the south-end is a room, and a gallery with a flight of stairs, leading to the boys’ sleeping apartment, which runs the whole length of the building. At the north end is the principal door. The 22nd of November, being Sunday, was the day appointed for the opening. On the previous evening, I held a concluding meeting in the old building, and had the pleasure to see a large assembly of negroes from the neighbouring plantations, so that the place was quite filled. We called to mind the blessings we had here enjoyed, and the exhortations here addressed to us, with the solemn questions, in how far the Lord’s gracious aim had been fulfilled, and we had profited by His mercy and goodness. We had to acknowledge many defects, but at the same time were convinced that our Saviour’s faithfulness does not fail, a fresh proof of which was afforded by the object of the approaching solemnity. Hence we found we had abundant cause for penitence on the one hand, and for praise and thankfulness on the other. We concluded the meeting with fervent prayer.

“Our place began to wear a lively appearance, early in the morning of the 22nd. By six o’clock, companies of people were to be seen in various directions, carrying on their heads the baskets which contained their best clothes. The road from town was covered by an almost uninterrupted stream of people. We began to regret having appointed a Sunday for the opening day, fearing that such a crowd of people might easily afford opportunity for disorder. However, it was too late to effect any alteration; all we could do was to take care that our congregation-members, and especially those from the three nearest estates, should obtain places. In this we succeeded, but these nearly filled the church. The result was, that a very large number had to remain outside, of whom the most stood quietly listening, while others went away. The church was simply, but tastefully decorated, and on this occasion were heard for the first time in a public service the pleasing tones of the seraphine which was recently procured. After

singing some verses, Br. van Calker addressed the assembly, explaining the object of the service, and the destination of this building, adding some words of exhortation to the thirteen pupils of the Training-School, and concluding with prayer. He then preached on Rom. i. 7, and was heard by the crowded assembly with the greatest silence and attention. We hope that the testimony of Christ, so powerfully delivered for the first time in this building, may not be without effect, but produce fruit to the praise of God. There was something peculiarly pleasing about the whole of this celebration. Joy and thankfulness beamed in the countenances of all who participated in it. Nor must I omit to mention that, while the behaviour of all was very pleasing, the expressions of some of our pupils were such as peculiarly to rejoice us. Oh that the blessed impressions of this day may prove abiding. And now, may the Lord bestow His blessing on our further labours, and His shall be the glory."

CENTRAL ASIA.

From Br. R. A. JÄSCHKE.

"DEAR BROTHER,

"KYE LANG, *September 22nd, 1857.*

"SOME time ago when the reports from India were so alarming, Major Hay kindly offered us shelter and protection at his castle at Nuggur, or at one of his other residences in Kullu, in case we were afraid to remain here alone during the winter; but neither of us would think of this. We know that the Lord can preserve us in safety here, as well as there, and we could not resolve on such a step as to leave our post, without much clearer indications than any we have had, that it is His will we should do so. At present the danger seems to be over; but it was indeed near enough. A conspiracy was providentially discovered in Kullu, the effects of which, had it proceeded to an outbreak, would doubtless have extended to this province. Guards are still placed on the roads, especially near the mountain-passes, who seize every suspicious individual who endeavours to escape from India to the hills. By this means, a number of fugitive Sepoys have already been secured, who were mostly disguised as fakirs. In the neighbourhood of Kotghur many persons have recently died of cholera; this has, however, proved the means of preserving the Missionaries and other Europeans residing there from imminent danger,—some seditious bands which had assembled, and were advancing against the place, having been thereby induced to retire.

"Of all these things, I knew nothing at the time, being quietly located at the village of Stok, near Lé, from the beginning of July till the beginning of September. I went thither, in order to study the language, thinking I could do so there with greater facility than at Kyelang, amid the disturbance connected with building. A man named Sodnomstobkyes, who had been living for more than a year at Kotghur,—where he had been employed in translating some tracts into Tibetan,—wished to pay a visit of some months to his home. He readily agreed to let me accompany him, and to give me board and lodging in his house at Stok, promising to afford me every aid in his power in acquiring the Tibetan language, and in procuring me such books as might be useful. My colleagues, who knew him, con-

sidered him a trustworthy man,—and such indeed he proved to be. The trip was by no means expensive, the costs of my journey, and of two months' board and lodging, together with the salary of my Tibetan Mentor, only amounting to about 60 rupees, or 6*l*.

"The harmonium has arrived quite safely, and was used by us at Kotghur. We also make use of it here. The Tibetans are highly delighted at the tones of what they call 'the sound-making box.'

"I was glad to find my fellow-labourers full of courage in respect to our situation and the duties incumbent upon us. May the Lord preserve us all so! It would be the height of ingratitude and folly, if *we* were to be low-spirited, for we have really met with nothing but encouragement from the beginning of the Mission.

"As regards the mathematical instruments, which were provided through Mr. Piddington's kindness, I fear there is little hope of their safety. They were sent from Calcutta in April last, since which time nothing has been heard of them. The probability is, that they have been destroyed at Allahabad, or between that place and Simla."

"September 30th, 1857.

"Letters *via* Bombay have to be forwarded to us by way of Mooltan and Lahore, and are nearly a month on the road. This has arisen from the circumstance that the route by Delhi is closed. However, as Major Hay informs us, that that city has been taken by the British troops, we hope that the usual post will soon be re-established.

"Shortly after I left Kyelang in June, a letter was received from a kind friend, stating, that he had made a collection among the officers and other British residents at Peshawur, to the amount of 419 rupees (nearly 42*l*.)

"We are now sending back our Hindoo workmen and servants, and shall in future be surrounded entirely by Tibetans.

"The dwelling-house is ready to be entered,—at least, the lower story. We could not floor the upper story this year, as some of our workmen left us at the beginning of July. But we shall be able to reside below during the winter.

"We have, as yet, had no frost. The thermometer stands at 42° to 46° in the morning, but rises in the afternoon to 70° or 80°. Since the beginning of September, there has scarcely been one cloudy day."

"November 20th, 1857.

"On the 9th of October, a considerable fall of snow took place, and we began to think it rather early for the beginning of winter. But this was only a little prelude.

"No more snow has fallen, and that which lay on the lower lands soon thawed. But the surrounding mountains remain covered. This has had the effect of gradually lowering the temperature. At present the thermometer usually indicates about 18° in the morning, and about 50° in the afternoon. But we have almost constantly a clear sky and bright sunshine.

"On the 10th of October, some stoves made of cast-iron, cased with copper, arrived. They were a kind present from Major Lake, and came just in time to be useful, on account of the cold weather setting in, and of the lower rooms of our new house being so far completed as to admit of our inhabiting them. We, therefore, entered on our new dwelling on the 11th, being much comforted and encouraged

by the precious texts appointed for that day,—‘Blessed shalt thou be when thou comest in, and blessed shalt thou be, when thou goest out’ (Deut. xxviii. 6), and ‘Hope maketh not ashamed’ (Rom. v. 5). In reference to the circumstances of the day, we held a prayer-meeting in the morning, and a love-feast, with music, in the evening.

“During the past weeks we have been busily engaged in a variety of operations connected with our domestic arrangements. Among the rest, I have undertaken to attempt some improvement in the culinary department, as the skill of our Tibetan cook is very limited. Our only vegetables are rice, potatoes, and a sort of pease (the Indian *dal*), and our only meat is mutton. We bake our own bread. Our flock of sheep and goats furnishes us with mutton and milk. Eggs are a luxury quite beyond our reach, as I do not think there is a single hen in the whole province.

“The authorities here appear to look upon the dreadful events of this year in an earnest and Christian manner. Major Lake wrote to us on the 8th of August, as follows:—‘It has indeed been a deplorable time for many Christians in India, and the hundredth anniversary of our rule has been celebrated in blood. We cannot, however, have any doubt of the issue; although God has permitted a vast amount of individual suffering, the end will no doubt show that His glory and the triumph of Christianity have been promoted by this movement.’

“December 11th, 1857.

“As some people are about to attempt crossing the pass, I embrace the opportunity of sending you a few lines. I have not much to add to my last, except to state, that our regular duties for the winter have now begun.

“Among other letters lately received from Calcutta, there was one of a most kind and brotherly character from the Rev. Mr. Milne, a Missionary of the Free Church of Scotland, at Calcutta. He was just about to leave India on account of Mrs. Milne’s ill-health.

“We have just received a further donation of 45 rupees through the same kind and indefatigable friend who made the collection for us, before alluded to. The second donation was sent from Holland. May the Lord reward those who are fellow-helpers in His great work.”

PASTORAL LETTER

Of the SYNOD of 1857 to the MISSION CONGREGATIONS.

“TO our dear Brethren and Sisters from among the Heathen, and to all who, through the testimony of our Brethren, have returned to the Shepherd and Bishop of our souls, and who love our Lord Jesus Christ in sincerity:

“Grace to you and peace from God our Father, and the Lord Jesus Christ!

“DEAR BRETHREN AND SISTERS,

“YOU are doubtless aware that many Bishops, Elders, and Deputies, of the Brethren’s Church, to which, by the Lord’s grace, you also belong, have been this year assembled at Herrnhut. They met thus together, in order to examine into the state of our congregations in all regions of the world, and prayerfully to consider what might be calculated to

advance them in the love and knowledge of our adorable Lord and Saviour Jesus Christ, and in a walk and conversation well-pleasing to Him. We, who are here assembled, have learned, with joy and thankfulness to our Saviour, that you have taken great interest in our meeting, and have remembered us before the Lord, in prayer. In like manner, you and the congregations to which you belong have formed the subjects of our interest and intercession, as well as of our deliberations and discussions. Those Missionaries who are present with us, have given us accounts of the work of God among you, of your faith toward God, and of the fruits which this faith has produced, and still produces in you. We thank our Saviour for the grace He has bestowed upon you. We thank Him, that 'ye, who were sometimes darkness, are now light, in the Lord,' and that 'ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.' (Eph. ii. 22).

"But, amidst all our thankfulness for the grace which the Lord has manifested towards you, we could not conceal it from ourselves, that many of you are still children in understanding; that some have left their first love, and no longer do the first works; that there are not a few among you, who have a name that they live, and are dead; that the Lord's purpose, to present you to Himself, a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish, has not been accomplished; that your works are not perfect before God, and that there is room for the exhortation which the Apostle Paul addressed to his beloved Ephesians, 'Put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness.' (Eph. iv. 22—24).

"We love you as our Brethren and Sisters in Christ our Saviour, and desire, with all our hearts, 'that you may all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' (Eph. iv. 18.) We have therefore resolved to address you affectionately, and to admonish you in the Lord, that, with us, you would ever strive to be found perfect, 'that you would present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God,' (Rom. xii. 1, 2) and, finally, that you 'be followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God, for a sweet smelling savour.' (Eph. v. 2.)

"We beseech and admonish you 'to let the word of Christ dwell in you richly in all wisdom.' (Col. iii. 16.) You have in your hands, and in a language which you can understand, the word of life, the Holy Scriptures, which are able to make you wise unto salvation, through faith, which is in Christ Jesus. (Tim. iii. 16.) Read them diligently, even more so than hitherto. Let the word of the Lord be a lamp unto your feet, and a light unto your path. Search the Scrip-

tures, for they testify of Him, who is our only hope in life and in death, so that you may grow and increase in the knowledge of our Lord Jesus Christ. May He 'enlighten the eyes of your understanding, that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His might power.' (Eph. i. 19.)

"Further, dear Brethren, remember the admonition of the Apostle, 'not to forsake the assembling of ourselves together, as the manner of some is.' (Heb. x. 25.) Not a few among you, who once manifested much hunger for the word of life, appear satiated, and no longer attend the house of God, in which the way of peace is shewn to you, as regularly and diligently as usual, while others attend but very seldom, or not at all. This should not be the case among you, dear Brethren; as you cannot leave your bodies without food, so you ought not to neglect the spiritual nourishment for your souls, which you can obtain freely and without labour. On the contrary, you should willingly embrace every opportunity to nourish the inner man unto eternal life, lest you die spiritually, like so many who have fallen back into their former carnal condition.

"In your houses, assemble your children and other inmates around you, and 'build up yourselves on your most holy faith;' (Jude 20.) read the Scriptures together, and bow your knees before our Father, of whom the whole family in heaven and earth is named, and admonish 'one another in psalms and hymns, and spiritual songs, singing with grace in your heart to the Lord.' Begin and end your daily work with Him, and 'whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.' (Col. iii. 16, 17.) Let every house be a temple of God, in which He is glorified by word and deed; a Bethany, where our Saviour's presence is continually felt.

"Wherever family-worship is regularly held, there the daily life of the family should bear testimony, that 'surely the Lord is in that place.' (Gen. xxviii. 16.) The house of a Christian is mainly distinguished from that of a heathen, by the Christian life of its inmates. While among heathens, marriage is a very lax union, thoughtlessly formed, and often as thoughtlessly dissolved, the married life of Christians should be a figure of Christ's relation to the Church. It should be a hearty, indissoluble union, grounded on mutual love in the Lord, in which each bears the other's burthens, and so fulfils the law of Christ. The Apostle says, 'Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and He is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything.' (Eph. v. 22.) And to the men he gives this commandment: 'Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church. For we are members of His body, of His flesh and of His bones.' (Eph. v. 25, 28, 30.) But if you conduct yourselves in your married life as in the presence of the Lord, if you walk according to His will, and agreeably to the directions given in Scripture, if you avoid all unclean-

ness and seek to be pure and chaste in word and deed,—it will be the desire of your hearts to bring up your children in the fear and admonition of the Lord. You will early direct them to Him who said: ‘Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.’ (Matt. xix. 14.) You will tell them how the Lord loves His people, and what He has done and continues to do for them, out of love, so that their hearts, while yet tender, may be filled with love to their Saviour. You will neither cause them to dread you by extreme severity, according to the admonition of the Apostle, ‘Fathers, provoke not your children to anger, lest they be discouraged,’ (Col. iii. 21); nor will you spoil them, by indulgence, for Solomon says, ‘He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes.’ (Prov. xii. 24.) In short, you will strive to preserve them from evil influences and bad examples, that they may not sustain injury in their souls; and, above all, you will avoid anything in your own conduct, which might be a cause of offence to your children, remembering our Saviour’s words: ‘Whoso shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.’ (Matt. xviii. 6.)

“But you ought not to forget, while endeavouring to bring up your children at home, for our Saviour, that domestic education alone is not sufficient. In some cases, you yourselves grow up in the ignorance of heathenism, and in others, your daily employments prevent you from having time to instruct your children. Hence, you should send them to school, that they may learn that which may be good and profitable for them, and which you cannot teach them. You have reason for hearty thankfulness to the Lord, that your ministers not only preach the gospel themselves, but have likewise established schools, in which your children may be early instructed in the word of God, and in reading, writing, arithmetic, and various branches of useful knowledge. Do not be annoyed, or think it unnecessary, that your children learn more than you know; on the contrary, be truly thankful for it, and see to it, that your children do not miss going to school, without proper cause. Admonish them to be diligent, and to do what their teachers tell them; you will one day, if not now, perceive what a blessing for your children these schools are. View it also as your duty, as faithful parents of your children, and members of the Church, to support the schools by a punctual payment of such school-fees as may be required, according as the Lord has enabled you. Recollect that neglect of this duty not only has the appearance as if you were careless about the education of your children, but also deprives your Ministers of the means of affording Christian instruction to poor heathen children, elsewhere, whose parents have not yet learned to value such blessings.

“The Apostle Paul writes to the Thessalonians: ‘We beseech you, brethren,—that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you: that ye may walk honestly toward them that are without, and that ye may have lack of nothing.’ (1 Thess. iv. 10—12.) And again: ‘We hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they

work and eat their own bread.' (2 Thess. iii. 11, 12.) And not only does the Apostle admonish those who believed, to labour diligently and to eat their own bread, but he set them a good example himself in this respect. He says: 'Ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.' (1 Thess. ii. 9.) Those who have instructed you in the gospel, have followed the Apostle's example. Where it was possible, they have laboured with their own hands, and still do so, that they may not be too burdensome to the congregations at home, who sent them out, and that there may be means to send the gospel to other heathen. Indeed, we all have in this respect the example of our Saviour himself, who, when He was on earth, worked as a carpenter at Nazareth. Therefore, dear Brethren, we admonish you to labour diligently and to eat your own bread. Do not act, like the ignorant heathen, who look upon labour as disgraceful, and pass their time in idleness and gossiping, when they are not *obliged* to work. Bear in mind, that the Lord has bestowed on you health of body and strength of limbs, to be turned to account, that you may provide what is needful for yourselves and your families, and may have to give to him that needeth,—according to another admonition of the Apostle, 'To do good and to communicate forget not; for with such sacrifices God is well-pleased.' (Heb. xiii. 16.)

"When you and your forefathers were heathen, the gospel was preached freely, for the messengers of peace, who were sent out by the Churches at home, sought not yours, but you. And so it is to this day. But as Christian congregations, it is your duty to contribute toward the maintenance of teachers among you. The Scripture says: 'Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?' (1 Cor. ix. 7, 11.) 'The labourer is worthy of his hire.' (Luke x. 7.) 'Let him that is taught in the word communicate unto him that teacheth in all good things.' (Gal. vi. 6.) By so doing, you will prove not only, that you 'know them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their work's sake' (1 Thess. v. 12, 13); but also, that it is your earnest desire to relieve the home congregations of the burden of maintaining your Ministers, and thus to enable them to send fresh labourers into the fields which are everywhere white to the harvest. We gladly and thankfully acknowledge what has been done in many places; but we desire that more should be done, especially in those mission-congregations in which this duty is not yet properly recognised.

"It afforded us much pleasure and encouragement, to hear some particulars respecting the associations which you have formed in many places, for the purpose of arousing and maintaining a lively interest in those labours of love, from which so much blessing has flowed to yourselves,—and to learn that you contribute willingly towards the carrying on of the Mission-work. We beg you, having once begun to do this in the Lord's name,—to go on, and not grow weary,—but 'every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheer-

ful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.' (2 Cor. ix. 7, 8.) But such of you as do not yet take part in these works of love, we call upon and admonish, to follow the example of their brethren, and thus by their conduct to show their thankfulness to the Lord, who has permitted His blessed gospel to be preached to you all, and has called you to His kingdom and glory.

"We have been glad to hear that you receive with gladness the preached word, and are obedient thereto, and that you esteem your Ministers very highly in love for their work's sake. This is as it ought to be, according to the Scripture: 'Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.' (Heb. xiii. 7.) They seek your welfare, and even where they rebuke you, they do it out of love, for the love of Christ constraineth them. For your sakes, they love not their own lives; they have left their country and their families to come to you, and they are willing to be separated from those who are dearest to them on earth, even from their children, whom they send home to be educated, in order that they may devote themselves more unreservedly to your service. Therefore count them worthy of double honour, obey them readily, and love them heartily, as they do you.

"We further exhort you, dear Brethren, 'Let every soul be subject unto the higher powers. For there is no power, but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.' (Rom. xiii. 1, 2.) Thank God that He has set Christian authorities over you, who have your temporal and spiritual well-being at heart. Obey the laws they give you, and submit to their regulations. 'Be subject, not only for wrath, but also for conscience sake. Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.' (Rom. xiii. 5, 7.) And let 'supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that ye may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.' (1 Tim. ii. 1, 3.)

"'Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' (Phil. iv. 8), and may 'the very God of peace sanctify you wholly; and we pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ.' (1 Thess. v. 23.)

"*'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.'*

"With these words of blessing, the Bishops, Elders, and Deputies of the Brethren's Unity, assembled at the Synod at Herrnhut,—your Brethren, united with you through the death of Jesus,—salute you, and in the name of them all

J. M. NITSCHMANN, *Ep. Pr.*
President."

Miscellaneous Intelligence.

I. GENERAL SYNOD OF THE BRETHREN'S CHURCH.—The preceding earnest and affectionate address forms no unsuitable introduction to the supplementary notice of the transactions of this assembly, which we have promised to give in the present number, in so far as they have reference to the Missions of our Church.

In compiling this notice, we shall take for our guide, generally, the published Results of the Synod, both as to the order of the several topics, and the manner in which they are treated :—

1. On the all-important subject of the testimony to be borne by our Missionaries, the Synod expresses itself as follows :—

"If we are asked, 'By what power are our congregations gathered from among the heathen, and their members brought from death unto life?' we answer the inquirer in the words of the Apostle, 'Be it known unto you, and to all the people, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him do these men stand before you whole. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved.'—(Acts iv. 12.)

"We therefore set forth, as the first principle on which our testimony rests, in every portion of our Mission-field, the precious doctrine of 'Jesus Christ and Him crucified; even of Him who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.'—(1 Cor. i. 30.) The word of His patience is the sum and substance of our teaching. On this sure foundation, our Missionaries are required to build, always remembering, that every man's work shall be made manifest, for the day shall declare it; and the fire shall try every man's work, of what sort it is.'—(1 Cor. iii. 12, 13.) If they build on this foundation gold, silver, and precious stones, the work shall abide which they have built thereupon; 'and they shall receive a reward.'—(1 Cor. iii. 14.)

"We will, therefore, deliver this Divine message, 'not with excellency of speech, or of wisdom,' but we will determine, 'everywhere and at all times,' to know nothing among the heathen but Jesus Christ and Him crucified; and our speech and our preaching shall not be with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of the people committed to our charge may not stand in the wisdom of men, but in the power of God.'—(1 Cor. ii. 1-5.)*

"And, in consistency with this solemn declaration of the Church, the Synod declares, in its answer to the address of the London Association, 'We will continue to proclaim among the heathen the message of peace—the word of the Cross—the exhortation, 'Be ye reconciled unto God,'—directing sinners to the Lamb that was slain, and hath redeemed us unto God by His blood, out of every kindred and tongue, and people and nation.'"

* Synodal Results, pp. 103-4, § 101.

2. In reference to another point of the greatest moment, the Synod proceeds to observe :—" We adhere firmly to the principle, that in our efforts for the conversion of the heathen, we will manifest less solicitude to bring a great number of persons to the outward profession of the Christian faith, than by means of the Gospel, preached with demonstration of the Spirit and of power, 'to turn souls from darkness to light, and from the power of Satan unto God' " (§ 102). For this purpose, the necessity of bestowing the utmost care upon individual souls, recognised by the Synod of 1848,* was anew enforced. As valuable means of furthering Christian life—the classification of the converts; the periodical conversations with persons in every stage of church-fellowship; the due exercise of church discipline; the holding of meetings for scriptural instruction, and for united prayer; the communication of Missionary accounts and biographies; and the establishment of Missionary-associations, were earnestly recommended.

At the same time, the duty and privilege of contributing to the support of the congregation, to which each individual is attached, as well as to the whole Missionary-cause, is to be enjoined upon all the members of our Mission-flocks; and *that* not only as a religious act, but also as one means, and no unimportant one, of hastening the approach of the day, when our congregations gathered from the heathen, having become self-supporting, may also be found capable of self-government, and having thus concluded their minority, and attained to full age, they may cease to require the immediate direction of the Church at home. Whenever that time may arrive, a considerable number of their Ministers may be spared for service as Evangelists, in other more destitute portions of the world.†

3. As a needful preliminary to such reduction, there must, however, be a large accession to the number of duly qualified *native* pastors and teachers; and to the attainment of this object, the attention of our Brethren labouring in every part of our Mission-field, and especially in those districts which have been long under spiritual culture, has of late been earnestly directed. This was evident, from not a few memorials addressed to the Synod by the Mission-conferences in the West Indies. The reports which were made of the progress and present state of the Training-Institutions at Fairfield in Jamaica, Cedar-hall in Antigua, and Genadendal in South Africa; and the notices of the efforts made more recently, and on a much smaller scale, in Greenland, Labrador, and Surinam, to prepare native youths for educational and ministerial usefulness, were heard with thankful interest. It was, however, generally admitted, that though the results of these endeavours had been hopeful, and to a certain extent satisfactory, something further was required for the raising up of a qualified native ministry. Many of the pupils trained in the institutions referred to, have done or are doing good service in their respective spheres, as school-teachers or missionary-assistants; but what is chiefly wanted, are men capable of acting as evangelists and dispensers of the bread of life to their countrymen, whether heathen or professing Christians. The Synod recommended as one means of sup-

* See Preface to Vol. xix. Per. Accts., p. viii.

† Syn. Results, § 102, 103.

plying the existing deficiency—that our Missionaries should make careful search after promising candidates for usefulness, in their several congregations, and take such measures as might be at their command, for imparting to them the needful instruction, either individually or in classes; due attention being paid to the state of heart of each, and his progress in scriptural knowledge and in the divine life. Such candidates, it was hoped, might be occasionally found in the ranks of the school-teachers or the native helpers. The munificent endowment of the Institution at Genadendal, by a private benefactor, and the large annual grant made to *that* at Fairfield in Jamaica, during the last few years, by the Trustees of the late Wm. Taylor, Esq., which has enabled our Brethren to double the number of pupils admitted, were gratefully acknowledged. Female Training-Schools, on the principle of the small but very efficient one lately opened in St. John's, Antigua, were also regarded as highly desirable.

4. Education generally was found to have made considerable progress in our several Mission-fields, especially in the West Indian and South African. There has been an improvement in the character of the instruction given, and an increase in the number of the children and young people attending the schools. It was recommended, that the education provided should always be useful and practical, and suited to the circumstances of the pupils. The maintenance or introduction of the principle of self-support, which has been satisfactorily carried out in many of our West Indian stations, but has made only little progress in the South African, was also deemed very important.

The establishment of country-schools, for the instruction of the previously neglected children in the out-lying districts of our Jamaica congregations, took place in the year 1849, shortly after the last Synod. In the course of a few years, above thirty of these schools were opened in that island, to which have been since added five in Barbadoes and Tobago, providing elementary instruction for nearly 2,500 children. For the means of conferring this great benefit, our Missionaries are indebted to the liberality of British friends, called forth by the zeal of the London Association. Several of our congregations have also taken share in the good work.*

5. Another subject of the utmost importance, the Synod could not approach without interest, mingled with anxiety. The duty of sending forth Missionaries to the heathen was recognised by the Brethren's Church, at an early period after its renewal. Our fathers had faith in the declaration of God's word, that "whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.) Nor did they manifest indifference to the Apostolical inquiries, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14, 15.) They, therefore, sent forth messengers, such as they had, to carry the gospel to some of the most barbarous, debased, and enslaved of the human race, at the same time cheerfully

* In reference to this subject, some further particulars will be found in the Preface to Vol. xix. Per. Acta. pp. xxi, xxii.

giving of their penury, towards their support. During the century and a quarter which has since elapsed, the Word of God has grown mightily and prevailed; the work of our Missions has extended; the labourers have multiplied; and the expense has increased, to human appearance, far beyond the ability of the Church to sustain the burden thus voluntarily, or rather providentially imposed. The lack of temporal means, our Christian Brethren of other Churches have hitherto generously supplied; should a deficiency of labourers arise, no such resource would be open to us. That with a still widening sphere of Missionary operations,—and losses, more numerous in proportion than those experienced by any other society,—a community like ours, nearly stationary in point of numbers, should have been enabled to furnish the required messengers, is a token of the Divine favour, which cannot be regarded without humble and adoring gratitude. That the supply should be not only maintained unimpaired, but even augmented, is evidently an object of great importance, and one, to which the attention of the Elders of the Church and the several congregations should be carefully directed. And this, no where more than in the British and North American provinces, which of late years have failed to furnish their due proportion of candidates for Mission-service.*

Though the true Missionary spirit cannot be imparted by education, or by any other human instrumentality, seeing that it is the gift of the Holy Ghost Himself, it may be both recognised where it exists, and fostered where it is observable; and for this purpose, Christ's servants have need to pray, that the gift of discernment may be bestowed upon them, together with that of faithfulness in preaching the truth, and diligence in the care of souls.

The qualifications for Missionary-service vary of course considerably, according to the character of the field to be cultivated, and the measure of fruitfulness it has already attained. What may suit one sphere of labour,—or one particular period,—may be unsuitable for another. 'The Synod could not but perceive, that the advancing culture of the members of our Missionary congregations generally,—both as regards education and Christian intelligence, renders a certain amount of knowledge and certain acquirements, including an acquaintance with the English language, more needful now than was formerly the case.† Therefore, although the Synod could not resolve on the establishment of a special institution for training Missionaries,—believing that our choir-houses and schools, and other congregational arrangements, are capable of supplying, to a considerable extent, the needful preparation for services—it recommended strongly, that young Brethren who are accepted as candidates for employment, should be assisted by their respective Ministers, in obtaining a correct and systematic knowledge of scriptural truth, and otherwise qualifying themselves effectually for the work in which they are desirous of engaging. To assist in rendering our foreign candidates better acquainted with the English language and customs,

* Of the 170 labourers who have entered the field since 1848, by far the majority have been supplied by our congregations, on the continent of Europe.

† See Preface to Vol. xix, p. xiv; Syn. Results of 1857, § 110.

various suggestions were offered, which received the approval of the Synod. Due faithfulness on the part of those who furnish the testimonials of candidates for Missionary-service, was particularly enforced.

During the nine years intervening between the Synods of 1848 and 1857, 170 Brethren and Sisters had been called into the missionary field; and the number of labourers employed had increased from 285 to 300; of the former, fifty-eight had entered into the joy of their Lord, and ninety-seven had retired from active service, owing chiefly to age, infirmity, or loss of health.

6. Of the financial state of the Missions, during the period under review, the report presented was, on the whole, a cheering one, though marked by few features of a striking character. Notwithstanding the new fields occupied, and the additional stations formed, the average annual expense charged to the general Mission-fund, amounting to about 12,750*l.*, had not varied materially from that of the preceding inter-synodal period; the lowest expenditure being 10,400*l.* in 1850, the highest, 14,160*l.*, in 1856. To meet this outlay, there was an average receipt of 12,500*l.*, leaving a current yearly deficit of about 250*l.*, which had been liquidated from extraordinary sources. So that at the close of the year 1856, the deficiency of the general fund amounted only to 185*l.*, corresponding very nearly with that of 189*l.* reported at the Synod of 1843.

For the special funds applicable to the purposes of the *West India Training-Schools*, and the *Country-Schools*, there had been received within the same period, on the average, £994, and expended £1162. On the Training-school account, there was a deficiency of 811*l.* at the close of 1856; a deficiency which must increase, unless means can be found of obtaining a larger measure of regular support, either from friends at home, or from the West Indian congregations, for whose benefit the institutions have been established.

It will be readily understood that the amounts above given, do not represent the whole of the money or money's worth annually received and disbursed, on account of the Brethren's Missions; but merely *that* portion, which our Missionaries have been unable to provide for themselves, by their own labours, or by the contributions of their several flocks. On this head, the Synod had little to do, but to confirm the principles laid down by former Synods, with the expression of gratitude to the Lord, for the blessing hitherto vouchsafed to the endeavours of their esteemed fellow-servants in the Mission-field, to avoid, as far as possible, being chargeable to the Church whose messengers they are, or to its generous Christian friends. The efforts made by our congregations in the West Indies, to defray their own expenses by the proceeds of Church-collections, or of Missionary-associations, were thankfully acknowledged by the Synod, as affording good ground of hope, that the whole of the amount required for this purpose will be eventually raised.

The very considerable outlay for superannuations, and for the education of the children of Missionaries, will be materially diminished in future, by the help of the fund established for the purpose some years ago. Of this outlay, the annual charge entailed by the board, clothing, and instruction of nearly 100 children of both sexes, and of various ages, pupils in the Mission-schools at Kleinwelke, constitutes,

as may be supposed, a large proportion. But those who are aware of the precious fruit which these institutions have already produced, in the early training of not a few valued servants and handmaids of the Church, for usefulness both in the home and the Mission-field, will be ready to admit, that the expenditure has been not only just and reasonable, but, in many instances, profitable to the cause itself.*

7. With reference to the efforts for the support of our Missions generally, made by members of the Brethren's Unity, and by Christian Brethren of other Churches, the remarks and acknowledgments of the Synod of 1848, were found to retain their full force.† From the reports made to the late Synod, it was manifest, that the interest on behalf of this blessed cause had suffered no abatement. The Society for the Furtherance of the Gospel, the oldest of its various auxiliaries, had been enabled, through the Divine blessing, not only to provide for the temporal necessities of the Mission in Labrador, but also in fulfilment of yet earlier engagements, to afford valuable assistance of other kinds.‡ The two American societies at Bethlehem and Salem had meanwhile continued to make the Missions among the Delaware and Cherokee Indians, the objects of their especial attention, besides contributing according to their several ability to our general Mission-fund. Like services had been rendered by the society at Zeyst in Holland, and by that in Schleswig-Holstein; the Missions in Surinam and S. Africa, and in the Danish W. Indies, having been severally indebted to them for kind contributions. In many of our congregations on the continent, in Great Britain, and in N. America, associations continue to exist, and to afford important aid to the work. Some of these consist of juvenile members, whose zeal is well worthy of imitation.§

From Churches and Associations on the continent of Europe, as well as from members of the Diaspora, generous help has also been received. But the greatest amount of aid has continued to be derived from British fellow Christians. The Auxiliaries in Edinburgh and Glasgow, though, from peculiar circumstances, less successful than as formerly in raising funds, have proved sufficiently by their offerings that their interest in the work is undiminished. But it is to the *London Association*, that the Mission-fund is chiefly indebted for the supplies which have not only saved it from serious embarrassment, but have also rendered it capable of meeting many demands, occasioned by a gradual extension of the field of labour. By what means these supplies have been procured,—what considerate zeal and unwearied diligence have been manifested in collecting them,—in what a spirit of disinterested affection and genuine confidence they have been cast into our treasury,—has been more than once explained in this journal, and

* The same remark is applicable to the provincial schools at Fulneck, in Yorkshire, where the children of Missionaries, called from the British congregations, are educated.

† Preface to Vol. xix, pp. xvi, xvii.

‡ The vessel which the Society is favoured to send year by year to the coast of Labrador, had experienced the marvellous protection of the Lord, during nine successive voyages, one of them (in 1853), marked by perils of no ordinary description.

§ One of these, in the academy at Gracehill in Ireland, has raised not less than 50l. in the course of the last five years.

made the subject of thankful acknowledgment. Nor did the Synod find any cause to appreciate less gratefully the invaluable services rendered to our Missions by this Institution, during the nine years under review, or to recognise less cordially and reverently the Divine blessing, which has so manifestly attended its operations, and which, notwithstanding the peculiar difficulties of the times, and a variety of trying and perplexing circumstances, has produced such important results. With what feelings of Christian humility, as well as brotherly love, these services have been rendered, is sufficiently apparent from the following passage of the letter addressed to the Synod by the Committee, and bearing the signatures of the respected officers of the Association :*

"If our beloved Lord and Saviour was pleased to represent His anxious care for the fruitfulness of the tree planted in His vineyard by 'three years' of patient expectation, we cannot but feel, dear Brethren, deeply humbled as we retrace our Association history for 'three times three' years, since we last addressed you, that we have not been 'in labours more abundant.' Nevertheless, for the little fruit that His grace has enabled us to produce, we desire to give thanks to His holy name, and to remember, that all that is good in your Church and in our Society proceeds alike from Him. We wish to assure you, that in continuing our feeble efforts to testify our love for you, and our high esteem for your work among the heathen, we feel as Christian Brethren a sacred pleasure, and though not formally and ecclesiastically, we are yet truly in spirit joined with you in 'the Brethren's Unity, and desire increasingly to partake with yourselves' the faith and love which are in Christ Jesus."

In the answer returned by the venerable President, Bishop J. M. Nitschman, in the name of the Synod, occurs the following acknowledgment of these brotherly sentiments :—

"While we thank the Lord for all His mercies, we are forcibly reminded of His instructive words, 'Without me ye can do nothing ;' and being anew convinced, that our Mission-work is and must remain a work of faith and prayer, we beseech you, dear Friends and Brethren, to continue to encourage us by your example, to believe and pray ; and may our Lord's royal words, 'All power is given unto me in heaven and in earth,' strengthen you and us in confidence towards Him, in hope, in patience, and in perseverance.

"And now, dear Brethren and Friends, one word more. We know that you do not accept of praise, and that what you do, you do unto the Lord. The assistance afforded to our Missionary work by your large contributions is, however, so great a benefit, that we should feel as if something were wanting on our part, if we were not permitted to express to you our warmest gratitude ; and this, indeed, I am especially commissioned to do by the Synod. Accept, then, our thanks, as freely, as we offer them heartily and sincerely. May the Lord reward you abundantly, and bestow on you His choicest blessings."

The thanks, thus cordially tendered, and the wishes, thus warmly expressed, were never more seasonably or more gracefully offered

* The Earl of Shaftesbury, Vice-Patron (the Patron, the Earl of Harrowby, being absent from town) ; Sir Edward N. Buxton, Bart. President ; W. Leach, Esq. Treasurer ; the Rev. H. Hutton, Rector of St. Paul's, Covent Garden, and the Rev. Jas. Stratten, Minister of Paddington Chapel, Hon. Secretaries.

than at the close of the period of *forty* years, during which the Missions of the Brethren's Church have enjoyed the zealous and successful service of these Christian benefactors. Of the little company of friends who met together on the 12th of December, 1817, and "proved the sincerity of their love," by founding the London Association, but one,—its honoured treasurer, Mr. Leach,—is still spared to take an active part in its direction, and watch over its prosperity. That "the Lord may recompense his work, and a full reward may be given to him of the Lord God of Israel" (Ruth ii. 12), was the fervent prayer of the assembled servants of the Brethren's Unity.

In reviewing the past history of the London Association, the Synod could not but recollect the encouragement and help which it has afforded, whenever the establishment of new Missions was in contemplation. Of the three, undertaken since 1848,—the earliest,—to the aborigines of Australia,—after a painful and unlooked-for suspension of above a twelvemonth, is now in course of renewal; the others,—to the Indians of the Mosquito-coast, and to a Buddhist tribe of Central Asia, near the confines of Tibet,—are making slow, but hopeful progress. The result of Br. Warmow's exploratory visit to Cumberland (or Northumberland) Inlet, is meanwhile prayerfully awaited.

To the preceding brief and imperfect outline of the transactions of the Synod of 1857, having reference to the Brethren's Missions, the concluding paragraph of the letter of the London Association to that assembly may prove no uninteresting sequel, and no unsuitable close; setting forth, as it does, the present duties and privileges of Christ's followers and servants, and the blessedness and glory of the prospect which they have before them:—

"We cannot but remember that we are addressing to you our humble words of Christian love, at a season, corresponding with that interval of time, when, after the ascension of our blessed Lord and Saviour, His disciples were awaiting the fulfilment of His promise, to send down the Holy Ghost the Comforter, to abide with His Church for ever. In this waiting spirit, dear Brethren, may we all be found; you, in your Synod, and we, in our meetings together in His name, when we call to mind the work in which you are and will be engaged. And when, at length, the time for Missionary-labour is over, and the conflicts and struggles of the world have ceased, may you and we, dear Brethren, and all your Mission-flocks, be found of Him, our Saviour, at His coming again in peace, and lift up our heads with joy, saying, as He cometh in the clouds with power and great glory, 'Lo! this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him; we will be glad and rejoice in His salvation.' (Isaiah xxv. 9.)

II. SOCIETY FOR THE FURTHERANCE OF THE GOSPEL.—Of the half-yearly general meeting of the Society, held on the 3rd of November, as mentioned in our last number, we can only very briefly report, that among the friends and well-wishers to the cause who were present, was our venerable friend and brother, the Rev. W. Steinkopff, whose appearance on such an occasion, after a lengthened absence, occasioned by his advanced age and failing health, was hailed with

general delight. In a short and feeling address, he referred to his long and profitable connection with the Brethren's Church,—which he dated from the time when he was a student at the University of Tübingen, sixty years ago,—and to his personal intercourse with the Society and the Missionaries in Labrador and elsewhere, of whom he had known about 150, during his service of above half a century in London. After the communication of intelligence from Labrador and Greenland, and from other portions of the Mission-field, prayer was offered by our venerable friend, and the meeting was closed with the Doxology.

III. CONTINUED SUFFERINGS OF THE KAFFIRS BY FAMINE.—Br. H. Meyer writes:—"Shiloh, Dec. 23, 1857. I have mournful tidings to communicate, which, I trust, will appeal to your sympathy and assistance. You have been informed, that the Kaffirs killed their cattle, and destroyed their corn. They contemplated war, but God averted it. He sent so terrible a famine into Kaffraria, that the roads were speedily strewn with the corpses of adults and children. They turned in their distress to the colony. Numbers came to our settlement, on some days, more than a hundred, looking like skeletons. Mothers carried their children half-dead, and with silent eloquence pointed to their dried-up breasts. We had an unusual quantity of pumpkins in our gardens, but these were soon gone; nor did our supply of Indian corn last long. What were we to do? Grain was three times as dear as usual, in consequence of the scarcity and speculation. But, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.' So we bought a load of corn. It was soon exhausted. Then another and another. 'I was an hungred, and ye gave me no meat.' Could we bear to think we should once hear *that*? No! we saw the finger of God in His dealings with the Kaffirs. If we have not the means, He has still treasures in England and in Germany, which we believe He will open. So we bought again. There seems no early prospect of an end to the misery. Our people have distributed all their stores, and now all look to us for seed—but we have none.

"I lodged the sick and infirm in our smithy for months together. Many were saved, but fourteen died, in spite of our care, which came too late. A woman brought a child, which had already been laid in its grave as dead; we nursed it, and it recovered. Another mother, with two children, was often told, on her weary way, that she had better not be burdened with them, but leave them to die, for they were as good as dead already. But she cried, 'O God, Thou seest these children! Only help me to reach the Missionaries!' And He did help her."

"The voice of God has now spoken to the Kaffir race more solemnly than ever before. We have brought several out of the desert, ministered to their wants, and told them of the love of God in Christ.

"We have been at all this expense under the most trying circumstances. Our dwelling-house is still in ruins, our mill must be re-built, and we have not yet been able to erect a school-house. Besides this, we are anxious to push forward into Kaffraria. Will not the friends of the Kaffir Mission afford us some help in this exigency?"

IV. MISSIONARY APPOINTMENTS AND REMOVALS.

1. Br. and Sr. Reichstein, of Sharon, Barbadoes, have been called to Basseterre, in St. Kitts, at which place they arrived December 15th, 1857.

2. Br. Benj. Romig, of Nazareth, Pennsylvania, has been called to the service of the Mission in Barbadoes. Br. J. C. Hilbig, of Nisky, and Br. F. W. Schmiedeke, of Neuwied, to that of the Mission in Greenland; and Br. Em. Weiss, of Königsfeld, to that in the Danish West Indies.

3. October 14th, 1857, the Brn. Th. Sonderman and Jas. Ward, were ordained Deacons, by Br. G. W. Westerby, at Fairfield, Jamaica; and on the 15th, Br. Isaac Prince was accepted acoluth in the Mission-Conference at that place.

4. January 6th, 1858, the Brn. G. F. Jansa, of Surinam, and F. A. Hagenauer and F. W. Spieseke, were ordained; the former a Presbyter, and the two latter Deacons of the Brethren's Church, by Br. H. R. Wullschlägel, at Herrnhut.

5. November 16th, 1857, Br. J. F. Krönlein was united in holy matrimony to Sr. L. C. Herzog, at Ebersdorf; and, on the 28th, Br. and Sr. Krönlein, and Br. and Sr. Schwennesen, sailed from Nieuwediep for Surinam.

6. Br. and Sr. Gork landed at Nieuwediep, on the 7th of January, having returned from Surinam, on account of failing health.

7. Sr. A. Christie, of Fairfield, has been called to the service of the Mission in Tobago.

8. Br. A. Clemens, President of the Mission-Conference in Barbadoes, is called to occupy a similar position in Jamaica. Br. J. H. Buchner is called to succeed Br. Clemens in Barbadoes.

9. On the 29th of January, the Brn. Spieseke and Hagenauer arrived in London, whence they sailed for Melbourne, on the 15th of February.

V. OBITUARY.—1. On the first day of the year, it pleased the Lord to call into eternal rest, in the 52nd year of his age, the married Br. Chas. Wm. Jahn,—a Bishop of the Brethren's Church, and a member of the Elders' Conference of the Unity, in the Helpers' and Education department. To this important office he was appointed in 1854, after a service of many years in the congregation at Sarepta. The spiritual gifts and varied attainments possessed by our late Brother, he turned to faithful and profitable account as an overseer of the Church; and his upright character and affectionate demeanour procured for him the general love and esteem of his Brethren and fellow-servants. A severe cold, contracted during an official visit to the congregations at Ebersdorf and Gnadau, was followed by fever and paralysis, which brought his useful life to a rather sudden close.

2. Dec. 3rd, 1857, the widow Sr. D. W. Beinbrech, formerly of the South African Mission, departed this life, aged 75 years.

3. Dec. 21st, 1857, at Ockbrook, in his 88th year, the widower Br. G. Knoch, who had served for thirty-four years in the Labrador Mission.

4. Jan. 6th, 1858, at Kleinwelke, in the 72nd year of her age, the widow Sr. A. R. Müller, formerly of the Danish West Indian Mission.

5. Jan. 24th, the widow Sr. J. H. Thomsen, who was formerly engaged in the service of the South African Mission.

6. Jan. 11th, in his 60th year, Br. H. G. Pfeiffer, who had been engaged for many years in the Missions in Jamaica and on the Mosquito-coast.

MEMOIR

Of Br. GEORGE KMOCH, Missionary in LABRADOR, who departed this Life at OCKBROOK, December 21st, 1857, in the eighty-eighth Year of his Age.

(Concluded from page 384.)

"IN 1811, I performed an exploratory journey, in company with Br. Kohlmeister, into the Northern portion of Labrador. The part of the coast examined by us, is that which extends past Cape Chudleigh,—a lofty promontory, in N. lat. 61°, and called by the Esquimaux Killinek,—into the so-called Ungava* district, as far as the Koksoak, or South River. On the voyage to Cape Chudleigh, we visited the Esquimaux at Kangertluksok (now Hebron), Sæglek, and other places. We were acquainted with many of these people, as they frequently came to Okak, for purposes of traffic. Everywhere, we were received with great kindness. From Cape Chudleigh, we proceeded along the coast, past Kangertlualuksok, or George River, to the South River. The latter we found to be an estuary, in some places two miles wide, and from ten to fifteen fathoms deep. The water was good and sweet. As far as we sailed up it, which was about twenty-four miles, we found it to be under the influence of the tides. The land, on both banks, was covered with trees, mostly pine and larch, twenty or thirty feet high. In these woods, Indians from the interior were frequently to be met with, in summer, who subsisted on the rein-deer, bears, and other game, of which there was no lack. We fell in with no Indians, but saw some of their huts. We met, however, with several families of Esquimaux, who had come from the neighbouring islands, to procure wood for their kayaks, sledges, &c. Several of these people had never seen Europeans before. But they were all rejoiced to see us, and manifested much friendliness, and a disposition to serve us in any way they could. They were attentive, when we preached the gospel to them; and we hope the precious seed may have produced good fruit, in due time. From their statements it appeared that this region was but very thinly peopled. There are a few settlements, from 90 to 180 miles apart; and even these do not comprise a population of more than from 50 to 100 persons each†.

"During this journey, which lasted about fourteen weeks, we were exposed to many perils. We were three times in danger of being surrounded by drift-ice; once, our boat struck on a sunken rock, and was only saved from destruction by the extraordinary strength of the keel, which received the blow; and off Cape Chudleigh, we passed a

* This Esquimaux word signifies 'on the other side.' Of this district, and the deep bay which it embraces, our Missionaries may be said to have been the discoverers. The narrative of this remarkable expedition, compiled by the late Br. C. I. La Trobe from the journals of the Brn. Kohlmeister and Knoch, was published in 1814, and excited general interest. It received, at the time, a very favourable and characteristic notice from the pen of Dr. Chalmers, in the pages of the Eclectic Review.—Eds.

† The population of this district has since been subject to many vicissitudes. At one time, it was reported to be nearly extinct, but of late years, a considerable increase appears to have taken place. See Per. Accts. vol. xxii. pp. 316, 325.—Eds.

whirlpool, which, at certain times, is so violent, that large masses of drift-ice are sucked down by it, and re-appear, broken into small fragments. Beyond Cape Chudleigh, in Ungava-Bay, the coast is flat and shelving, and the spring-tides rise thirty-six feet. This causes strong currents, and renders any approach to the land difficult, and in some cases impracticable for vessels, larger than the light boats of the Esquimaux. Once, in this dangerous locality, we encountered a violent storm, which lasted nearly a day and a night. In this perilous situation, our gracious Saviour preserved my courage and believing hope. We implored him to deal with us, according to His wisdom and grace; and He heard our prayer. After a while, the storm abated, and we were enabled, with the assistance of our Esquimaux companions, to reach the land, where they united with us, in thanking and praising the Lord for His goodness. This providential escape was the means of trying our faith. Some of the Esquimaux wished to return. Yet this we could not agree to, without serious consideration. We had not attained the object of our journey, and were still about 90 miles from our destination, while the dangers of the voyage evidently increased. Under these circumstances, we retired and laid the matter with fervent supplication before our Saviour, imploring Him to counsel us, and to enable us to ascertain and execute His will. Nor did our gracious Lord leave us alone in our perplexity, but filled our hearts with His peace, and gave us the conviction, that we ought to pursue our voyage. Upon this, all hesitation vanished, and gave place to hope and confidence. When we told the Esquimaux, they were of the same mind with ourselves.

"On the 26th of August, we reached the Koksoak, or South River, which was our final destination. Here we found a pleasant locality, well suited for a Mission-settlement. In the sequel, however, insurmountable obstacles prevented the establishment of a station there. On the 29th of August, was my last Single Brethren's Festival. On this day, I was busily engaged in collecting fire-wood for our use on the voyage home. While thus employed, my thoughts reverted to the same day, three years previously, which I had spent in a cave in the rocks, while on a journey from Nain to Okak. However, I can say, that, on neither of these days, did I lack a festal blessing, for I enjoyed the nearness of my gracious Lord, experienced His blessing, and renewed my covenant, to abide His property, till it should please Him—all trials and vicissitudes being safely passed—to transplant me into His eternal kingdom.

"On the 2nd of September, we set sail for Okak, and reached that place in safety, on the 4th of October.

"On my arrival, I found the commission awaiting me, to accompany two children of Missionaries, who were proceeding to Europe for education. We accordingly set sail on the 19th of October, and reached London in safety, on the 5th of December. On account of the war between England and France, we could not proceed to Germany, but were directed to remain at Fulneck, in Yorkshire. I also visited several other congregations, and everywhere met with much kindness.

"On the 18th of May, 1812, I was united in holy matrimony to Sr. Mary Waters. I accepted this Sister, as destined for me by our

gracious Saviour, who had often led me by a way which I knew not, but always a right way. So it was in this case, as I found in my dear wife an affectionate partner, most suitable for me in all respects. On the 15th of July, the same year, we arrived safely in Labrador, where we served together for nineteen years. My dear wife enjoyed excellent health, soon felt at home in her new position, and speedily acquired a knowledge of both the German and Esquimaux languages.

"In 1815, I was called from Nain to Hopedale. We set sail on the 4th of October, 1816, in hope of soon reaching our destination. But storms, contrary winds, and masses of drift-ice, frustrated the captain's endeavours, and, at length, he was obliged to shape his course for England. In the course of this voyage, we experienced a storm, which lasted three days, during which nothing could be cooked on board. For fourteen hours, we were in momentary expectation of going to the bottom. The bulwarks were washed away, and the vessel trembled like an aspen-leaf, beneath the shocks of the waves. My wife, who was generally sea-sick, experienced nothing of that complaint, during this trying period, and remained of good courage, and confident in the Lord. On the 28th of October, we arrived safely in London, where our dear Brethren and Sisters received us with much kindness. We spent the winter at Fairfield.

"Towards the end of May, 1817, we again set sail from London. We made the Labrador coast on the 8th of July. But so completely was the coast blockaded by vast masses of ice, that we could not get near the land. In the night of the 21st, we encountered a violent storm, during which, we were in constant danger of being crushed between the fields of ice. Our ship sprung a leak, which, however, was temporarily so far stopped, that she could be kept afloat by pumping. For three weeks, did we remain entangled in the ice, during which time, we experienced many alternations of rough weather, fog, and pleasant, warm days; but were always more or less in danger from the ice*.

"At length, on the 9th of August, we reached Hopedale in safety. Our feelings, when we were again permitted to set our feet on the soil of Labrador, after passing through such imminent dangers, I cannot describe. They bore, perhaps, some resemblance to those of a poor sinner, when first he finds grace, peace, and the pardon of his sins, in the presence of Jesus.

"Our service at Hopedale lasted three years, and was marked by a variety of experiences. During our residence at that station, circumstances required that I should take a full share in the duty of preaching. But as I had many other duties to attend to, I found myself no longer able to devote so much attention to the composition of my discourses, as I had hitherto been accustomed to do. My preparation consisted only in fixing on the hymns I wished to have sung, selecting such passages of Scripture as were elucidatory of the subject on which I was about to speak, and, above all, in earnest prayer to my gracious Lord, that He would put into my mouth the words I

* The interesting and striking details of this perilous voyage may be found in Periodical Accounts, vol. vi. p. 397; and vol. xxi. p. 121.—Eds.

ought to speak to my dear Esquimaux. And never was my confidence put to shame. The Lord heard my prayer, and blessed me, especially at times, when I felt my own weakness and insufficiency, in a peculiar manner.

"About a year after our arrival at Hopedale, a fanatical spirit manifested itself among the Esquimaux. It took its rise among those who were newly awakened, and who were concerned for the salvation of their souls. These were joined by others, who were reluctant to be convinced they were really poor sinners, and who desired to be at once freed from all temptations. They began to meet in their own houses, and were accustomed to state to each other, the transgressions they had committed,—somewhat in the way that this is required to be done at the Romish confessional. This was, without doubt, done in the belief, that, after this candid avowal of their sins, they would be freed from their power, and would perhaps also find peace of conscience. The result of all this excitement was, that those who were the subjects of it began to have strange dreams. These they also communicated one to another. At length, they were led to apply to themselves that quotation from the prophet Joel, which we find in Acts ii. 17, 18, and began to imagine signs and wonders, of a character, which plainly evidenced, that a wicked spirit of fanaticism had crept in among them, in the guise of an angel of light. It was now high time to endeavour, by the exercise of kindness and firmness, to reclaim the wanderers from their dangerous path. By the gracious help of our Lord and Saviour, we were successful in doing this. Those who had gone astray, were led to perceive the deceitfulness of the Evil one, and were brought back in safety to the plain gospel-way. To the present hour, I cannot sufficiently thank the Lord for averting the danger, which, at this period, impended over our congregation, and which we did not perceive, till it was almost too late. For Satan, undoubtedly, intended nothing less than the ruin of the Hopedale congregation. An abundant supply of grace and patience is required for the proper treatment of newly-awakened persons. They feel their lost condition, and, as man will rather help himself, than be helped,—they wish to become pious, to do good works, and to cease from sin. But as they have no power to resist evil, they sometimes hit upon strange and foolish methods of driving out the devil. And to this they are impelled by pride, which is innate in us, and is the source of all misery. At the time of the general awakening, which commenced in 1805, at Hopedale, and soon extended to Nain and Okak*,—it not unfrequently happened, that some broke out into loud weeping and howling, in the meetings. Such persons really could not restrain themselves, and there was no pretence or hypocrisy in their conduct. Had the attempt been made to repress such manifestations, the good might easily have been injured, in rooting out the evil. But our Saviour bestowed the needful grace and wisdom on the Missionaries at that time, so that they treated the awakened with patience, gentleness, and love, leading them to the conviction, that the matter of chief importance for us is, with child-

* For some interesting particulars respecting this remarkable event, communicated fifty years after its occurrence, by the venerable subject of this Memoir, see *Periodical Accounts*, vol. xxi. p. 361.—EDS

like simplicity and in faith, to cast ourselves, with all our guilt, at the feet of the Saviour, who was crucified for us, and to obtain from Him the assurance in our conscience, that He has forgiven our sins, for the sake of His blood and death. *This* obtained entrance into the hearts of our dear Esquimaux, and they found grace and peace in the blood and wounds of Jesus.

"After a three years' service at Hopedale, we were called to Okak. Here our faith and confidence in our Saviour were put to the test in an unexpected manner. The enemy of souls often seeks to ruin the servants of Jesus by means of self-love and pride, and their natural consequences, disharmony and mistrust,—and thus it was at this time. However, the Lord graciously helped us, and the last seven years of our Missionary-service were spent by us in peace. During this period, I was much engaged in work connected with repairs and buildings on the Mission-premises. In 1829, I also assisted in the erection of the temporary buildings at Kangertluksoak, preparatory to the formation of the settlement now called Hebron.

"By this time, we began to experience a decided failure of strength; and this circumstance, together with repeated attacks of illness, induced us to seek permission to retire from service. In 1831, we consequently received a kind invitation to return to Europe, and retire to rest in one of our congregations. On reviewing our service in Labrador,—which in my own case had lasted thirty-four, and in my wife's, nineteen years,—we wept tears of contrition and gratitude, at the feet of our gracious Saviour, and implored Him to cover with His blood the many faults and mistakes we had made.

"After taking a very cordial leave of our dear European and Esquimaux Brethren and Sisters, we set sail from Okak on the 16th of August, 1831. As the ship touched at Nain and Hopedale, we had the pleasure of once more seeing those among whom we had served at those places. On the 16th of October, we reached London in safety, and, after a short stay there, proceeded to Ockbrook, where we arrived on the 5th of November.

"On the 20th of March, 1834, my dear wife departed this life—trusting in the merits of Jesus,—so gently, that I hope my end may be like hers. The pain of parting was indescribably severe, and I wept many tears, at being thus separated from one, who had so faithfully shared my joys and sorrows for twenty-two years. I threw myself, with my sorrowing heart, at the feet of my merciful Saviour, and implored Him not to forsake me, but to be my comforter and companion for the rest of my days. And He graciously heard me,—for, on the day after my wife's funeral, I experienced the peace of God in an unspeakable degree, comforting my sorrowing spirit, and encouraging the hope, that my Saviour, who had led me so tenderly and graciously thus far, would continue to guide me with His right hand, even unto the end.

"In 1839, I was so ill, that my dissolution was expected. At this time, the sister of my late wife came to nurse me, and, after my recovery, continued to attend upon me faithfully, until her happy departure in 1854.

"The many proofs of kindness and affection which I have received from the dear congregation at Ockbrook, as well as from

esteemed friends elsewhere in England, abase me much. May our Lord and Saviour bless you abundantly, my beloved and faithful friends!

"If, through my stupidity and want of consideration, I have given offence to any one, I herewith beg to be forgiven, as Christ has forgiven us.

"On taking a retrospect of my course through time, I perceive that *pride* is our greatest and most dangerous enemy, and that this sin defiled, more or less, all the transactions of my life, especially during my Missionary service. Pride and folly are always companions, and, in my case, they have sometimes had the effect, that I have not listened to the voice of the Holy Spirit, and have eaten of the forbidden fruit. Happy he, who has become acquainted with our Lord Jesus Christ, as the Bridegroom of His soul, and who daily finds in His wounds pardon, comfort, and cleansing from all sin!

"I wait for Thy salvation, O Lord!

"Once more, happy am I, and happy is every one who in spirit hath seen our dear Saviour, weeping and sweating bloody sweat on Olivet, and who can believably appropriate to himself His dying cry upon the cross, 'It is finished!'

Thus far our late Brother's own narrative.

The Minister of the congregation at Ockbrook adds the following:—

"The residence of our late beloved Brother amongst us for twenty-six years, will be long and affectionately remembered by all who knew him. He was universally respected for his sincere and simple piety, and his undying interest in the Missionary cause. Few of our Christian friends or members of other congregations visited Ockbrook, without calling upon him, and carrying away agreeable and edifying recollections of this aged pilgrim.

"He was fond of reading, and was a diligent student of the word of God.

"He loved and valued the Brethren's Church, for the grace of God, which he saw in its origin and history; but he especially loved its Missionary work, taking a lively interest in all that related to it, but particularly in everything connected with the Mission in Labrador, with the Brethren employed in which he kept up a correspondence.

"We all know his manner of life amongst us—his faith, simplicity, and zeal for the cause of Christ, and the humility with which he spoke of himself. His complaint of pride, as a besetting sin, was often repeated in the conversations I had with him, and no doubt with perfect sincerity; but it was not a failing, which even near friends would have readily suspected.

"His disposition was distinguished by almost unvarying cheerfulness. Even when he was compelled by increasing weakness to lay by his tools, and cease from all exercise, his spirits still flowed in the same even course.

"For the last two years, the tokens of failing health steadily

increased, and his attendance at chapel, even on sacramental occasions, was very unfrequent. The Holy Communion of November 15th, 1857, was the last time he was present among us. He was fully aware, that the Lord was calling him home, and he longed and prayed for his release, as pain and weakness increased. On Thursday, the 17th of December, the blessing of the Lord and of the Church was imparted to him, at his own request. On the evening of Sunday, the 20th, it required an effort for him to rouse his attention to what was passing around him; yet, when reminded of the Saviour's words, 'Behold, I come quickly,' he responded in feeble accents, 'Welcome, welcome!' Next morning, at two A.M., he breathed his last, aged eighty-seven years and two months."

The following remarks are from the pen of the senior Secretary to the Missions, who had long known our late Brother, and had stood in close official connection with him:—

"The venerable subject of this memoir was no ordinary man. This will be readily admitted by all who enjoyed opportunities of familiar intercourse with him, whether personally or by correspondence, during his lengthened Missionary service, or his almost equally protracted earthly Sabbath—the foretaste of his heavenly rest. His faults and deficiencies were obvious to the many; his valuable qualities were *fully* appreciated only by the few. His exterior was plain, though by no means rustic; his manners unpolished, yet far from repulsive; his address blunt, but not uncourteous. And though his quietude and even taciturnity in general society—the effect in part of a deafness contracted in early life—might be mistaken by some for dulness and want of interest, the attentive observer would discern in his speaking eye, his beaming countenance, and his fine open forehead, the traces of deep feeling and genuine intelligence. The defectiveness of his early education he always regretted, as sincerely as he prized the acquaintance with the things of common life, to which he had been introduced in his years of childhood and of youth. The latter he found to be of essential service to him, in his Missionary calling; while the former, diffident as it made him as a public speaker, and backward in communicating with those in whom he did not feel perfect confidence, can scarcely be said to have detracted from the pleasure which his friends derived from intercourse with him. Faulty as was his orthography, (for being of Wendish or Vandal extraction, he had learnt German, in some measure, as a foreign language,) and devoid as were his letters or journals of the graces of a good and correct style,—they never failed to repay the trouble of a careful perusal; the vein of good sense, the tone of right feeling, and the evident earnestness and sincerity by which they were characterised, rendering them superior in real merit to many more correct and polished compositions. That he had some talent for description, he proved on various occasions, and never more strikingly than in the narrative of his perilous voyage to the coast of Labrador, in the year 1817, which is to be found in *Per. Accts.* vol. vi. p. 397, and vol. xxi. p. 121. He was, indeed, a shrewd observer, an original thinker, and a diligent inquirer—interested alike in the past, the

present, and the future. This he showed by his careful perusal, at the age of 70 years, of the History of England, in the pages of an antiquated volume, which he met with at Ockbrook; by his lively attention to the occurrences continually taking place in the Church and in the world; and by his study of the prophetic Scriptures and the subject of the millennium, to which he was led at a still later period, by the '*Siegs-geschichte*' of the celebrated Jung Stilling.

"From the ingenuous and instructive memoir of his life, which he has left behind him, it is evident, that he had a tender conscience, a deep sense of his own depravity and proneness to sin, and an earnest desire to know and do the will of the Lord, as revealed to him by the Holy Spirit. He loved much, because much had been forgiven him, and served his Saviour gladly, from a principle of gratitude as well as of obedience. This was proved by the character of his long and often trying Missionary service, and by his whole demeanour, after he had been reluctantly compelled to retire from it by a severe rheumatic affection, which made him apprehensive of becoming a burden, rather than a help to his Brethren. Nor did any thought disturb the comfort of his retirement so often or so seriously, as the idea that he had quitted his post too soon, and that, having obtained partial relief, it was his duty to return to it. The well-being of his dear Esquimaux, and the prosperity of the Lord's work among them, continued to be the subject of his daily remembrance at the Throne of grace; and to help forward the Mission, or assist the Society, which has the temporal charge of it, afforded him the sincerest pleasure. This was, indeed, one object which he had in view, in the manufacture of a variety of articles,—(for he was a skilful worker in wood), which proved a healthful recreation to him, during the closing stage of his pilgrimage.

"His talents may be said to have fitted him rather for a subordinate, than for a superior station. To lead or to command, he was not particularly qualified; but to give good counsel, and to impart effectual help, he was as able as he was ready; and his solid information and varied experience were always valuable. Though his firmness was at times not unmixed with the obstinacy, generally ascribed to the Slavonian race, the integrity, frankness, and decision of his character, procured for him universal respect; while his loving spirit, and his cheerful and contented demeanour, rendered him the object of sincere affection.

"The '*aged pilgrim*,' as he was fond of styling himself, well known to many who may hear or read this imperfect tribute to his memory, has now laid aside his staff and his sandals, and has gained the home and the place of rest, for which he ardently longed, in his Father's house above. Thither may we follow him, relying on the same Saviour, supported by the same grace, and led by the same Spirit, and thus be permitted hereafter to unite with him, and with the whole company of the redeemed, in ascribing '*Salvation to our God, which sitteth upon the throne, and unto the Lamb, for ever and ever.*'"

LABRADOR.

Br. ELSNER'S REPORT of a JOURNEY from HOPEDALE to NORTH-WEST RIVER, ESQUIMAUX BAY, in April, 1857.

"IT will be remembered, that, three years ago, Mr. Smith, superintendent of the Hudson's Bay Company on the coast of Labrador, invited our Brethren to visit the Company's settlement at Esquimaux-Bay,—called also Hamilton and Cross-Waters-Bay, in order to ascertain the practicability of establishing a Mission-station there.

"A long sledge-journey requires extensive preparations; not so much in regard to the articles likely to be of use to the traveller,—for these must be very few, that the sledge may have as light a load as possible,—but to provide food for the dogs, for each day the journey is likely to last. Not being aware of all these circumstances, I should have been very disadvantageously situated, if Mr. Smith had not requested Mr. MacPherson, a factor of the Company, residing at Kippokak, about eighty miles south of Hopedale, to supply me with all that might be necessary for the journey. *This* Mr. MacPherson did, at considerable personal inconvenience.

"It may be well here to state by way of explanation, that North-West River, the residence of Mr. Smith, is at the head of Esquimaux-Bay, which runs about 100 miles W. S. W. inland. The places takes its name from a river, which here enters the bay. From Cape Webuck (also called Cape Harrison,) about 125 miles south from Hopedale, the coast trends from north-west to south-east. Hence it is clear, that instead of following the coast from Kippokak, it is much nearer to take a direct inland route to North-West River.

"I left Hopedale at five o'clock in the morning of April 13th. Our trombone-players had, of their own accord, assembled before our house, and played the well-known tunes of several benedictory verses, by way of expressing their good wishes.

"The first day's journey was exceedingly rapid and pleasant. As early as 10 o'clock in the morning, I found I should have time to go some miles out of my way and visit the family of a trader named M'Naile. Here I was received with great cordiality. I endeavoured to direct the conversation to 'the one thing needful,' which was, at all events, respectfully responded to. After a short rest and a simple dinner, we proceeded on our journey. M'Naile harnessed his good team of dogs with ours, and the result was that we reached Kippokak shortly after five o'clock, having performed the journey, according to Mr. MacPherson, in a shorter time than was ever done before.

"We set to work at the necessary preparations for the longer journey before us. My luggage, though only consisting of a change of clothes, a sleeping-bag, some books and tracts, and a little provision for the journey, was declared to be too bulky. But on my stating that I could not venture to travel with less, it was decided to take it all. During my stay here, I was very kindly entertained by Mr. MacPherson's family. In the middle of the night, between the 14th and 15th of April, a sledge was sent forward loaded with food for the

dogs. The men who drove it (a young Norwegian and an Esquimaux) received orders to cut down such trees as might be in the way, so as to render our passage practicable. This made me not a little uneasy, as from this I could judge of the nature of the road.

"On the 14th, at daybreak, we set out. I commended myself to the faithful care of my gracious Lord and guide. Trusting to His help and protection, I was enabled to hope, that He would conduct me to my destination and bring me back in safety. And it was my prayer, that this journey might be a means of blessing, if even only to one single soul.

"Our travelling party was now complete. It consisted of Mr. MacPherson (who is a half-breed, brought up quite like an European trader, but as much used to travelling on foot as an Indian), his driver, Elijah Collis, a settler on the coast, superior to the Indians and Esquimaux in supporting bodily fatigue, an Indian named Louis, my driver Christian, an Esquimaux of the old-fashioned sort, and myself.

"The first day the snow was tolerably hard, although even then, we broke through it at every step, and sunk to the ankles. The laborious walking through the snow, or rather running as fast as the dogs could or would move, and the exertion requisite in guiding the sledge among the trees, made me but little inclined to think of anything but getting forwards. The verse beginning:—

"We often in our course through time,
Have rugged roads to travel, &c."—(No. 876, 1.)

was often in my mind.

"Travelling through the forest, with a sledge and dogs, requires exertions, which none can understand but those who have made the experiment. In going down hill, the fore part of the sledge often penetrates the snow deeply, and must be dragged out by main force, if possible, before the dogs stop. Sometimes the team of dogs is divided into two parts, by a tree standing directly in their way*; and, in this case, one part of the dogs must be dragged back, which is always a difficult matter, as a retrograde movement is quite contrary to the nature of these animals. Sometimes the sledge runs right against a tree, it being impossible, in the deep snow, to make a sudden turn, and the sledge is caught and wedged fast between the runners; the dogs pull with all their power, yet the sledge must be dragged back and turned. While engaged at this work, one sinks up to the arms in the snow, the dogs at last get the sledge away, and leave the traveller and driver half buried in the chilly mass. The latter must overtake the sledge as well as they can, and are pretty sure not to do so, till some new obstacle renders a repetition of their former exertions necessary.

"It was about six o'clock in the evening, when we at length halted in the middle of the forest, and constructed an Indian camp. For tired and lonely wanderers, such a camp affords a pleasant lodging for the night. A space of fourteen or sixteen feet square is

* It will be recollected that every dog has a separate thong—a team of dogs in full speed having, consequently, something of a fan-like appearance.—Ers.

cleared of snow. In the sides of the cavity thus formed, fir-branches are stuck in a slanting position, over these others are laid, and the sides and floor are covered with twigs of the same. An opening in the roof permits the escape of the smoke. In the centre of the apartment a large fire is kindled, which serves to warm it, as well as for the purpose of cooking. The sides of the camp afford pleasant, cool sleeping-places.

"In travelling with a sledge through the forest, snow-spectacles, which are almost indispensable in Labrador, cannot be much used. The consequence is, that snow-blindness often occurs. This disease consists in severe inflammation of the eyes, resulting, when not relieved, in a discharge of matter; and eventually, as the Esquimaux not unfrequently experience, in total loss of sight. The cause of this seems to be, that the rays of the sun, already as powerful and as nearly vertical as in the north of Germany, are reflected from the dazzlingly-white snow, and strike with concentrated power on every dark object. The eye suffers the most, so that even the dogs not unfrequently are affected with snow-blindness. On the present occasion, my eyes suffered less from the reflected light and heat, than my whole face. On the evening of this day, I could not endure to be near the fire, as the heat caused severe pain to my inflamed face; I therefore chose a spot as far from the fire as possible. But pleasant and comfortable as my couch of fir-twigs was, I got but little sleep.

"We arose from our resting-places at two o'clock on the morning of the 15th, but the preparations for our journey lasted till five o'clock. Cutting wood, making a fire, melting snow, preparing breakfast, loading the sledge (all our luggage having been brought into the camp), and getting the dogs harnessed,—all this required a good deal of time in our extemporized hotel. In the evening, we do not feel much inclined to make preparations for the next day. One is so glad to be able to rest the weary limbs, that only the pressure of hunger and thirst is able to force one to prepare a scanty supper. I may here mention, that our evening-meal consisted of tea or coffee, with such bread and cold meat as our stores would afford.

"The whole day we travelled through more or less dense forest. I was struck with the appearance of a lake situated on some high table-land, from which several streams flowed, navigable for canoes, although there was no perceptible means of supply. This, probably, was afforded by abundant springs,—a circumstance not impossible, even in the severe Labrador winter, as the lake is said to be sixty fathoms deep.

"We passed the lake soon after noon, and had then performed half our journey. A halt was now made and some coffee prepared. But I was too much exhausted to care for anything but rest, and, therefore, stretched myself on the sledge and attempted to sleep. All my limbs shook feverishly—the very thought of eating went against me; but I experienced burning thirst, which I in vain endeavoured to allay by drinking snow-water.

"In the afternoon, we proceeded on our way—but very slowly, on account of the soft snow. Christian had to walk in advance of the dogs to entice them forward, while the guidance of the sledge fell to my lot, though I was hardly able to move. Christian was the oldest

of the party, and his somewhat awkward manner had exposed him to the jokes of the others. He now showed, however, that he exceeded them all in power of endurance.

"The snow became considerably softer. Christian was obliged to put on snow-shoes and help the dogs to draw the sledge, while I walked behind, guiding it, as well as I could, with a rope.

"At half-past five, we halted. I was unable to help at the construction of the camp. Mr. MacPherson cut some pine-branches and laid them on the ground, and on them I lay, quite exhausted, till the camp was ready. I had not perceived much of the fever during the afternoon, but now it came on with severity. I could not make myself warm in my sleeping-bag. My inflamed face caused me intolerable pain, as I had torn the left cheek against the branch of a tree. I could eat nothing, but drank quantities of snow-water to quench my burning thirst. I could hardly sleep at all, and the thought occurred to me, that my mortal tabernacle might be laid to rest at Esquimaux-Bay, if I even lived to emerge from the wild forest. I commended myself and my dear ones to the mercy of the Lord, whatever might happen.

"During the night between the 15th and 16th, it froze a little. In the morning, I slept somewhat better, and was able to drink two cups of coffee and eat a morsel of bread. My face had begun to suppurate. As I was quite unfit for exertion, Louis, who on the previous day had gone before with his axe to clear the way, was placed at my disposal,—Mr. MacPherson taking Louis' place. Elijah had to manage his sledge as well as he could, alone;—it was, however, much lighter than ours. By this arrangement, I was spared all exertion beyond quick walking, which as it had to be performed in snow-shoes was difficult enough.

"A snow-shoe is a nearly oval frame, about two feet long, and one and a half broad. It consists of a hoop, usually of birch, about an inch broad, and half an inch thick, with two slender cross-pieces. Over this frame is stretched a net-work of fine strips of reindeer leather, looking much like the seat of a cane-bottomed chair. This net-work is very neatly made, and is frequently ornamented with various designs painted on it. When the snow is soft, and especially if it be wet, it becomes heaped on the surface of the snow-shoes, and renders walking exceedingly difficult. We often sank up to the arms in the snow, in spite of the snow-shoes. Still the hope, that we should reach a house this evening encouraged us.

"At about four o'clock, it began to rain heavily, and we were all soon wet to the skin. We sank deeper and deeper in the softened snow. At length the dogs had to be unharnessed, and we endeavoured to drag the sledges forward about a foot at a time.

"At half-past five, we saw clearly, that all our efforts to reach a house that evening would be in vain. By this time it had left off raining, but none of us had on a dry thread. Those who had not a change of clothing, were obliged to dry their garments on their bodies at a large fire which we kindled,—a regular camp not being practicable on account of the state of the snow. I was fortunate in having comfortable clothing, which I would not have been without this evening for any money. My face was less painful, having become one

series of inflamed wounds. My fever had also left me. I enjoyed my tea, though I could not eat anything hard, on account of my swollen face. With heartfelt thanks to our Saviour, who had so graciously helped me hitherto, I lay down and slept soundly. Not so my poor companions. MacPherson had rheumatism—Elijah was so exhausted, that he declared, 'he would rather have nothing to eat for three days, than pass through such another day as this.' Louis had constant cramp in his limbs, so that he was groaning and complaining the whole night. Christian had had his leg crushed between the sledge and a tree, which caused him so much pain, that he got but little sleep. As I was afterwards told, many an earnest look was cast by my poor fellow-travellers at me, sleeping in my bag as comfortably as if I had gone through no fatigue and hardships the previous day. I remember to have awakened once and heard Louis moaning. I cast sleepy look at the clear starry sky, which seemed to betoken frost, and then, full of hope for the morrow, covered my swollen face,—which was now discharging copiously,—with the flap of my bag and went off to sleep again*.

"On the 17th, we did not start very early. On the previous evening, we had only done what was absolutely necessary, so that much remained to be performed in the morning.

"I this day tried walking, with my much-worn snow-shoes, *before* the sledges, which I found much easier. I soon became fatigued, as the slightly frozen snow did not bear very well.

"At eleven o'clock we reached the frozen sea.

"After passing rapidly over the good sea-ice, we arrived at the dwelling-house of a settler, named David Campbell, at twelve o'clock, and were entertained with fresh trout and tea. The man was gone out hunting. I asked the woman, if she thought a Mission-station, such as ours, could be established in this neighbourhood. She considered a little, and then said, 'O yes; but it would be attended with much difficulty.' She seemed in need of a spiritual guide. Though, as it appeared to me, uprightly seeking her soul's salvation, she attached much importance to some visions or dreams she had had.

"At half-past ten we reached Mr. Smith's house, where I was very kindly received. I was obliged to keep my face so tied up, that nothing of it could be seen, but eyes, nose, and mouth. I could only speak and eat with much difficulty.

"I suppose I must have looked very odd in my seal-skin clothes, as a fine new, black cloth suit was brought to me, with the request that I would wear it, as long as I was here.

"On the 8th, I had an opportunity for conversation with Mr. Smith. I had also time to look about me at the place. Several neat one-storied buildings, painted red, stand on the left bank of the beautiful North-West River, and form a station of the Hudson's Bay Company, which takes its name from the river. The latter is here navigable for large vessels. From this place the trade of an extensive district is provided for and directed. The climate is here much milder than at Hopedale.

* An Esquimaux sleeping-bag is made of skins, with the fur turned inwards. Into this the traveller creeps, and draws over his face a flap, with which the bag is provided. - EDS.

While, near the latter place, scarcely a pine will grow, at North-West River a plantation of birches before the houses is remarkably flourishing. The river was already free from ice, and the snow had disappeared from the gardens and the land near the houses. Grass is said to grow very luxuriantly, and the gardens produce potatoes, turnips, cabbages, beans, &c. in abundance. Mr. Smith has four head of cattle, besides sheep, goats, pigs, and fowls. He had also a fine dry cellar, in which there is room to store 200 barrels of vegetables, secure from the frost. Good water is supplied the year round, by a well, fifteen feet deep, provided with a pump. This was very interesting to me, as I had never before seen anything of the sort in Labrador. There was milk in abundance; and, for the first time in this country, I tasted fresh roast-beef, mutton, and pork.

"It was Mr. Smith's opinion, that a Missionary (or rather a clergyman) should reside at this place, be considered to some extent a member of the family, and take his meals with them. This seems at first sight very feasible. But I did not omit to express my fears, that the proper object of a Mission-station would not be easy to be attained here, as the population is too thin. Not above fifteen persons, including children, reside at the settlement; while four settlers' families live at such a distance, that they could be reached in one day. But even these pass the summer at their fishing-places, at a still greater distance. Others could not be reached in a day. The Indians only come hither two or three times during the summer for a short period, for the purpose of trading. They belong nominally to the Roman Catholic Church, but would form the principal objects of any missionary efforts. They would not be allowed to settle here; nor indeed would it be practicable, on account of their hunting. This day (Saturday) I saw many of them, who came to barter away their seal-blubber. Unfortunately, I could not converse with them; but their countenances wore an expression of good nature, and inspired confidence. They endeavoured to make Christian, whom we had sent to hunt seals for the dogs, understand that he had nothing to fear from them. They came to him, took him among them, and conducted him to a good hunting-place. Here he succeeded in securing a large seal, while the Indians got none the whole day.

"The 19th was Sunday. Mr. Smith is in the habit of reading the Church Service and a sermon to his household every Lord's day. My want of fluency in the English language would certainly have prevented me from speaking; but I really could not have done it in my native tongue. Though my face was no longer so painful as it had been, it was still swollen and suppurating. Mr. Smith asked me if I would deliver a discourse, but at the same time remarked, that he could not expect it under the circumstances. He also apologised for me to his auditory. It was very striking to me to see about thirty Indians, neatly dressed, come from their hunting-grounds, to attend the services of the Lord's day, in a language they did not understand. They remained till about four o'clock in the afternoon, in Mr. Smith's house. This gentleman, who appears to speak their language very readily, was kind enough to act as my interpreter, so that I was enabled to converse with them a little.

"The dress of the Indians has lost much that was peculiar,

through their trade and intercourse with Europeans. They are however distinguished for their preference for the scarlet colour. The men wear coats of the European cut; the chief being distinguished by epaulettes, nearly resembling those of a Prussian lieutenant. The women appeared in jackets, like those of the Esquimaux, and high caps of scarlet cloth. They are very fond of rum, but get it only in small quantities, as *presents*. The *sale* of spirits to Indians is contrary to law.

"On Monday, the 20th, we had resolved to set off; but the weather proved dark and stormy, and as Mr. MacPherson had still several matters to settle with his principal, Mr. Smith, the journey was postponed till Tuesday. I thus gained another day, on which all our Labrador matters, and the kind of Mission-station suitable to be established on Esquimaux Bay, were spoken of and considered from many points of view. Indeed, this day was, properly speaking, absolutely necessary for the fulfilment of the purpose of my visit. Mr. Smith also resolved to accompany us to Rigolet, one of the stations of the Company, about 90 miles seaward from North-West River. His business there might have been deferred, but he resolved to go, in order, as he said, to ascertain what kind of an impression Rigolet would make on me.

"At 7 o'clock A.M., on the 21st, I took leave of Mr. Smith's household, where I had met with much kindness. We commenced our journey on the good ice of Esquimaux Bay, in three sledges. I had already resolved not to return home overland, but along the coast; and Mr. MacPherson likewise preferred this plan, on account of the soft snow in the forests.

"Campbell's house was too near for night-quarters; so, as no other settler's house was within reach, we decided to pass the night in a forsaken fisherman's hut, which, however is sufficiently kept in repair by the Company, to afford shelter to travellers to and from Rigolet.

"We set off early on the 22nd, Mr. MacPherson being much better, and all the rest of us well. As we proceeded, the country became more rugged, and on the South-eastern shore of the bay, lofty and bare hills were visible.

"In the forenoon, our dogs caught a young seal, which Christian killed by breaking its neck. He had already been jocularly called 'doctor' by my companions, because he was able to bleed and draw teeth, and his skill in breaking the seal's neck confirmed the idea of his qualifications.

"The next adventure was, that MacPherson's sledge broke through. We, who were close behind, nearly drove into the hole. I escaped, but all my things were more or less spoiled by the water, including some valuable books lent me by Mr. Smith—such as Humboldt's *Kosmos*, &c., which I most of all regretted. Towards evening, we saw that all the ice before us was broken up; we therefore had to drive along the strand, making our way with great difficulty between rocks, and over stones. At about 7 P.M. we reached Mr. Brownson's at Snug Cove. On the morning of the 23rd we proceeded on our journey.

"That part of Esquimaux Bay extending from this point to the open sea is known by the name of Cross Waters, because the current is so strong that this part of the bay is not frozen over even in the severest winter. Ice only forms among the rocks along the strand,

and on it one can travel with a sledge. This shore-ice, called *barri-cades*, was almost entirely washed away, and we found it exceedingly difficult to proceed. We frequently had to carry the sledges over rocks and through the water. Our luggage was conveyed some distance in boats. Once, just as the last sledge had passed over a mass of ice which overhung a declivity, the ice suddenly slipped and fell into the water; had either of us been upon it, he would evidently have perished.

"We reached Rigolet at about two o'clock. It is a neat, though somewhat rough-looking place, taking its name, as it is said, from a small river which flows near it. A young merchant of the name of Bell, is the superintendent, and one Mr. La Motte also resides here. Both are unmarried. These two, and four men who are engaged in the service, are at present the only inhabitants of Rigolet. It seems that Esquimaux are not allowed to settle there, and Europeans prefer more advantageous fishing and hunting places. Yet, this would have to be the residence of a Missionary or clergyman for this district. Mr. Smith has a neat house, which he inhabits during the short time he remains here in summer, for purposes of business. This house he would place at the disposal of a Missionary, until a dwelling for the latter was ready. Mr. S. is of opinion that the Company would provide a church or chapel, as large as might be required. He also had reason to believe that the handsome annual contribution of £100 would be paid towards the support of the Mission, but had not been specially authorised by the Company to promise it. Thus, at first sight, the prospect would not seem unfavourable. I feel it my duty, however, to show the dark side, as far as I am acquainted with it. The collecting of a congregation on our principle is not to be thought of. On Esquimaux-Bay, and in its coves, in a district about 150 miles long, there are to be found twenty-one fishermen's families, and, at the outside, not more than ten families of Esquimaux. To visit these, and serve them with the word and sacraments would be the principal duty of a minister. They might be able to spend Easter at Rigolet, subject to the hindrances, to which travelling in Labrador is always subject, from the weather, want of food for the dogs, &c. But few come to Rigolet for purposes of traffic, as many have entered into connection with other merchants. What hardships are attendant upon sledge travelling in Labrador will appear from the description above given.

"In the period from 1826 to 1828, two Wesleyan Missionaries were here and laboured with great earnestness. But, after three years of toil, they were obliged to retire, in consequence, as I was told, of the opposition of the traders, and the excessive indulgence in spirits on the part of those who were the objects of their labour. But they were the instruments of more good than they were probably aware. Several of those whom they baptized afterwards came into our neighbourhood, and were added to our congregation.

"It would be requisite that a Missionary at this place should be perfectly acquainted with English, which language would be required for preaching and other services. A knowledge of Esquimaux is not absolutely necessary, as the few individuals of that race who reside near Cross Waters all speak more or less English, and some remarkably well.

"The principal articles of diet are fish—either dried, salted, or fresh—salt meat, bread, and tea; the supply of fresh meat would be very limited. Gardens might be laid out, in which a variety of vegetables could be raised.

"We wished to leave Rigolet on the 24th, but were prevented by the heavy rain and snow; I therefore took the opportunity to write a few lines to the Mission-Board, reporting my visit.

"On the 25th, we set off on our homeward journey. The ice was so much broken up, that it was impossible to drive the sledges along the strand. We, therefore, left Rigolet in boats, Mr. Smith taking the opposite direction to ours. At parting, I felt called upon to thank this gentleman, for the kindness manifested towards me in many ways. He once more expressed the hope, that he would ere long have the pleasure to see a Mission-station of the Brethren established at one of their trading-places.

"The other two boats—the one manned by Elijah, Louis, and Christian, the other by MacPherson and myself—steered northward. During the whole voyage of 24 miles we had to struggle against a heavy swell, the early result of which was, that the dogs became seasick. On arriving at the edge of the ice we found it very difficult to disembark, on account of the swell. Then we had to drag the boats on shore, which, as there were only five of us, was a very laborious task.

"During the afternoon, we advanced rapidly on good ice, calling on our way at a settler's house, where we found, as was often the case, no one at home but children. We obtained lodging for the night at Isaac Oliver's.

"I should have been truly thankful to have rested on Sunday, the 26th, but the advanced season, the rapid breaking-up of the ice, and the want of food for the dogs, rendered delay impossible. I had some conversation with Oliver on spiritual subjects, and gave him some tracts, for which he was very thankful. He showed us much kindness, and eventually accompanied us nine miles through the forest, for which we were very glad.

I found it very difficult this day, to walk through the soft snow and work so hard with the sledge, as I had a bad sore hand. Quite exhausted, we at length arrived in the evening at a settler's. The house bore marks of carelessness and neglect within and without. There was no possibility of saying much to this man, so I was glad when J. Broomfield—at whose house we had called in his absence—came in. He appeared to be a man of very sound judgment. He told us a great deal about the Methodist Missionaries, referred to above, and gave me interesting information on several subjects. This was an edifying evening.

"Before day-break on the 27th, we set out on our journey. The unfriendliness of our host led us to prefer preparing and taking our breakfast in the forest. We could not get any one to accompany us on any terms, though we much wished to do so, as we were not well acquainted with the road. This day's journey was very fatiguing. After travelling for a short distance on the ice we had to go over hills and valleys, through woods and over morasses, on which the snow had melted. We were obliged to help in dragging the sledges ourselves.

I felt quite discouraged, as the journey seemed useless, and my course trying. However, my faithful Lord soon brought me back into the right track. To add to my external discomforts, I broke in near the edge of a pond, and got wet through. As we much wished to reach some house this evening, we resolved not to lose time by staying to cook anything; we therefore, at four o'clock, ate a little ship biscuit and drank some snow-water, after which I became very cold. At Thomas Oliver's, we met with a kind reception and every attention.

April 28th.—Though now to some degree accustomed to sleep on the floor, my bones were very sore when I got up this morning. Window-glass is a scarce article here, and the people make nothing of a broken pane, saying that it only admits fresh air. In the previous night, Mr. MacPherson and I took a severe cold from sleeping close to a ventilator of this kind. This night we took the precaution to stop the holes with our caps, and therefore did not suffer from the cold wind. On this day we had good ice, and as early as two o'clock, arrived at another Thomas Oliver's. To distinguish them apart, this one has the nickname 'Black Uncle,' while the other is known as 'English Tom.' I here made an attempt to shave for the first time, since leaving Hopedale; it was a difficult operation; the new skin of my scarcely-healed face bled in several places. I could get no looking-glass, and was obliged to make use of a piece of window-glass laid on a black rag. The people of the house desired me to baptize a child, which I consented to do, making use of our liturgy, and holding a short discourse.

"After the service, those present expressed their satisfaction, and did all in their power to shew their gratitude. The night proved very stormy. I however slept well in a not uncomfortable bed.

"The morning of the 29th was fine, so that we were able to proceed at seven o'clock. Oliver accompanied us, and shewed us the graves of the father and brother of John Reed, and the spot where they were murdered by Pualo, an Esquimaux, who died suddenly last winter, between Hopedale and Nain.

"As we proceeded, the aspect of the country became more and more winterly, but our road better. Towards evening, I was much affected by the appearance of the venerable, hoary tops of the Siorniorvik mountains, which, illuminated by the setting sun, glistened with a dazzling whiteness, like alabaster. I viewed them now with quite different feelings from those I experienced, when looking at them about six years ago, while we were cruising about off the coast, vainly trying to find the entrance to Hopedale harbour.

"This afternoon, we also passed the point of land which, according to Mr. MacPherson, is supposed to be the one near which Erhard and his five companions disappeared, at the period of the first missionary attempt in 1752. The remains of the house built by those Brethren, and afterwards burnt by the Esquimaux, are still to be seen, at a place somewhat to the north, and further inland. But the distance did not allow of my visiting this spot.

"We had resolved to pass the night at the dwelling of John Lucy, an Esquimaux in good circumstances. We found his comfortable log-house open, but no one there; the clock was still going, and the stove was warm, but not a creature was to be seen. We therefore

made ourselves comfortable for the night, and, on the morning of the 30th, having put things again in order, went on our way. Our course led us over the sea-ice, and occasionally over points of land. Here Mr. MacPherson's sledge was broken at a very steep declivity; ours was preserved in consequence of our having made use of the drag-rope. With a view of getting this damage repaired, we went more than an hour's journey out of our way, to the house of a young American settler, but he was from home, and the house was shut up; we were therefore obliged to get on as well as we could with the broken sledge. At two o'clock, we arrived at Ailik, a fishing and hunting station of the Hudson's Bay Company, which, as well as Kippokak, is under the charge of Mr. MacPherson. Here I felt myself by no means a stranger; having experienced so much kindness from this gentleman during the whole journey, that where he was at home, I felt at home too.

"Early on May 1st, I took leave of Mr. MacPherson with many thanks. He informed me that it was Mr. Smith's wish that the expense which the Company had been at, on account of my journey, should be considered as a contribution made by them to our Missions.

"The joyful thought of reaching my Mission-home at Hopedale, and seeing my family to-day, drew me powerfully northwards. But the distance was great (about sixty miles), and the wearied dogs were not able to draw Christian and myself in the sledge. We were, therefore, obliged to take it by turns to sit in the sledge and to run by its side. When only a few hours' distance from Hopedale, I heard from an Esquimaux of the sudden illness of one of my children, and that the Brethren Vollprecht and Ribbach were on a visit at Hopedale. Anxiety about the child, and the desire to arrive before the visitors left, increased our eagerness to get forward, and we urged the dogs to do their utmost. At length, before five o'clock, we reached Hopedale, where I to my joy found my child better, and had the pleasure to see the visiting Brethren.

"Now to the Lord, who carried me as on eagle's wings safely amid a thousand dangers, and who was my comfort, counsel, and help in many perplexities, be thanks and praise for all the proofs of His mercy, patience, and faithfulness.—Amen.

"A. F. ELSNER."

EXTRACT from Br. M. WARMOW'S REPORT of a VOYAGE to
CUMBERLAND INLET.

"'BEFORE I formed thee in the belly I knew thee; and before thou camest forth out of the womb, I sanctified thee.' (Jer. i. 5.) It was to this text that I was directed, when just about to enter on my voyage. On reading it, I felt anew convinced, that the Lord has led me in my way, and that He will continue in future to direct my steps. Although my way sometimes appears dark, I dare not say to Him, What doest Thou? But my prayer is, that He would bestow on me the needful grace for the duties to which He has called me.

"I went on board the ship *Lady Franklin*, on the 29th of June; but as all was not yet in readiness for sailing, we did not leave the harbour till the following day. On the voyage we had frequently fine,

warm weather, but not often fair wind. On the whole, but little of interest occurred. On the 23rd of July, we were very near the coast of Greenland, but could not see it, on account of the fog. About this time, we saw several whales, of which one was floating on the water, dead. About the end of the month, we fell in with many icebergs, but saw no drift-ice.

"On the morning of *July 31st*, we saw land. My feelings at the first sight of the region where I am, if the Lord will, to reside for a year, I cannot describe. The thought occurred to me that I may perhaps find a grave here. However, my spirits did not sink, for I remembered, that, without the will of the Lord, not a hair can fall from my head. The daily-word for this day afforded me much comfort. It was: 'Ye shall go out with joy, and be led forth with peace.' (Is. lv. 12.) I am firmly convinced, that the Lord will be true to His promises of grace. It is His will, that His gospel should be proclaimed among all nations, and I therefore believe that the Sun of righteousness will arise on these distant regions.

"On the *1st of August*, we sailed slowly along the coast, and so near, that we could see it plainly. Nothing, however, met the eye, but bare, precipitous rocks, of which the highest points were covered with snow. We could also distinguish the opposite coast, and were, therefore, in the Inlet.

"On the *2nd*, we reached a haven called Naujartalik, where we anchored. At 4 o'clock, the captain, the doctor, and myself went on shore. Here we met with three Esquimaux women and a child. They were dwelling in a miserable tent, and their condition was so wretched, that it must have excited pity even in the most unfeeling heart. They were delighted to see us. We took them on board with us, and they received some refreshment. In the evening, a man with his wife and child were brought on board. They were also in a most miserable condition. The man was quite blind, and the woman so weak and ill, that she could not walk without assistance, while the poor infant, about nine months old, cried incessantly, not being able to obtain nourishment from the emaciated mother. I was engaged in conversation with them till midnight. The man often squeezed my hand, and there was no end to their *kujanermik* (thanks). As they understood me, and I them, very well, we were able to converse with but little difficulty. I soon told them of the intention of my coming, and was not a little surprised to find how well they understood it.

"*3rd*. We landed on an island in the Inlet, where we found great numbers of dogs and many skeletons of whales. It appeared also that several families of Esquimaux had spent the winter here. The island was very barren, and I found but few berries.

"*August 4th*. We weighed anchor, and sailed farther up the Inlet, passing Kimersok, a place where formerly there were many Esquimaux, but where we found none.

"*5th*. We anchored at Nuvujat, where a man, two women, and a boy, were brought on board. Here we went ashore to choose a site for one of the two houses. So rugged was the ground, that it seemed hardly suitable for this purpose; still, as it is to be, in the first instance, for only one winter, we did not lose courage. While looking for a suitable site, and visiting the two Esquimaux tents, we were

surrounded by a pack of dogs, so numerous, as to remind me of a flock of sheep. Of course, I did not count them, but should think there were not less than 200. There were two women in the tents, who were perfectly astounded when I addressed them in their own language.

"6th. I went on shore to converse with the Esquimaux, and wrote down some words which differed from the Greenland dialect. However, I was soon interrupted, being called to give my opinion about the position of the house. The ship's crew were engaged the whole day in the difficult task of landing the building materials, and dragging them over the rocks to the site we had fixed on. In the afternoon, I went, accompanied by the doctor, to another island. It was excessively rugged, and I had much trouble to find a few plants for botanical purposes.

"On the 7th, I went to the tents of the Esquimaux, and entered into conversation with the inmates. I explained to them the object of my coming, and declared to them the love of God in Christ. I was surprised to observe, how well they understood all I said. This was the more remarkable, as it occasionally happened, when speaking on other subjects, that their answers showed they had not correctly apprehended my meaning. But when I spoke to them of Jesus, and of His sufferings, wounds, and death for us, they not only listened with evident interest and attention, but also gave correct answers. Indeed, they acted as if the subject had been one with which they were well acquainted, instead of being quite new to them.

"9th. All went ashore, and divine service was held in the new house, which was now nearly completed. A psalm was sung, then I prayed our Church-litany; then followed the reading of a chapter of the Bible, with a short exposition, and we concluded with another psalm. Two Esquimaux women were present, and behaved themselves quietly. On my asking them afterwards, if they understood what we had been engaged in, I found they did not. They had, however, an idea of Sunday, that it was different from other days, probably from what they had seen of the practice of Europeans who have visited the Inlet. I endeavoured to explain to them the signification of the day, and its duties. I also gave them an account of Jesus and His atoning death, which they appeared to comprehend far better than I ever thought they would have done. One of the women asked me if we had *angekut* (plural of *angekok*, a sorcerer,) in our country. On my replying that we had not, she said, 'But you must surely be an *angekok*, as you tell us so many new things.' I explained to her, that these things are not new, and that I had told them nothing but what the Redeemer of the world had recorded in His word.

"10th. Three Esquimaux women came on board. I read to them the account of the birth of Christ, from the Greenland New Testament. They listened with great attention, and appeared to comprehend what was read. I had, however, to explain the meaning of some of the words, which they had never heard before. I also read some hymns from the Greenland hymn-book, and told them that the Greenlanders can sing these verses very nicely, and love to praise the Saviour who has had mercy on them. I further told them, that, if they desired it, teachers would come and instruct them in the same way.

They replied, 'Let them come, and you remain with us, and teach us.'

"11th. I went on shore again, and entered into conversation with the Esquimaux, who were engaged in removing their tents to a spot nearer our house. On such occasions, I speak with them on various subjects; but my principal object is to make them as much as possible acquainted with our Saviour.

"13th. I went to take leave of the Esquimaux, as we were shortly to sail to the other side of the Inlet. They expressed great regret at parting. At their request, I repeated to them the name *Jesuse Kristuse*, in order that they might not forget it, but might be able to say to Him, 'Have mercy upon us!' Leaving two men to take charge of the house, we set sail in the afternoon for the other side of the Inlet.

"17th. Not having fallen in with our consort, the *Sophia*, we sailed further up the Inlet, and eventually found her, and four other whalers, in the harbour of Törnait. Hence we proceeded further up the Inlet, and met with the *Alibi*, a ship belonging to the same owners as ours, and a small steamer. On board of the latter was Captain Parker.

"19th. A boat came to us out of a florde, with Esquimaux, who had been on the reindeer-hunt, but had not been successful. The party consisted of five men, three women, and two children.

"20th. I went, accompanied by an Esquimaux, nearly to the end of the florde, where our ship was anchored. I found one pleasant spot, where Esquimaux had formerly been settled, and which was covered with fine grass. But, beside this, all was barren. I found neither plants for my botanist's box, nor anything for my gun. It is indeed a poor land, inhabited by poor people.

"21st. I went on board the *Alibi*, where several Esquimaux reside. As they understand a little English, they had been told that a 'minister' was coming to instruct them. They, therefore, called me their minister. I would have preferred to be called by my Christian name, Matthew, or as they pronounce it, *Matiusse*, according to the custom of our Greenlanders. However, they appeared to have a correct notion of what is meant by the term.

"M. WARMOW."

SOUTH AFRICA.

FROM the following intelligence, it will be seen, that the remarkable change in the social and political condition of the Kaffir nation—produced by their own act, under the influence of heathenish delusion—still continues to be the main topic of interest. Nor can this be wondered at, when we consider the magnitude of the danger which the colony has escaped, and the importance of the results likely to ensue to the Kaffir race. The danger to the colony, mercifully averted by the providence of God, as well as the awful results of their delusion to the poor people themselves, are set forth in the particulars given by Br. Kölbing,—while the hopes expressed by Br. Gysin, regarding the fugitives who have been received at *Skiloh*, will find an echo in the

breasts of all, who desire the welfare of the Kaffir race, and who would be glad to see them brought under the influence of the gospel. The safe return of Br. and Sr. Bonatz to South Africa was a source of much gratification to their fellow-labourers. We hope to be able to announce in our next number, that they have arrived at the scene of their labours at Shiloh.

The extracts from the diary of *Robben-Island* will, it is hoped, prove so interesting as to justify their copiousness. They give pleasing tokens of the power of the grace of God among some of the most wretched of our race.

The letter of Br. Adolph Küster, of *Clarkson*, containing an account of the opening of a chapel-school at Snysklip,—a place which has long been occupied by our Brethren as a preaching-station,—gives some very characteristic details. May the Lord's blessing be granted to the instructions there imparted to old and young!

The facts communicated in a short extract of a letter from Br. Suhl,—the state of whose health, we regret to find, is still very precarious,—are very cheering, as proving that the labours of our Brethren in the Training-school at *Genàdendal* are not in vain, and that some of the pupils at least, have acquired the wisdom which is far better than all earthly knowledge.

From Br. C. R. KÖLBING.

“DEAR BROTHER, GENÀDENDAL, *January 26th*, 1858.
 “BR. and Sr. Bonatz had a quick and pleasant voyage from Hamburg. Sr. Bonatz suffered much from sea-sickness. I hope they may be able to remain in South Africa, though Sr. Bonatz's health is very little better than it was when she went to Europe two years ago.

“Br. Grasse will find his first sphere of labour at Elim, as successor to Br. Stolz, who will go either to Goedverwacht, or Witte-water.

“It appears from official reports, that the number of Kaffirs, on this side the Kei River, had decreased from 104,731 to 68,034, between the 1st of January and the 1st of August, 1857, during which period the famine was raging. Of these, about 30,000 had been admitted into the colony. Of the remaining 6,697, although probably some have gone to other tribes in the interior, not a few have undoubtedly perished miserably of hunger. At the date first mentioned, there were not less than 30,000 able-bodied men, who had in their possession 6000 muskets. What an amount of mischief would have been done, if, after being joined—as they would have been—by Krelli's bands from beyond the Kei, they had overrun the colony. How thankful ought we to be, that the Lord has averted this calamity, through the wise measures of our excellent Governor!

“Mr. Döhne, formerly in the service of the Berlin Missionary Society, and author of an excellent dictionary of the Zulu-Kaffir

language, has been appointed to act as Missionary among the thousands of Kaffirs now congregated in and near Cape-Town.

"Macomo, Pato, and some other chiefs, are now in prison on account of robbery and murder perpetrated under their orders.

"The attendance at church and school is, at present, very encouraging. I think we may say that there is a greater desire for the word of God, and indications of an increase of spiritual life among our people. We have, this year, heard of fewer instances of disorderly conduct, during the harvest, than is usually the case."

"March 18th.

"I am sorry that I can give you only a discouraging report of Br. Suhl's health. His strength continues to decline. He still attends to his school-duties, and may be able to do so for some time longer. But, humanly speaking, there is but little hope of his eventual recovery.

"Applications are frequently made to us for teachers, by the Missionaries of various denominations; but we have at present none to spare.

"Br. and Sr. Stolz are on their way to Goedverwacht. They will remain at Mamre over the jubilee celebration on March 27,—it being 50 years on that day, since Br. Kohrhammer preached the first sermon under the shade of a poplar-tree, near Laweskloof. I have to express our best thanks for the valuable pictures illustrative of Scripture subjects and natural history, lately received for the schools at Genädendal and other places."

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From Br. D. W. SUHL.

(From the Missions-Blatt.)

"THE eldest of our pupils appears really to manifest, by his walk and conversation, that he has attained to the privileges of a child of God through grace. The three next eldest earnestly seek the same blessing.

"Last year, five of the scholars left us to enter on situations. In the previous year, three older pupils, who had left the school at an earlier period, also obtained employment. If we deduct one who was dismissed on account of ill-health, and four who died while here, we find that, of 45, only seven have, up to this period, turned out ill. Such a result, we ascribe to the Lord's mercy alone.

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From Br. C. AD. KÜSTER.

"DEAR BROTHER, CLARKSON, February 25th, 1858.

"YESTERDAY, we opened the chapel-school at our out-post Snysklip. It was in every respect a day of peculiar blessing. Already on Sunday it had been announced after the public-service here, that the school at Snysklip would be opened. This was done principally for the sake of those who were present from that place, and they were requested to inform the others.

"We Missionaries had looked forward to this day with great pleasure; and it was resolved that we and all the members of our families should go to Snysklip, with the teacher, and his wife and family, and the Hottentot architect who had had the oversight of

the new erection, together with his family. For these invited guests we undertook to provide a sufficient supply of bread, meat, and coffee. The morning of the 24th was cloudy, and several showers fell. This discouraged us a little, at first; however, we determined not to be deterred from our intended celebration, knowing that the Lord could cause the weather to be favourable, if it pleased Him. We therefore got into the waggon, with the children, and set off in pouring rain. But this inconvenience did not last long. The rain soon ceased, and we had fine weather. The sky however remained cloudy, so that we did not suffer from the oppressive heat, as would probably have been otherwise the case. We had not proceeded far on our journey, when we saw, to our surprise and joy, several groups of people passing along the shorter foot-road from Clarkson to Snysklip. We afterwards heard, that not less than 70 of the Clarkson people had thus manifested their interest. I was peculiarly encouraged by this circumstance, as it reminded me of past days, soon after the establishment of the station, when the people showed their love for the gospel by walking a considerable distance to attend a service held among the heathen. The attendance of so many from Clarkson appeared also to make a favourable impression on the Fingoes of Snysklip. Some, who had never before attended the meetings, now came to hear the words of eternal life.

“At the appointed hour, the new building, including not only the school-room, but likewise the adjoining Teachers’ dwelling, was filled with people, and not a few were obliged to be satisfied with standing-room near the windows, outside. After the singing of some verses from the Kaffir and Dutch hymn-books, I offered up prayer in the former language, thanking the Lord for permitting us thus to assemble before Him, and entreating Him to grant, that in this place, both old and young might experience the power of His gospel, might be led to believe in Him, and might be brought into blessed fellowship with Him. I then delivered an address on one of the texts for the day, John iii. 17. I spoke Dutch, as the majority of those who were present understood that language. For the sake of those who only understood Kaffir, the school-teacher acted as interpreter. We felt that the Lord was in the midst of us. The greatest attention was manifested, and we would hope, that the word preached was blessed to the hearts of some who were present. Before we separated, it was announced, that the children of the school would be examined in the afternoon, and their parents were invited to be present.

“It was now time to think of some refreshment for our bodies. The requirements of our party were abundantly provided for. But among the visitors we knew there were many as hungry as ourselves, and who had no provisions. Where were we to obtain bread for them in the wilderness? Happily, I had brought some bread in addition to that which was destined for our own use. Seeing the people seated in little groups round the waggon, I divided this extra stock among them, with the prayer that the Lord would bless it to their refreshment. This, with what our guests could spare, and the remnant of our coffee, provided every one with a frugal yet cheerful meal.

“The examination was opened by Brother Schärf with an address to the children. The latter then read in classes. They were next

examined by the teacher in Bible-history. This took place in the Kaffir language, and excited very great interest among the parents who were present, and whose curiosity and astonishment were manifested by their out-stretched necks and smiling countenances. The children's singing gave proof that some, especially the girls, had good voices. At the conclusion, Brother Schärff commended the school to the blessing of the Lord in earnest prayer.

"It was now past 8 o'clock, and those visitors who had come on foot, set out on their journey home. The countenances of all testified, that this day had been one of joy and blessing. Two women, who, on account of some disagreement, had not spoken to one another for several months, were so influenced by the prevailing feeling, that they became reconciled.

"Before the commencement of the building, the heads of families residing there had engaged to subscribe towards the expenses of the work. I had, however, no very sanguine expectation that this engagement would be generally fulfilled, many of the people being still heathen. About a fortnight ago, at the close of the service, I reminded those present of their promise. On the day of opening, I observed, that, when the examination had ended, many of the men remained at the door. When I went out, one after the other came with his subscription, either in money or in corn, which their wives had brought on their heads. Among the rest there was a man, who lives about a mile from Snysklip, and who has no children at the school. He had been powerfully convinced of his sin and misery by the Spirit of God, at the service on last New Year's Day. Seeing him standing by, and watching the others as they brought their gifts, I remarked that he doubtless loved the place where God's word was to be preached, too well, to be behind others on this occasion. To my surprise and gratification, he cheerfully replied that the corn was coming. Scarcely had he said it, when his wife made her appearance with a heavy burden on her head. The subscriptions amounted in money and corn to about £4.

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From Br. S. GYSIN.

"DEAR BROTHER, "SHILOH, March 8th, 1858.
 "AS regards this congregation, we can state, to the praise of the Lord, that the fruits of the Spirit are manifest in not a few instances, while we hope that there are others which are known to God, though perhaps not evident to men. At the same time, it must not be concealed, that the works of the flesh are not unfrequently to be met with, and we even fear that these are carried on, in some instances, to a greater extent than we are aware, as some of the inhabitants of the settlements are still heathen, while others who have been here for a longer period, live in a state of carelessness. Quite recently, we have had the painful duty of excluding some Fingoo candidates for baptism, on account of their having combined with some heathen Kaffirs, residing on a farm near us, to set on foot a dance. The affair was discovered by the circumstance of the hut in which the dance was held being burnt down, through the carelessness of some of the party in their use of their pipes. We did not fail to direct the attention of our

people to the circumstance, that the Lord, who brings hidden things to light, had, in mercy to their souls, brought their misdeed to our knowledge by means of fire, that they might turn from their evil ways, and, through His grace, be preserved from eternal fire. They appeared to be convinced of the sinfulness of their conduct.

"The Kaffirs, who have recently come hither, in consequence of the famine which prevails in their own country, behave themselves in a quiet and orderly manner. We entertain the hope, that some of them have sought and found something better among us than merely temporal subsistence.

"Several of the chiefs of the Kaffirs have recently been seized and imprisoned, on account of various offences they have committed. The national independence of the race may be considered at an end; a circumstance which cannot operate otherwise than favourably, as far as the influences of Christianity and civilization are concerned. So dark is the state of these poor people, that they scarcely seem able to realise the mighty hand of God in the judgments they have experienced. May the Lord have mercy upon them, and cause the day of their visitation to arrive speedily! His right hand will surely obtain Him the victory."

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EXTRACTS *from the* DIARY *of the* HOSPITAL at ROBBEN-ISLAND,
for 1857.

January 23rd.—THIS day an English patient died of consumption. He had not been long here, yet I had several times taken opportunity to speak with him on the state of his soul. He suffered much; yet whenever I reminded him, that the Lord doubtless permitted this trial, in order to lead him to a knowledge of himself, and admonished him to turn to Jesus as a lost sinner, he usually replied, in a tone of annoyance, that all he wanted was some alleviation of his sufferings. All I could do, was to pray that the Lord would open his eyes. O, how distressing it is, to visit sick persons, who thus reject the Saviour and His merits! Such cases occur not unfrequently in a place like this, where there are so many who have spent the greatest part of their lives in the bondage of sin and Satan. When I saw the poor man above referred to, for the last time, I once more urgently exhorted him to employ the short remaining portion of his life in seeking the salvation of his soul. He replied faintly, "I hope!" Thinking that this indicated willingness to listen to me, I addressed some further words of exhortation to him, read the 51st Psalm, and offered prayer, in which I implored the Lord to change his heart, and bestow pardon on him, even at the eleventh hour.

On the same day died A. H., a very aged man. He was a Malabar, and having formerly lived in service with a boor, had never enjoyed an opportunity of hearing God's word. The result was, that he was exceedingly ignorant, and, at first, almost incapable of understanding even the most simple religious truths. It was particularly difficult to convince him that he was a sinner, who had deserved God's wrath and eternal punishment. His usual reply was, that he could not remember ever to have done anything wrong. The result was, that he could not comprehend why the Son of God should have suffered and died for him, saying that he was too stupid to understand it. Still, he

attended church regularly; and it was evident that he was seeking something of which he himself had no clear idea. By degrees, the Spirit of God enlightened his dark heart. He learned to see himself as a lost sinner, and sought peace and pardon through Jesus Christ. He was thankful to the Lord for affording him, in the evening of life, the opportunity of hearing His word, and thus becoming acquainted with Him, and remained in a happy childlike frame of mind until his decease. When I last visited him, I asked if he desired to depart and to be with Christ? To which he replied "Yes, that is the desire of my heart." More than this he had not strength to utter.

February 16th.—This day, an insane patient died. He was an Irishman and a Roman Catholic. Some weeks before his dissolution, the priest from Cape-Town imparted to him extreme unction, while he was in an unconscious state. Some days before he died, his senses returned, so that I was able to converse with him regarding the state of his soul. This appeared to please him,—and when I spoke of the sufferings and death of Jesus, and remarked, that He had endured all this out of love to us, he was much affected, and said, "My trust is in Him; I have no one else." On my last visit, I found him very weak, but quite conscious. I therefore offered a fervent prayer at his bedside, in which I commended his departing spirit to the Saviour of sinners. He was no longer able to articulate, but evidently understood and was impressed by what I said.

On the 24th, an East Indian, who also was a Roman Catholic, died. At the commencement of his residence here, I had conversed with him on the necessity of turning to the Lord, as our Saviour. This he heard with attention, and promised to follow my advice. On one occasion, when we had been conversing about prayer, he showed me his rosary, and said that he prayed very frequently. I then explained to him the nature of prayer, stating, that it was the language of the heart, and should be directed to God alone, and not to the saints; and that, as the number of our petitions was not a matter of importance, the Lord had not commanded the use of any such means as rosaries. After this, I had the pleasure of perceiving evidence, that the Holy Spirit influenced his heart, and gave him increasing light. He laid aside the rosary, and was glad to have the Scriptures read to him. This state of things was, however, soon interrupted. The priest, on one of his visits, found out what had taken place, and sternly rebuked the poor man for listening to me, at the same time stating, that I had no business to interfere with any of his people. The result was, that the man above referred to refused to hear anything I said. At this I expressed my regret, and begged him to reflect on what he had already heard. Some days afterwards, I had the pleasure to observe a change in his behaviour. The gospel-truths he had heard had evidently taken root in his heart too deeply, to be removed by the exertions of the priest. One day, supposing himself near his end, he sent for me, and asked me to pray with him. This I did, and then exhorted him to cast himself, just as he was, into the arms of Jesus. With many tears, he expressed his desire to follow my advice. On the day before he died, I read to him the parable of the prodigal son. This deeply impressed him, and he gave utterance to a wish, that he was able to come and hear the word of God in the church. He died soon after, having spent the last night of his life,

according to the testimony of the other inmates of the ward, in prayerful communion with our Saviour.

March 22nd.—I had the privilege to baptize three adults, of whom one was blind and the two others lame. At this station, we have literally to invite the poor, the maimed, the halt, and the blind, to the gospel-feast. And it is often the case, that these pitiable objects are not only willing to obey the invitation, but manifest an earnest desire to remove the obstacles that tend to hinder their hearing of the word of God. Those who have lost their sight may be seen groping their way to church, by means of a stick. Lazarus-patients, who are deprived of the use of their feet, and have lost all their fingers, so as to be unable to hold crutches, may be seen creeping painfully along on their knees and the palms of their hands. One man, who has entirely lost the use of his lower extremities, actually thrusts himself along in a prostrate posture. Surely we cannot require more powerful proofs of the power of the gospel than these.

May 7th.—A youth died of consumption. He was belonging to Genadendal, near which place he had been guilty of sheep-stealing about three years ago, for which offence he was sentenced to hard labour. He was brought here only a few days previous to his dissolution. I found him truly penitent, and assured of pardon and peace through the Lord Jesus Christ. He was very thankful to be once more favoured with evangelical teaching, and his expressions to this effect, uttered with great difficulty, were truly affecting. He longed to depart and to be at home with the Lord. When I last saw him, he requested me to transmit an affectionate message from him to his mother, who is still living at Genadendal.

June 24th.—At this time, we held the individual speaking for all the classes of our congregation. It was attended by 58 persons. On this occasion, we were again rejoiced by perceiving that the Lord has opened the hearts of many of these sons and daughters of affliction, as He did that of Lydia, of old. When this is the case, they manifest great earnestness, and such a longing desire for the consolations of the gospel, that their bodily infirmities do not prevent them from a diligent attendance on the means of grace. I spoke to one such sufferer, a man who, having lost the use of his feet, drags himself on the ground to church, respecting the love of Jesus to us poor sinners. So deeply affected was he, that, instead of answering in words, he burst into a flood of tears. I asked another, who is a candidate for baptism, how he was,—to which he replied, "My sins trouble me much; but when I go with them to my Saviour, He comforts my heart." A blind man spoke, with much contrition, of his passionate temper. Such declarations are very gratifying to us, as they manifest some degree of self-knowledge, and a desire to grow in grace. On the whole, this speaking was very edifying to my own heart.

August 9th.—I had the privilege to baptize four adults, three of whom were blind, and the fourth a sufferer from the Lazarus-disease. They were all advanced in years. The Lord had plucked them as brands out of the fire, having drawn them to Himself by means of bodily suffering.

August 29th.—At 8 o'clock in the evening, a Lazarus-patient, who has not been baptized, sent for me. On my asking what he wanted, he said with tears, "I do not suffer pain of body, but I am so distressed

about my sins, that I do not know what to do." I directed him to the Saviour, who came to seek and save that which was lost, reminding him, that it is to such distressed souls that He addresses the invitation, "Come unto me all ye that labour and are heavy-laden, and I will give you rest."—(Matt. xi. 28.) After thus speaking to him in the language of comfort, I offered earnest prayer on his behalf. Our gracious Saviour heard our supplications, and comforted this poor sinner, so that he is now able believingly to appropriate the merits of Jesus to himself. Such occurrences afford a pleasing proof that the gospel exerts its power on the hearts of these poor people.

September 10th.—Two persons were confirmed, of whom one is blind, and the other a leper. The latter had been long so infirm, that it was doubtful whether he would be able to be present in the church, for the celebration of this rite. However, as the time approached, the Lord strengthened him, so that he was able to leave his bed, for which he was very thankful. His face is shockingly disfigured by disease, and his sufferings are often very severe. But he cleaves in faith to our Saviour, and finds comfort and support in Him.

October 9th.—A baptized man said at his speaking, "It is my earnest prayer to the Lord, that He would give me grace to devote the small remaining portion of my life wholly unto Him." Another baptized man, who is blind, said, "I spent my life, until I had grown old, without the Lord; but my dear Saviour has, by His grace, brought me to acquaintance with Him. I think continually of the mercy He has shown to an old sinner like me, in cleansing me from my sins in His precious blood. Daily do I meditate on His sufferings and death. I feel I am not worthy that He should have loved me, even unto death." Another said, "When I reflect, how often I grieve our Saviour, I feel ashamed. But, at the same time, I am constrained to be thankful that He continues to have patience with me, and holds His hand over me."

November 10th.—To our great grief, we were obliged to exclude an aged man, on account of his giving way to fleshly lusts. He is one of the few surviving patients who formerly resided at Hemel-en-Aarde. This poor man is old and infirm, and has lost all his fingers by leprosy; while his partner in sin has her face dreadfully disfigured by the same disease. O how deeply rooted in the heart must sin be, when it thus exerts its power on those who may be said to have one foot in the grave! May the Lord in mercy deliver these poor sinful creatures from the cruel bondage of iniquity!

At our last communion in this year, an English patient was present and partook with us, at his own pressing request. When this poor man came here, he professed to live as an infidel, scoffed at divine things, refused to listen to my exhortations, and was addicted to drunkenness. However, I did not cease to warn him of his awfully dangerous condition, and, having at length gained his attention, lent him suitable tracts, and urgently besought him to be reconciled to God, through the death of Jesus. Eventually, he acknowledged that he felt his lost condition, and perceived that he had been on the brink of hell. He, however, declared, that he sought grace and the pardon of his sins through the blood of Jesus, and that he felt the peace of God.

The entire population of Robben-Island amounts to 376 persons, of whom 77 are under our more immediate instruction.

J. F. WHEDMAN.

WEST INDIES.

THE accounts received from this extensive and important portion of the Mission-field, exemplify in a striking manner the varying aspects of Missionary experience. Causes for joy and for regret, subjects of praise and of humiliation, the hopeful aspirations of the youthful herald of the cross, just entering on a new and untried field of labour, and the account of the peaceful end of the veteran, grown grey in the service of the Captain of our salvation,—rapidly alternate with each other. But amid all changes, the Lord's work proceeds. The gospel of a crucified Saviour still approves itself as the power of God unto salvation. And the Lord graciously permits His servants to experience, that their labours are not in vain in Him.

From JAMAICA, we communicate copious extracts from an interesting account of the last days of Br. Pfeiffer, furnished by Br. Reinke, of *New-Carmel*. Some statements illustrative of the Christian liberality of the congregation at that place, and of their value for the means of grace, will be read with interest.

The letters from ANTIGUA give some pleasing information respecting the efforts made by our Brethren in that island, for the Christian instruction of the rising generation. They also give some particulars respecting the late riots, with which, it is satisfactory to find, none of the members of the Mission-congregations were concerned.

The annual report of the Female Training-school cannot fail to interest all who desire the welfare of the coloured population of the West Indies.

Br. Mäder, of St. Kitts, gives some account of one of those useful and much-needed institutions, the Country-schools, the support of which will, there is reason to hope, be undertaken by a Juvenile Missionary Association at Bath. From the same island, there are some encouraging particulars of the happy departure of a faithful native teacher, who had received not only secular instruction, but such a sound religious training, as resulted in the knowledge of the truth as it is in Jesus, in the Training-school, in Antigua.

In BARBADOES, while the Lord's blessing evidently rested on the efforts of our Brethren on behalf of the rising generation, much spiritual deadness still prevailed. As one result of this state of things, an awful crime is stated to have been committed by two unworthy members of the congregation at *Sharon*.

Br. C. Ellis, who has but recently returned to the scene of his former labours in TOBAGO, communicates some practical proofs of the estimation in which the labours of our Missionaries are held in that island.

In the DANISH WEST INDIES, though trials are by no means wanting, the Mission-work appears to prosper. Br. Götz relates a pleasing instance of the power of early impressions on the heart of one who had gone lamentably astray, but who appears to have returned to the Shepherd and Bishop of souls.

On the MOSQUITO COAST, our Brethren are putting forth all their energies on behalf of the benighted population. The Training-school for Indian boys, respecting which Br. Grunewald gives some particulars, is especially commended to the kind and prayerful remembrance of those who desire the spread of the kingdom of our Lord.

JAMAICA.

From Br. EDWIN E. REINKE.

"DEAR BROTHER, "NEW-CARMEL, *January 25th, 1858.*
 "IN the providence of God, it fell to me to have the blessed, though mournful duty, of attending on our dear Br. Pfeiffer in the last moments of his earthly pilgrimage. I therefore feel that it devolves on me to give a brief narrative of his happy translation into the immediate presence of our adorable Head and Saviour.

"You are doubtless aware, that Br. and Sr. Pfeiffer had intended merely to revisit the scene of their former labours; but that, owing to the circumstances of this Mission, they kindly consented to defer their voyage to Europe, and to take the temporary charge of the congregation at New-Hope, in this island. Accordingly, they removed thither in the early part of last year, and Br. Pfeiffer applied himself to those labours, which were his delight, with unabated zeal, and with all the energy of a young man.

"They had not been long at New-Hope before they began to be ailing. Our dear Brother, however, felt such an inward impulse to work while it was day, that his Brethren could not prevail on him to take the rest he so much needed. It was as though he felt a presentiment that his race was almost run. He often expressed the wish that he might die at his post; and regretted, on leaving Mosquitia, that it had not been consistent with the wisdom of God to grant this desire. In his addresses, he had always insisted upon the new birth and the inward witness of the Spirit; but of late, his sermons became more searching, and his warnings more solemn and faithful than ever. This great plainness of speech excited much opposition, and, on one occasion, led to such indecorous conduct on the part of some, that he burst into tears in the pulpit, and was, for some minutes, choked by emotion. He then went on to say, that he wished for nothing more, than that the Master would now let him depart in peace. A great impression was made on many by this incident. On Monday, January 4th, the Lord permitted him to see sunshine once more. A Missionary Prayer-meeting, held in the evening, was well attended, the people were deeply moved, and more than eighty formed themselves anew into a Missionary Association.

"On the next day, Br. Pfeiffer was actively engaged in speaking;

and he began Wednesday, the 6th, in the same way. However, he became suddenly ill, and was obliged to take to his bed at once.

"We, at New-Carmel (the nearest Missionary-station), heard nothing of it till Friday morning, when I received a note from a member of the congregation, asking me to go down as soon as I could. This I did, but was unable to reach New-Hope till after night-fall. I found Br. Pfeiffer very weak, and unable to speak, except in a whisper. He expressed himself calmly regarding his state, mentioned what medicine he had taken, and observed that want of sleep was his heaviest trial. It pleased the Lord to bless the means used, so that, by midnight, the violence of the disorder appeared to have abated.

"Still we thought it best to convey him at once to the mountains, for change of air. As some of the brethren, who had already manifested the utmost faithfulness in attending on their suffering minister, were disappointed in their endeavours to procure a suitable four-wheeled vehicle, we resolved to improvise a litter, and have him carried to Hopeton.

"By midnight, the litter was ready, and eight brethren, who lived near, were at once willing to carry it in the morning. At 3 o'clock we were astir, and found the bearers at their post, with anxious, sorrowful countenances. At half-an-hour before daybreak we set off, carrying the precious burden as gently as possible. As we advanced, fresh relays of carriers joined us, so that we finally numbered thirty persons. At half-past 9 we reached Hopeton, and left Br. Pfeiffer to the care of Mr. and Mrs. Scott, pursuant to their kind invitation. Having my Sunday's duties to attend to, I took my leave. In the evening, I went over again, accompanied by Sr. Reinke and our two little girls.

"Next morning, which was Monday, the 11th, I was about to ride over at 9 o'clock, when Br. Pfeiffer's servant boy came with a note, written very shortly before, in Br. Pfeiffer's own hand. From this we inferred improvement; and, as I had several urgent matters to attend to, and knew he was in good hands, I lingered another hour. But how shall I describe the shock I experienced when the same boy rushed into the house, breathless, exclaiming, 'Massa Pfeiffer dead.' It was even so.

"It appears that he was sensible to the last. There was no sign of pain—no muscle quivered, no limb moved, not a groan was heard. We went over, and closed his eyes, and then sent messengers to apprise the other Brethren and Sisters. Our dear people, who (whatever their faults may be) at such times have sympathizing hearts, dug the grave, made the coffin, and carried the corpse over to the church at New Carmel, where it rested that night.

"The sad news spread rapidly; and, early next morning, a large number of our people assembled from Beaufort, New-Hope, New-Fulneck, and Springfield. These stations are each about 10 miles from New-Carmel, and among all these congregations Br. Pfeiffer had laboured. In the tropics, burial must take place soon after death. We, however, postponed the funeral till 3 o'clock on the 12th, in hopes that Sr. Pfeiffer might still arrive in time. She was at Fairfield, 40 miles distant. At the time above mentioned, Br. J. Renkewitz commenced the service by giving out a hymn,—his feelings would not permit more. Br. R. Campbell offered prayer. I read 2 Cor. v., Br. Heath spoke

on Rev. xiv. 13. We concluded with a short memoir and singing. I believe there was not a dry eye in the church; many wept aloud.

"At length, Sr. Pfeiffer arrived. The horses had become exhausted; but Br. Kiergaard, who had brought her from Fairfield, and had himself come from Bethabara, 10 miles beyond, was still by her side, in the midst of a sorrowful assemblage. The people stretched quite around the four sides of our burying-ground. Br. A. Renke-witz read our beautiful litany, and I had the privilege to assist in lowering the precious seed-corn into the earth. Near by was a new grave, and the inscription on the tombstone told that our late Sr. Kiergaard's earthly tabernacle rested there.

"Our late Brother's Missionary-career was characterized by devotedness. He laboured for 32 years, and bore the burden and heat of the day in many ways. His imprisonment at Mandeville, in 1832, on a false charge of having incited the slaves to rebellion, is a memorable event in the annals of our Mission in Jamaica.

"At a Bible-meeting held at this place, some months ago, Br. Pfeiffer's address was peculiarly impressive, and the more so as he did on that occasion what he probably had never done before, namely, gave an account of his conversion, remarking that he had grown up in the formalities of a dead orthodoxy, in his native town, but that the reading of his Bible had taught him, through the Spirit's influence, that men must be born again.

"As there is a little space left, let me fill it by adding something respecting my present sphere of labour. It often strikes me that a visitor from home would find things in the Mission-field, both spiritual and temporal, neither so bad nor so good as he expected. Matters are not yet with us as we would wish, or perhaps even as friends at home would naturally expect. We cannot speak of a general revival; yet the attention in church is marked, especially when the Bible is read, and when the congregation turn to Scriptural references, by way of proof or illustration.

"Our church-enlargement progresses favourably. The Lord evidently lays His blessing on the work. He has bestowed a willing mind. During the year 1857 the congregation at New-Carmel contributed upwards of £500 for sacred purposes. They paid in £329 towards the enlargement. The other congregations in this island subscribed £127; and friends in America sent us £98. This, with the grant allowed us from the Mission-fund, will cover the expenses.

"There can be no doubt that there is a good seed in this congregation, which serves the Lord Christ. This I say to the glory and praise of God. May the Master bless your labours and ours, and establish our hearts with grace.

ADDRESS of a SCRIPTURE-READER, at a MISSIONARY PRAYER-MEETING in JAMAICA, containing some Account of his Labours.

(THE Missionary at the Station, in connexion with which this Scripture-Reader is employed, writes respecting him, that he labours with love, zeal, and evident success, not only being converted to God, but having the qualification referred to in Scripture, as "aptness to teach," though he has enjoyed but little instruction, and did not learn to read till he was grown up.)

"DEAR BRETHREN, SISTERS, CHILDREN, AND FRIENDS,

"I have not addressed you for some time. I have pleasure in now giving you once more some account of my labours.

"I have seen many persons and been in many houses, since I began my little work. Many of the houses which I visit are inhabited by those who live without God in the world. They generally receive me well,—yea, they thank you much for our Home Mission.

"When I have to set out on my journey, I often feel so weak in spirit, that I would rather not go; but then I remember our Saviour's words, 'Go ye into all the world, and preach the gospel to every creature.' This gives me courage. Then I become obedient, and go in the name of our Saviour, and He gives me success.

"I have never yet been sent away from any house. I am received gladly. Oftentimes do I see tears running down the cheeks of the persons to whom I speak. They are very glad for my visits. They even thank me; but I refuse their praises, and tell them to give them to our Saviour.

"In some houses I visit, I find no Bibles, and in others, they are not read. I see this by the dust which lies on them. I always look at their Bibles, and tell them that the Bible is the greatest treasure that they have in the house. I see that they listen to me, and are sometimes greatly impressed by what I say. This is a great encouragement to me.

"Now, I think sometimes, if a change should take place with me, and I should have to go, is there no young brother here, who could continue my work? Are there no young brethren in this congregation willing to read for those who never go to any church, and to speak to them about their souls?

"Sometimes I go not only to the poor, but also to others. I have sometimes gone to those of the higher classes here? They are men as we are, and what suits us, suits them likewise. The Lord enables me to go and speak to them too. I have sung our hymns and tunes in places where they were never heard before. I always read the word of God, and pray and sing with them.

"Now read Heb. iv. 12. (Those present turned to the passage.) This enables me to do my work. I read the word to them, as the Word of God.

"Now read again Jer. xxiii. 29. Yes, the word of the Lord is powerful; it has power in itself. This encourages me much. I read as well as I can, and explain the word as well as I can,—some are not pleased to see me, for as we heard this morning in the sermon, those who love sin, do not love God's word. Still they have no power to send me away. They have told me so. They are quite silent when I come, and listen when I speak by authority from the Most High.

"I sow the word, and then I leave it. The Lord must give the increase. In heaven only we shall know what fruit has been produced.

"Now, I wish to encourage our young brethren, that this good work may not cease when I am gone. I wish that all of you may learn to hate sin. Sin is like poison. Do not trifle with it. Pray against it. We stand in need of watching and prayer, for we are all weak sinners. If you wish to become useful like deacons, then read 1 Tim. iii. 8. Let us pray for ourselves, for the heathen, and for this congregation. Then we shall see more life among us."

ANTIGUA.

From Br. G. W. WESTERBY.

"DEAR BROTHER,

ST. JOHN'S, *April 12th, 1885.*

"I WRITE a few lines, as you may be anxious concerning the state of our Island, after what you have seen in the newspapers, regarding the recent riot. The history of the whole matter is this: Ever since the emancipation, the idle and vicious from all parts of the Island have been accumulating in the low parts of the town. These people, the other day, got up a riot among themselves, on account of a quarrel between two men, of whom one was from Barbuda, and the other belonging to Antigua. After a while, the rioters attempted to gain possession of the police-office and arsenal. The police then fired on them, without orders, and continued to do so from time to time until they took to flight. Had the police not acted in this prompt manner, the consequences might have been fearful. Church-members have not been concerned in these riots. Out of 180 prisoners now awaiting their trial, there are not six who profess to belong to any Christian body."

From Br. A. HAMILTON.

"DEAR BROTHER,

NEWFIELD, *April 9th, 1888.*

"THE work of the Lord, in this Mission, still proceeds, amidst chequered experiences; for, while the good seed is being sown, the enemy casts in tares. The lawless conduct of a portion of the rising generation has, at last, impressed our authorities with the conviction, that it is a measure, not less of sound policy than of Christian benevolence, to encourage the efforts of those who have long been labouring in the cause of education. A board of education has been formed, and an Inspector of schools appointed,—schools approved of by whom are to receive assistance from the Colonial Treasury. Our schools come up to the requirements of the law; nevertheless, we still meet with many difficulties from the poverty and the indifference of the parents. Some either cannot or will not provide even commonly decent clothing for their children, of whom not a few are, in consequence, unable to attend school. A donation of the plainest articles of clothing, or of materials to be made up in the school, would be a great boon to us, and would enable some poor neglected children to come and learn about Jesus, the Friend of children.

"Thanks be to the Lord, we do not altogether labour in vain. Now and then, we see, even among the children, evidence of real seriousness and simple cleaving to the Lord. I have been lately favoured to hear two of our scholars, on sick-beds, declare the comfort they felt in their hearts from the promises and the love of Jesus. One has departed, as I believe, to the Lord in peace; the other still suffers from illness.

"You will probably have heard with regret that this Island has lately been the scene of a dreadful riot, resulting in loss of life. We would inform our friends at a distance, that the disturbance was entirely confined to the low and lawless portion of the town-population, emboldened by the knowledge that there was no organised military force in the Island. The country districts have not been in the least disquieted."

From Br. MODERAU.

(From the Missions-Blatt.)

"BR. Moderau writes, 'Cedarhall, October 9th, 1857. I have lately been induced to open two Infant-schools, at Hamilton and Crab-Hill. These places are at such a distance, that the children residing there could not possibly come to school, and, as their parents were daily at work, they were left entirely to themselves,—a state of things, the evil results of which were soon sufficiently manifest. I had, at first, much difficulty in procuring teachers, as well as suitable localities for the schools. But the Lord directed matters so graciously, that at each place a house was offered gratuitously, and we were eventually successful in obtaining the services of two good teachers. One of these schools now numbers 30 children, and the other 35. The Lord be praised, who has heard our prayers, and shown himself so gracious to us.

"Besides these schools, we have opened Sunday-schools in several villages, for destitute children. We made a beginning at a place so noted for the wickedness of its inhabitants, that I confess I was almost afraid to venture. However, the school has prospered, and is a blessing to this benighted neighbourhood. The children who were formerly swearing and using obscene language all day, now sing verses and repeat passages of Scripture which they have learned at the Sunday-school. This has already produced a favourable impression on the parents, as is manifested by their more orderly conduct, and their gratitude for what is done for their children. The number of these Sunday-schools has increased to nine. The teachers are, for the most part, those who are engaged in the school here. When our Sunday-school has closed, they proceed to their respective posts, and I visit them, as often as my time allows.

"The Lord has been pleased of late to operate on the hearts of our helpers and church-servants, in a very pleasing manner. In a meeting at the beginning of the year, I endeavoured to show them, that they were wanting in a prayerful spirit. I stated, that it was not my wish to force them to do anything; but that it was my sincere desire, that they might be brought to feel and acknowledge their backwardness in this respect. It would have been easy at that time to establish an union for prayer among them, in which they would, without doubt, have all joined. But I was resolved not to do anything myself, but to await what the Lord would do. Some months had passed away, when one day a deputation came in the name of the rest, to state their wish, that they might be permitted to have a meeting for prayer, in the school-house, every month. This was willingly assented to; but eventually they resolved to meet every fortnight, and at last every week. They now assemble every Sunday-morning, and implore the blessing of the Lord on themselves and the whole congregation. These meetings have already done much good. May the Lord continue to lay His blessing on them!"

REPORT of the FEMALE TRAINING-SCHOOL at ST. JOHN'S, 1857.

IN reviewing the past year, although we have had difficulties and perplexities of various kinds to contend with, we cannot but acknowledge with gratitude, that hitherto the Lord has helped us, that He

has laid His blessing upon our efforts, and that He has crowned our labours with a measure of success, as the following report will show.

Those pupils who, at the beginning of the year, constituted our first class, are now entirely dispersed, having left us to enter on various situations of usefulness. One of them is married; six are engaged in various schools in this Island,—of whom two, who are employed in our schools at this station, are, at the same time, pursuing their studies, with a view to increased usefulness,—and one is engaged as teacher of an Infant-school in another island.

The pupils now on our list are 12 in number. Those who have been longest with us, and who are consequently the most advanced, are three girls, from 12 to 13 years of age; namely—

C. G., who has been in the institution two years, and who, being endowed with excellent abilities, has made considerable progress. Her peculiarly trying temper has occasioned her teachers much anxiety and trouble, yet we hope to see her become an useful and consistent character.

E. B., who has been under training nearly three years. She also has proved herself to be a child of good capacity, and has made satisfactory progress in general knowledge.

M. J., who has been with us for two years and a half. Her capacity is good, and her memory retentive, so that we cherish the hope that she will become useful as a teacher.

Last May, three new pupils were admitted into the Institution, one from St. John's, and the others from St. Croix. The first is a steady, well-disposed girl, but, being of inferior capacity, makes slow progress in learning. The other two have good abilities, are already much improved, and give fair promise of future usefulness.

Among the rest, we may still mention L. J., a white girl, from St. Croix, 13 years old,—an amiable child, quick and intelligent, who has hitherto conducted herself much to our satisfaction, and is making progress;—and J. J., a Portuguese girl, about 15 years old; she is the adopted daughter of some friends in town, with whom she boards; she is a steady, amiable girl, rather slow at learning, but very diligent and attentive.

The average number of girls and young women in the Institution during the year has been 12. The expenses of the establishment have amounted to 94*l.* 3*s.* 6*d.* We thankfully acknowledge the kind interest taken in this Institution by many Christian friends, and anew commend it to their prayers and generous support.

ST. KITTS'S.

From Br. R. MÄDER.

"DEAR BROTHER, BASSETTERRE, April 13th, 1858.

"FROM your last kind letter I am pleased to see that you have kindly remembered our work of educating the children in country-schools. I now send some particulars regarding them, which I would beg you to communicate to Br. Porter and the esteemed members of the Juvenile Missionary Association at Bath.

"The school at Douglas is at about two miles' distance from Basseterre. It was opened last year, and has steadily increased ever since, being now the largest of our country-schools. It enjoys the services of a very efficient teacher. A short time since, we purchased a house

for the school, as the increased attendance rendered more accommodation necessary. This required extensive repairs and alterations, which, as well as the purchase, are not yet paid for. We undertook the work in faith and humble dependence on the gracious help of the Lord, as a school appeared very needful at that place. The school can be well looked after, as it is so near our town-station. I should add, that, among the scholars, are several orphans, whom we educate gratis, and whom we have been enabled to supply with some articles of clothing. Kind aid for this school will be most beneficial. There are some other places where schools of a similar character ought to be opened, if we could only procure the means.

“April 28, 1858.

“I am just about to proceed to St. Thomas to fetch home my dear wife, who has been spending a short time there for the benefit of her health. I hope this journey will be beneficial to me, and that I shall be able to be at my post again by the 19th of May.

“It has pleased the Lord to remove by death our useful and beloved day-school teacher, Daniel Denbow, in his 20th year. The occasion of his departure was a fever, which no means could be found to subdue. The knowledge he had acquired, during his education of 10 years in the Training-school at Cedar-Hall,—of which he was one of the earliest pupils,—he turned to good account, and he manifested an earnest, willing, and faithful spirit, especially during the last year of his service in this congregation. The work of the Spirit of God in his heart was strikingly evidenced, in the course of his illness of three weeks. Being asked, a few days before his end, if he felt our Saviour near to him, he answered, ‘O yes! and I shall soon have Him still nearer.’ More than once he repeated the verse,

‘The Cross, the Cross! O that’s my gain,
Because on that the Lamb was slain,’ &c. (No. 131. 1.)

“The evening before his departure, he gave utterance to the feelings of his heart, in the language of the well-known hymn:

‘Jesus, Lover of my soul,
Let me to Thy bosom fly,’ &c. (No. 662.)

“The interment of his remains took place on the Sunday morning, and on the afternoon of the same day, we addressed our Sunday-scholars, who were assembled to the number of 500, in a discourse suited to the occasion. Many seemed much impressed by the early removal of their beloved teacher.”

BARBADOES.

From Br. A. CLEMENS.

“DEAR BROTHER,

“SHARON, April 28th, 1858.

“UNDER God’s blessing, all our schools are prospering this year. In the juvenile school at Sharon there is an attendance of 180, at Montgomery of 140, and at Buxton of 100. The new school-house for Buxton-school was opened on the 2nd of February. It is a large and very commodious building. Both Buxton and Montgomery schools appear to be at the very places where they are most needed, and this is doubtless one reason why they flourish.

“I wish I could give as favourable accounts of the congregation, as

of the schools. But, alas, I have to tell, not only of the common sins of the flesh, but even of crime. Only yesterday, two communicant-members of our congregation, a mother and her grown-up daughter, were committed to prison, on a charge, probably only too well-grounded, of child-murder. The young woman is blind. Both were considered to belong to the number of our more respectable and trustworthy members. Such an event is very distressing to us just before we leave the Island. I hope and pray that our successors may see brighter and better days in this congregation. At present, there is much secret and open sin, and with it a spirit of self-righteousness, which will not allow the poor infatuated people to confess their guilt, but leads them to hypocrisy, deceit, and even crime. May they learn to see themselves as sinners, that they may seek the Saviour, of whom, at present, they do not feel their need."

TOBAGO.

From Br. C. B. ELLIS.

"DEAR BROTHER,

"MONTGOMERY, *April 7th, 1858.*

"YOU have no doubt heard of our arrival here. The people showed much pleasure at seeing me again, and were loud in their expressions of good wishes for our health and prosperity.

"During the Passion-week, and at Easter, the meetings were crowded. As many strangers come to the early service on Easter-morning, who perhaps seldom attend the house of God at any other time, we thought it would be well to preach on that occasion. Accordingly, after singing, and the reading of the history of our Saviour's glorious resurrection, Br. Zippel preached from the words 'He is not here, for he is risen' (Matt. xxviii. 6). The utmost attention was displayed. We then proceeded to the burying-ground, where we read the Easter-morning litany. There was an immense assemblage, but the most perfect good order prevailed.

"Br. Voullaire informs me that the attendance at the meetings at Moriah, during this season, has been better than he has ever known it. Surely, we may regard this as a token for good, and be encouraged to pray, that, as the Lord has inclined these multitudes to attend, He would also be pleased to pour out His Spirit abundantly on them and on us, that we may be blest in speaking, and they in hearing.

"We have lately had some practical proofs, that our efforts here are appreciated, having had three applications to open schools, with offers of assistance. A gentleman has expressed a willingness to give us an acre of land at a place called Back Bay, where a settlement has been formed within the last few years, and where there are about 80 families residing. They have no means of instruction at hand, and are too far from Montgomery and Moriah to be able to attend at either place. Had we the means to erect a building, however mean, we should not hesitate to do so. A neighbour of this gentleman has offered us a plot of land on his estate, but it is rather too near Montgomery.

"Another very generous offer has been made by a near neighbour of ours, who owns estates in various parts of the Island. On one of these, about 38 miles to windward, he is willing to give us six acres of land and £50 towards the erection of a school-house. We purpose going to look at the place, to ascertain the amount of population in

the neighbourhood, as such an offer is too good to be rejected, without sufficient cause. A journey of 76 miles on horseback, under a Tobago sun, and on Tobago roads, is no easy undertaking. However, we shall see what we can do.

"The average daily attendance at the schools at Montgomery is 387, and at Spring-Garden 57. The Sunday-services at the latter place are well attended, and a very lively spirit prevails."

DANISH ISLANDS.

From Br. C. H. Götz.

"DEAR BROTHER, "FRIEDENSTHAL, ST. CROIX, April 13, 1858.

"I HAVE to inform you of the departure of our beloved Br. C. H. Baum. After 20 years' service in the West Indies, he had received permission to retire, on account of his failing health and strength. So much had he declined since the end of last year, that we thought it best that he should go to Europe by the first opportunity that offered. We therefore secured a passage for him by a vessel which was to sail on March 1st. But, as he rapidly grew weaker, we called a consultation of physicians to examine his case. They decided that he was suffering from dropsy, and that his condition was hopeless. Towards the end of February, he was removed from Friedensberg to this place, in hopes that he would derive some benefit from its healthy and pleasant situation. I was from home at the time, on an official visit in St. Jan; but on my return, I found him much more cheerful than had been the case previously, and so much stronger, that the doctor ventured to tap him. This gave him much relief. Our dear Brother had a strong desire to see his friends and relations in Germany once more, and he long continued to hope against hope. But his strength sank rapidly, and when we entered the Passion-week, it was evident to all who saw him, that he had not long to live. He himself now gave up all idea of recovery, was quite resigned to his Lord's will, and expressed his joy, that the concluding portion of his life would be that period, when the Church solemnly remembers the last days of our Lord on earth. He was called upon to endure some severe sufferings, in consequence of the oppression caused by the increase of the water, and of several painful sores. On the evening of Saturday, April 3rd, I pronounced the blessing over him. He expected to have a trying night, but rested better than had long been the case. At midnight, he began to breathe slowly; and continued to do so for about two hours. At length, early in the morning of Easter-Sunday, he fell asleep in Jesus. A sweet and heavenly expression marked his pale countenance. The same day, we committed his remains to the grave, where they will rest till the great day of resurrection. Many will hear of the departure of our dear Brother with sympathy, for to many he had been a spiritual father. To us his memory is blessed; and by his unfeigned humility and child-like faith he has left us an example.

"Sr. Baum, whom the Lord has greatly strengthened under her trial, will proceed to Europe, as soon as an opportunity offers.

"The other Brethren and Sisters are well, with the exception of Br. Hanna, who was taken ill of typhus fever on the 3rd of April. The obstinacy of the attack caused us much uneasiness, but there is

now some improvement. I fear, however, that he will, for some time, be unable to attend to his duties.

"The services during the Passion-week and at Easter, were well attended. To me this season was rendered peculiarly blessed, by my being permitted to see an illustration of the great truth, that our Lord receives sinners now, as He did when, hanging on the cross, He bestowed pardon and peace on the penitent thief. There was a young female, a real outcast, a vagrant, a harlot and a thief. She never came to church or speaking, and was unknown to us. At length, she was imprisoned, for some offence of which she had been convicted, fell ill of consumption, and was taken, in a hopeless state, to the hospital. When it was evident, that her life was hastening to a close, she sent for me. I went, and found her in a distressing state of weakness and suffering. She had no one who took any interest in her, no parents, relations, or even master or mistress, as she had misbehaved everywhere. I knew nothing of her course of life; but she penitently and unreservedly confessed her sins. I was pleased and surprised at the eagerness with which she listened to the exhortations I addressed to her, in the view of her speedy dissolution. On a subsequent visit, I ascertained that she had, many years ago, attended our Sunday-school. The humble, but faithful instruction then received, was now anew brought to her mind, under the influence of the Holy Spirit. She expressed her hope in Christ, in such good language and with such fervency, as I have never before heard from any one of her class. To all who visited her, it was evident that she had received grace and pardon from the Lord, and that, like the penitent thief, she was about to enter into paradise. Such instances are rare, yet they are encouraging, as showing that the gospel is not preached in vain, either in the church or in the school."

MOSQUITO COAST.

From Br. E. GRUNEWALD.

"DEAR BROTHER, BLUEFIELDS, April 8th, 1858.
 "ALLOW me to answer some of your queries regarding the Indian Training-school. It is to be established at Bluefields, according to a decision of the Mission-board. I am very glad of this, as I shall be able to obtain more efficient assistance here than at Magdala. As yet, we can hardly say that the school has been begun. An Indian boy, who was placed under our care in December last, has run away, and was, I fear, already so vicious, as to afford little prospect of usefulness. There are, however, three boys who reside with the king, and to whom I give daily instruction in reading and writing. I also explain to them the subjects of our Scripture pictures, in Indian, as they do not understand English. I then ask them what various objects are called in their language, and thus increase my stock of words. I must recall the opinion I formerly expressed, that I knew nearly *all* the nouns and verbs. This was grounded on the statement made to me by some one, that the language only contained about 400 words; whereas, I have already collected more than 800. The three boys I have referred to attend our day-school, in order to learn English. I give the Scripture lesson from 9 to 10. Then I take the three boys into my room for instruction in reading and writing, and for Indian conversation.

When we return from the exploratory journey to Cape Gracias à Dios, which we have in view, we hope to bring some boys with us, who will be entirely under our care. Near the Mission-house, there is a small building, which was there when we obtained the land, and which Br. Feurig intends to put in order for use as a dwelling and sleeping-place. We must hope that the parents will be willing to give up their children. This is altogether a work of faith. Gladly would I devote all my powers to efforts for training up native agents. I would further observe, that the branches taught will be, Scripture history, reading, writing, arithmetic, singing, &c., and eventually, geography and history. The Mosquito-language would be the principal vehicle of instruction; but the pupils must learn English, as there are no books in the native tongue.

"I have, with the assistance of others, translated several chapters of the Old and New Testaments into the Mosquito-language.

"Every fortnight, we hold a Mosquito-meeting in which Br. Blair and I speak. It is always well attended. There have lately been many Indians here, some to bring their tribute to the king, and others to pursue the turtle-hunt. I have often conversed with them, and found we could understand each other very well. On my explaining the object of our residence here, they sometimes answer, 'Very good! now we are ready to learn.' The Woolvas, Ramas, and Cookras, understand Mosquito, though they have languages of their own, which are quite different.

"At Easter, several Indian families were here. One man was deeply affected by what he heard of the sufferings and death of Jesus for sinners. He said that his friends at home must come and hear this wonderful history, and was rejoiced to learn that we would soon visit them. He also promised to send his son to us for instruction.

"You wish me patience;—I need it. And may our Saviour bestow on me wisdom, and a heart full of love to this deeply debased race, and open the understandings of the Indians, that our testimony of Him may find entrance among them!"

NORTH AMERICAN INDIANS.

(From the *Missions-Blatt*.)

1. AMONG THE CHEROKEES AT SPRING-PLACE, IN ARKANSAS.

"BR. Bischof writes, in October, 1857, 'We may easily be mistaken in our convictions concerning those who are under our care. We must therefore strive to speak the truth in love, and at the same time avoid harshly judging those who are endeavouring to live to the Lord Jesus. If some make but slow progress in the Christian life, and others appear weak and unstable, there are also those whose walk and conversation afford pleasing proofs that they are children of God. We must, however, acknowledge, that we are much in need of a new outpouring of the Spirit from above.

"During the year, 12 persons have been admitted into our fellowship. The preaching of the gospel of Christ has been uninterrupted, and as numerous attended as we could possibly expect.

"We have 14 children in the day-school, who make evident, though slow progress. A Sunday-school is also regularly held. Our congregation numbers 83 persons, of whom 28 are communicants.

“Towards the end of 1856, our Brother Samuel, the oldest member of the Cherokee congregation, departed this life, after a severe illness of several months. He had witnessed a good confession of Christ before men, especially in the latter years of his life. On his death-bed, he took a solemn leave of his children, exhorting them to seek most earnestly for salvation. He assured me repeatedly, that he was about to depart, firmly trusting in Christ.

“On the 17th of January, 1857, Br. Bischof, accompanied by the Indian interpreter, Archie, visited the communicant sister Ruth, who was dangerously ill. She was resigned to the Lord's will, and, through faith in her Saviour, had a comforting hope of everlasting life. She departed happily not long afterwards.

“March 8th. Br. Bischof had a pleasing conversation with the daughter of the above-named sister Ruth, in the course of which she expressed an earnest desire to live to the Lord, as her mother had done, and her wish to renew her baptismal covenant, and make profession of her faith, by receiving the rite of confirmation.

“On Easter-Sunday, we commenced the services of the day, by going in procession to the burying-ground, and praying the Easter-morning litany. This was followed by a sermon on 1 Cor. xv. 3; after which followed the baptism of an adult, and the confirmation of two young sisters. The Holy Communion formed the conclusion of the services of this day, which was truly a day of blessing.

“Shortly after Easter, Br. Bischof visited the sick sister Sunday, who had been for some time suffering from dropsy. Though labouring under frequent and painful oppression of the chest, she was resigned to the Lord's will. An old Indian was desirous to attempt her cure, in heathen fashion, by blowing tobacco-smoke on her; but she would not consent to this. Br. Bischof spoke earnestly to this man, inviting him to come to church and hear the word of God, and exhorting him to seek the salvation of his soul, before it was too late. The man acknowledged the truth of what was said, but it evidently made no impression on him. He boasted that he had slain three enemies in the war with the Creeks. He is a Cherokee warrior of the olden time, and still wears the national dress, suited to that character. On his next visit, the Missionary found the sick sister very weak in body, but in a pleasing state of mind. Not long after this visit, she departed in the Lord, and was buried at Spring-Place.

“August 1st. We were informed that brother Sanders, the oldest member of our congregation, was ill. Medicine was immediately sent for him, but he died before the messenger arrived. On the following day, being Sunday, the body was brought hither and interred in our burying-ground after a discourse on Ps. xvi. 9. This aged brother was one of the few still remaining, who formerly belonged to the congregation at Spring-Place, in Georgia. He had, for a considerable period, waited with longing for his call to rest, and often declared to his children, that he desired to depart and to be at home with the Lord. He was universally respected, on account of his Christian walk, and we esteemed him as a humble follower of Christ.”

2. CANAAN AND MOUNT ZION.

“BR. Mack writes:—‘In the course of last year we were called to pass through great tribulation. My dear wife was several times so ill,

that her recovery was doubtful. Though I have at times preached the gospel in great weakness, I have yet been enabled to attend to my duties here, at Canaan,—as well as at Mount Zion,—on the river, and at our outposts. I am thankful to be able to say, that a general awakening appears to be taking place in this neighbourhood, which manifests itself in the numerous attendance at church, and in increased attention at the services. The number of persons under our charge is 102, of whom 50 are communicants.

“On the 4th of January I held service at Canaan. At our morning family devotions, the text Is. lv. 6. had so deeply impressed me, that I gave up a text I had already chosen, and resolved to preach on this. In the sermon, I particularly directed the attention of my auditory to what the Lord requires of us sinners. During the singing of the first hymn, a person entered, who lives about 40 miles from this place, and whom I once visited on his sick-bed. At the close of the service, he came to me, and, with evident emotion, stated his desire to be received into fellowship with the church. He declared, that the Spirit of God had long operated on his heart, and that when I visited him, five years previously, and directed him to our Saviour, as the Lamb of God, which taketh away the sins of the world, the arrow of conviction had pierced his heart, and he had never since been able to get entirely rid of the feelings he had then experienced. In vain had he endeavoured to resist the Spirit of God, and he now shuddered at the thought, that the Lord might have called him away in his hardened state, and have banished him eternally from His presence. He added, that it was now his fixed determination to live unto God and to serve Him. He is a well-educated young man, and may, it is hoped, become useful in the cause of God.

“May 10th. After the public-service, we partook of the Holy Communion, at which Mr. J. Vann, referred to above (January 4th) was present as a partaker for the first time.

“May 28th. The services of the day commenced with a prayer-meeting held by the brethren Cochran and Redbird Tiger. Next followed the funeral sermon of the brother-in-law of brother M'Crarey. The latter had, at his own expense, erected a shed of boards outside the church, together with a bower of branches. Yet there was not sufficient room for the crowd of attentive hearers. At the conclusion of the service, I called on all those, who wished to join the church, to give in their names. A stranger then came forward, and, with a voice faltering with emotion, said that he was a Roman Catholic, but wished to remain no longer in connection with his Church,—that his real spiritual condition was now made clear to him, and that he desired with all his heart to know what he must do to be saved, and earnestly wished for further instruction. I directed him with simplicity to the crucified Saviour, who is the Way and the Truth and the Life, and on whose atoning death alone rest our hopes of eternal life. He then asked if so sinful and unworthy a being as he felt himself to be, could possibly obtain mercy. When I had answered him from Scripture, he solemnly declared, that he would seek salvation not through the intercession of Mary, but through the blood of Jesus.

“After this, an adult was baptized. We then partook of the Holy Communion, and at the conclusion, the above-mentioned Catholic was publicly admitted to the class of candidates.”

Miscellaneous Intelligence.

I. SOCIETY FOR THE FURTHERANCE OF THE GOSPEL.—The half-yearly general meeting of the Society, held on the 1st of June, was attended by a number of its old and attached friends, and by some also, who were present for the first time at one of these periodical gatherings. Among the latter was the Rev. S. Minton, the esteemed Minister of Percy-Chapel, who, after the reading of the circular to the Mission-Conferences in Labrador, delivered an earnest and impressive address, in which he referred to the infinite importance of the Missionary object,—expressed the interest he had been led to take in the labours of the Brethren's Church in heathen lands,—and answered certain objections, which had occasionally arisen in his own mind, and which he had heard at times from the lips of others, grounded on the remoteness, barbarism, and scanty population of some of the regions to which the attention of the Brethren had been directed. In further explanation of this subject, the Secretary observed, that many of the labourers, whom the Brethren's Church had at her disposal, seemed to be better fitted for the rugged fields assigned to them, than for other and more populous and attractive spheres of usefulness. Br. J. A. Eberle, the newly-appointed minister of the Brethren's congregation in London, and the chairman of the Society, followed, with some interesting remarks on the peculiar character of the Mission in Greenland,—the country in which he was born, and in which his venerable parents, grandparents, and great grandparents had laboured* ; referring to some of the recollections of his childhood, as to the blessed effects of the word of truth on the hearts of the Greenlanders. Br. Bennet Harvey, formerly superintendent of the Mission in Antigua, made some characteristic observations on the great and blessed change, both spiritual and temporal, which has taken place in the population of that Island. To this he considered, that even the riots which had recently afflicted and disgraced the town of St. John's, but in which no professing member of any Christian Church had participated, had borne testimony. The impunity enjoyed for a season by the rioters, had been occasioned, in a great measure, by the absence of soldiers, and the neglect of the Militia Law, during the twenty-four years which had elapsed since the emancipation of the negroes; a proof of the confidence generally entertained as to the security of life and property. Br. Badham having communicated some interesting extracts from Br. Warmow's journal, relative to his intercourse with the Esquimaux of Cumberland Inlet, and the readiness with which they received his simple but earnest message of salvation through the blood of Christ, Mr. White, of the British Museum, was led to express his conviction, that the various Arctic expeditions sent out by this country during the last thirteen years, ostensibly for the purpose of science or simple humanity, were destined, in the providence of God, to be instrumental in bringing the Gospel to tribes, who would ever have remained ignorant of them, and gathering out of them a people for the Lord. The Secretary then alluded briefly to the present state of the older Missions, and of those

* Br. John Beck, the great grandfather of Br. Eberle, was, as is well known, the honoured instrument of the conversion of the first Greenlander, Samuel Kayarnak.

more recently established on the Mosquito Coast, and in Lahoul, also to the renewal of the Mission to the aborigines of Australia; commending specially to the prayers of the assembly the two young Brethren Eman. Weiss and Adolph Brauer, who were present, and who expect shortly to proceed to their appointed spheres of labour in the Danish West Indies and in South Africa. A letter of affectionate salutation, from our venerable friend Dr. Steinkopff, written in his sick-chamber, having been read, the meeting was closed with prayer, by Br. Harvey, and the singing of the Doxology.

II. LETTER FROM THE MISSIONARIES TO AUSTRALIA.—A letter has been received from Br. Spieseke, by a vessel which was spoken in N. Lat. 31°, W. Long. 24°, in which he writes, under date of March 14th: "Through our Saviour's protecting care, Br. Hagenauer and myself are well, and in good spirits. As regards wind and weather, our voyage has been very pleasant. We ran down the Channel very quickly, and suffered but little from sea-sickness. Our minds are constantly occupied with thoughts of our destination."

III. MISSIONARY APPOINTMENTS AND REMOVALS.—1. On the 16th of January, Br. and Sr. Bonatz, Br. S. Grasse, and the Sisters Dammeyer and Kropf, arrived safely at Cape-Town; and on the 24th of February, Br. B. Marx was united in holy matrimony to Sr. Dammeyer.

2. Br. and Sr. Malone were accepted acoluths in the Mission-Conference, at St. John's, Antigua, March 17th.

3. Br. J. C. Hilbig and Br. W. Schmiedeke were accepted acoluths, the former on the 10th of April, in the Unity's Elders' Conference, at Berthelsdorf,—the latter, on the 12th of April, in the Elders' Conference at Berlin. They sailed from Copenhagen for Greenland on the 2nd of May.

4. Sr. Ann Christie was accepted acoluth in the Elders' Conference, at London, on the 12th of April.

5. Br. and Sr. Krönlein and Br. and Sr. Schwennesen arrived at Paramaribo, January 10th.

6. Br. and Sr. Buchner and Sr. A. Christie sailed from Southampton for Barbadoes, on the 17th of April.

7. On the same day, Br. and Sr. Hennig arrived in London from Jamaica, having been obliged to return on account of Sr. Hennig's failing health.

8. Br. Samuel Warner, of the Indian Mission at Spring-Place has been called to the service of the Mission in the Danish West Indies.

9. Br. and Sr. Dehm, of St. Croix, have been called to the service of the Antigua Mission.

10. Sr. F. A. Stein, of Nisky, has accepted a call to Mission-service in South Africa.

11. Br. Emanuel Weiss, of Königsfeld, called to the service of the Mission in the Danish Islands, was accepted acoluth in the Unity's Elders' Conference, on the 27th of March, and sailed from Southampton on the 2nd of June.

12. On the 17th of December, 1857, Br. C. B. Ellis was ordained a presbyter of the Brethren's Church, at St. John's, Antigua, by Br. G. W. Westerby. Br. and Sr. Ellis arrived at Montgomery, in Tobago, on the 11th of January, 1858.

IV.—OBITUARY.—1. On the 9th of April, departed suddenly, at his residence, Alderley Edge, near Manchester, in the 63rd year of his age, Br. John Frederic Foster, Advocate of the Brethren's Unity in England. The deceased, who was of Moravian parentage,—his grandfather having been one of the founders of the Mission in Jamaica*, and his honoured father, a Bishop of the Brethren's Church,—was admitted to its fellowship at an early age, and continued through life sincerely attached to its doctrines, principles, and constitution. His studies at Cambridge being completed, he chose the law as a profession, and was called to the bar, in 1821, by the benchers of the Middle Temple. In 1825, he was appointed, by the late Lord Bexley Chancellor of the Duchy of Lancaster, to the laborious and responsible office of police magistrate, at Manchester, which he exchanged, after 13 years of arduous service, during which his prudence, temper, and decision of character were strikingly displayed, in not a few seasons of intestine commotion, for the honourable office of Chairman of the Quarter Sessions, conferred on him, in 1838, by the unanimous suffrages of the magistrates of the Hundred of Salford. In the discharge of his judicial functions, he manifested ability of no common order; his sound and discriminating judgment; his kindness of heart; his courtesy of manner; and, above all, his integrity and conscientiousness—testifying that he never forgot in whose name he was called to act, and to whom he must himself one day give account—procuring for him general regard and confidence. Beloved and esteemed in all the relations of life—as son, as husband, as father, as relation, and as friend, his sudden removal has made a void in an extensive circle, that must remain unsupplied. In the midst of his numerous and important public and domestic concerns, he was always ready to give advice and assistance in any matter of difficulty—as the Church, one of whose offices he filled, and the congregation at Fairfield, of which he was a member, and with which he was also officially connected, had abundant reason to acknowledge. When unable to attend divine service at that settlement, from which his residence was nearly 20 miles distant, he gladly participated in the worship of the Church of England,—believing it to be grounded, as to doctrine, on Christ Jesus and Him crucified, the foundation on which all his hopes were built. In the Mission-work he felt a lively interest, and it was while preparing, in the absence of the organist, to assist with his musical talent, at a sermon to be preached on behalf of the Brethren's Missions, by the Rev. H. Hutton, one of the Honorary Secretaries of the London Association, that he received the summons to come up higher, and to exchange, as we humbly trust, the communion and the strains of saints on earth, for the fellowship and the everlasting songs of the redeemed in heaven.

2. At Herrnhut, in her 80th year, the widow Sr. E. Haven, who had been engaged in the service of the Mission in the Danish West Indies.

3. At Friedensthal, in St. Croix, April 4th, Br. C. H. Baum, aged 57.

ERRATUM.—In the *List of Subscriptions*, No. ccxxxviii. p. 24, for Mr. J. J. Lemon, read Mr. J. J. Leman; and for Mr. J. H. Sanders, read Mrs. H. Sanders.

* See Per. Accounts, Vol. xxi. p. 289.

MEMOIR

Of Br. JOHN LUNDBERG, Missionary in LABRADOR, who departed this Life at HERENHUT, May 8th, 1856, in the seventy-first Year of his Age.

"I CAN place on record nothing that is good respecting myself; while that which is bad is not likely to tend to edification. However, the desire to show forth the infinite mercy of my Saviour, though even in an imperfect manner, has caused me to determine on writing the following brief sketch of my course through time.

"I was born on the 3rd of May, 1786, at New Herrnhut, in the island of St. Thomas, at which station my parents were engaged in the Mission-service. In my fifth year, I was sent, in charge of some returning Missionaries, to Europe, in order to be educated; I remained at school until I was thirteen. Although the system of education at that time was rather severe, yet the years of my childhood passed, on the whole, pleasantly. Our Saviour was often engaged in drawing my heart to Himself; and when my companions and myself artlessly united in singing hymns, I not unfrequently experienced profit.

"In the year 1799, I was admitted into the choir of elder boys. On this occasion, I devoted myself, soul and body, to our Saviour, and implored Him to help me, which He has faithfully done.

"The master, with whom I learned the carpenter's trade, treated me very kindly, as I was weakly and little for my age, and thereby rendered my employment easier for me.

"At that time, it was the custom, that those who had not been received into the congregation, did not attend the liturgy on Sunday afternoons: I much wished to be able to be present at this meeting, and, on one occasion, when I was alone in the boys' room, at the time of service, I prayed to our Saviour, that I might be received into the congregation. This petition was fulfilled, the very next Sunday. Hence I was convinced that our Saviour heard my prayers, and was encouraged to commit all my wants to His faithful heart.

"On the 17th of March, 1800, I had the privilege to become a partaker of the Holy Communion.

"For some time after this, I experienced little of the desires of the flesh and of the mind. But, at length, my innate depravity was aroused by my intercourse with one of my fellow-apprentices, who was a stranger. Being by nature very timid, and disliking rebuke, I took pains to conduct myself so as to give satisfaction to those with whom I had to do. But, alas, living faith, and love to our Saviour, had no place in my heart. Yet the Spirit of God did not cease to strive to cause me to devote myself wholly to my Redeemer.

"On my entering the choir of the single Brethren in 1803, I again formed the resolution to live to our Saviour. However, I was wanting in sincerity, and therefore yielded to the seductions of my evil heart; and, had not my unspeakably faithful Saviour interfered, I should soon have been lost. Through His gracious leading, I was, in 1804, commissioned to serve as overseer of the boys, a position which was all the more trying for me, as I had so recently entered the number of single Brethren. In the conviction of my

unsuitability I at first declined to accede to the proposal; but on being reminded by the choir-labourer that our Saviour probably had thoughts of peace concerning me, I was induced to accept it. Being now doubly in need of the gracious help of the Lord, I was driven to earnest prayer, that He would have mercy on me, and would give life to my dead heart, so that I might first myself experience that He was *my Redeemer*, and then deal with those entrusted to my care in a manner well pleasing to Him.

"In 1805, I was called to enter the boarding-school, to take part in the care of the youngest children. My natural shyness caused me much trouble; and when I had been helped through difficulties, I too soon, in spite of the faithful admonitions of the Holy Spirit, forgot Him who had assisted me. I began to read a good deal, in order to acquire useful information; but got hold of such books, as would have led me in the way to certain destruction. These were romances of various descriptions, the poison of which I greedily imbibed. But thanks, eternal thanks be given to my Saviour! Even at this period, when I had strayed from Him, He held His gracious hand over me, and made use of suitable means for my benefit. A book fell into my hands, in which the character of such works as I liked, and the results sure to follow from the reading of them, were plainly and impressively set forth. I was alarmed, and now the voice of the Holy Spirit made itself heard in my troubled heart. I saw before me the abyss of destruction, and cried to our Saviour to rescue me; and He was pleased to bestow comfort, and to assure me, that I should be and abide His property, if I submitted to be led by Him and His Spirit. The Holy Ghost took me under His discipline, and I became better and better acquainted with my thoroughly depraved heart, but at the same time was taught that the Saviour's sufferings are the remedy for all sin. I was enabled to make complaint to Him of all that would have estranged me from Him, and to obtain strength from His bleeding wounds. The meetings of the congregation were a real refreshment to my heart, and in them I obtained a renewed impression of the love of Jesus to me, poor worm. It was my soul's desire, to be firmly grounded in Him, and to be assured of my salvation. But He, the true Shepherd of souls, who knows what is best for every man, said to me, when I was imploring Him to bestow on me in a very sensible manner the forgiveness of my sins, 'My grace is sufficient for thee, for my strength is made perfect in weakness!' Had our Saviour granted my petition for a distinguished period of pardon, I might perhaps have been satisfied with this, and then the continual longing for His grace might have been lost. But as it was, I had to cry daily for renewed mercy and assistance.

"My period of service in the school, and especially the last two years and a half of it, was a very pleasant and happy time. I loved the children under my care, and was beloved by most of them, as, although I insisted on order, I allowed them as much liberty as I consistently could.

"On the 31st of October, 1810, I received a call to the service of the Mission in Labrador, and at the same time the wish was expressed, that in case our Saviour bestowed on me willingness to accept the call, I should learn the cooper's trade before setting out. I felt assured

that I owed myself to our Saviour, and ought to go wherever He might think fit to send me, although the conviction of my natural unworthiness made me timid.

"I left Kleinwelke, much affected at parting with so many whom I loved, and proceeded in the first instance to Gnadau, and employed the winter there in making myself acquainted with the cooper's trade, and in learning English. On the 4th of April I set out for Altona, leaving behind me all my effects, except one small trunk containing the most necessary articles. On arriving at Altona, I found that no vessel was allowed to leave the harbour, and was directed to endeavour to reach Sweden by way of Stralsund, and to proceed thence to England. At Stralsund I was informed I could not go on to Ystad in Sweden, as I had intended, without a Swedish passport; and not being able to obtain the latter, after waiting eleven days, I was advised to proceed through Denmark. This I did, and arrived by way of Copenhagen at Helsingborg in Sweden. Thence I was ordered by the police to go to Lund, and await my passport. I did not understand Swedish; but our Saviour ordered it, that I was able to travel in company of a French family, one of the members of which could speak both German and Swedish, and kindly assisted me till we arrived at Lund. As soon as I had obtained my passport, I went to Gothenburg, where I was kindly received by the Brethren and Sisters, and had every assistance afforded which was required for the prosecution of my voyage to England. At Harwich, I was obliged to wait several days for permission from the Alien Office to proceed to London. At length, on the 30th of May, I reached that city, and found there was time to procure the most needful supplies, as I had little more with me than what I had on. As the Labrador vessel and three ships bound to Hudson's Bay, were to sail under convoy of a ship of war, we did not reach Gravesend till June 13th, and arrived at Yarmouth on the 25th. Here we remained till July 5th, on which day we sailed in company of about 300 vessels. On the 2nd of August the ship of war and the Hudson's Bay vessels left us, and we sailed on alone, commending ourselves to the protection of God. The wind was contrary, and, on the 13th, increased to a violent storm, so that all our sails had to be taken in, while the helm was securely lashed. The waves washed over the ship in a frightful manner, especially on the 14th, on which day the bulwarks of the ship and several spars were carried away. The Lord heard our prayers for the safety of the ship and the preservation of our lives, so that on the 15th the storm abated. But what a spectacle our ship presented! It was like a wreck, and we had been driven back 150 miles. We had fog and rain almost every day, so that the sailors were constantly wet through. At length, by continual tacking, and with the gracious help of the Lord, we were able to see land on the 2nd of September. Sailing backward and forward among the icebergs, we at last reached Hopedale. On the evening of the 3rd, we landed with feelings of hearty gratitude to God, and were welcomed by the Missionaries all the more warmly, because they had given up all hope of seeing the vessel this year. On the 17th, I proceeded with the ship to Nain, the place of my destination, and was most kindly received by my future fellow-labourers.

"The winter set in so early, that we were obliged to get in a part of our crop of vegetables, when the ground was already covered with snow. It was peculiarly trying to fell a quantity of wood under such circumstances, as we were obliged to do. However, our Saviour made all toil easy to me, insufficient for His service as I felt myself to be. He also enabled me to devote my only leisure time in the mornings and evenings to the learning of the Esquimaux language, means for the acquisition of which were at that time very slender. I was also enabled to love the Esquimaux heartily, and to pray for their eternal welfare. Of 154 inhabitants of the settlement scarcely half were baptized. On the 19th of February, 1812, I was present, for the first time, at the administration of the sacrament of baptism. On this occasion the presence of God was so sensibly felt, that a savage heathen, who was in the church, was affected by prevailing grace and truly converted.

"In 1816, I was called to serve at Okak, whither I proceeded on the 1st of October, in a large Esquimaux boat, accompanied by the Brethren Kohlmeister and Stock. This voyage was rendered difficult and even dangerous by storms, attended with frost and snow. On the second day our boat narrowly escaped being shattered on a rock. Contrary winds hindered our progress, our provisions were consumed, and, after strenuous efforts, we found ourselves unable to round the promontory of Kiglapeit. At length, violent contrary winds obliged us to cast anchor in a small bay near the cape. Hardly had we done so, when the storm increased in violence, and the sea dashed over our boat, though we were not more than 50 paces from the land. In the night of the 13th, the storm was so severe, that we were compelled to cut away the masts of the boat, as the latter was in danger of going to pieces. But the Preserver of men held His hand over us, heard our united prayers, and stilled the tempest. On the 14th, we were able to erect temporary masts, and to leave our anchorage. The wind blew gently from the south, and was therefore favourable for the prosecution of our voyage. But it was accompanied by such heavy snow, that we quite lost sight of the land. However, our steersman succeeded in bringing us into a small harbour. Here we suffered from want of water, all the streams being frozen and buried in snow. However, we at last obtained sufficient to make a little coffee, and to refresh our Esquimaux companions who were parched with thirst. In the evening of October 17th, we reached the bay of Okak. It was frozen over, and we were obliged to break open a passage for the boat. The stormy weather which had protracted our voyage, also prevented the ship from reaching Hopedale that year.

"I soon felt quite at home at Okak, and had the privilege to devote my services to the elder boys and single Brethren, besides taking part in the public duties of the church. Under the teaching of the Holy Spirit, I became continually better acquainted with myself as a sinner worthy of damnation, and with Jesus as my Saviour.

"In 1819, I was called to Nain, where I was united in holy matrimony to my dear and faithful partner, Sr. H. A. Gorke. We covenanted together to love our Saviour and to serve Him with all the powers bestowed on us by Him.

"In 1820, our eldest child John Eugene was born. Two other infants were taken hence when less than a year old.

"In 1827, we visited Europe, placed our son in the boarding-school at Kleinwelke, and spent the winter pleasantly with my wife's parents at Herrnhut.

"In the following year, we set out on our return to Labrador. During our short stay in London, we received much kindness from our Brethren and Sisters in that city; and our voyage was very pleasant, until we arrived off the coast of Labrador. For some time, a dense mass of drift ice rendered it impossible for us to approach the coast. We exerted ourselves to penetrate it, but at length were so completely blocked up, that no water was to be seen. After spending some time in this dangerous situation, the Lord heard our cry, and as the ice separated, we were enabled to proceed. At length we came to a complete barricade of ice, extending from one island to another. A way was opened through this by the violence with which the ship, in full sail, struck against it, happily without injury to the vessel. A second barrier was passed in a similar manner. How true is it, that 'they that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep!' (Ps. cvii. 23, 24). Next morning some Esquimaux from Okak came to us. O what joy there was on both sides! We were not yet able to reach the harbour on account of the drift ice. When at last we endeavoured to go forward, the wind died away, and the sailors were obliged to tow the vessel by means of the boats. At length, after strenuous exertions, we reached the usual anchorage. Our further voyage to Hopedale was very agreeable.

"At Hopedale, I experienced many blessings. The Lord enabled us to gain the confidence of the Esquimaux, and helped us in all difficulties. We had especially much encouragement with the young people. But our residence at Hopedale was not a long one. In 1829, I was called to Nain, to take the general superintendence of the Mission. Knowing the difficulties connected with this office, I would gladly have declined it. But believing it to be the Lord's will, who had hitherto had patience with me and helped me amid all trials, and who had caused me to enjoy the love and confidence of my fellow-labourers, I anew submitted to His direction, entreating Him to stand by me, to preserve me from following my own will, to guide me by His Spirit, and to afford me grace to love all my fellow-labourers, and to bear malice against no one who might give me offence, whether with or without cause, but to be ever ready to forgive, even as I needed daily forgiveness and cleansing. This prayer, I believe, He graciously heard and answered.

"The establishment of a fourth Mission-station at Hebron rendered it necessary that I should go to Nain and Okak, in order to confer with the Missionaries at both places. These journeys were performed in sledges, with great rapidity, and freedom from injury.

"I could relate many instances of the gracious protection afforded by my faithful Saviour, during various official journeys performed in winter, on which I had to pass the nights in snow-houses, or even without shelter on the frozen sea. I will only mention one of these occurrences. In the year 1838, as I was on my return from Hebron

to Okak, we were just crossing Napartok-Bay, when a heavy snow-storm came on, and caused us to lose sight of the land. Having reached a small island, the Esquimaux were led to believe that we had gone too far seawards, and therefore directed our course in an opposite direction, until we entered a narrow inlet, with only one entrance. As it was already late, the Esquimaux built a snow-house. In it we retired to rest, but in the night heard the howling of the storm, and in the morning found the house half buried in snow. We could not think of continuing our journey in such stormy weather, and when the thermometer stood at 22° below Fahrenheit's zero. We therefore had to pass another night in our snow-house. Next morning the weather had cleared considerably, and there was very little wind. When we reached the snow-house where we should probably have spent the night, if we had not lost our way, and been led to the other more sheltered spot, my sledge-driver remarked, 'How graciously the Lord led us, so that we did not come hither. Only see how the storm has shattered the house. Here we should have been quite exposed to the wind and cold, for in such weather repairs are not to be thought of.'

"I arrived at Nain in time to assist in the erection of a new dwelling-house, as well as at the enlargement of the church. During the performance of the latter work, I experienced a merciful preservation of my life, a heavy hammer falling from a considerable height, and striking me on the head. In 1847, I slightly injured one of my feet, which resulted in much swelling and lameness. Other symptoms of a decay of strength supervened, and prevented me from attending to needful duties. This obliged me to seek permission to retire from active service; and my wish was acceded to in 1850.

"On reviewing my service of 39 years in Labrador, I cannot sufficiently thank our Saviour for the numberless tokens of His aiding grace afforded to me. Ashamed and deeply abashed, I can only offer the petition 'O Lord, enter not into judgment with thy unprofitable servant! Cover all my mistakes, my offences, and my frequent inattention to the voice of thy Holy Spirit, with Thy atoning blood, and remain my gracious God and Saviour till the end of my days.'

"On the 17th of August we left Nain, and sailed in the Harmony to Okak and Hebron. At the latter place, I held my last Esquimaux meeting. We arrived at Herrnhut on the 25th of October. At this place we had the pleasure to have our youngest daughter, Emma, residing with us until her marriage. Our eldest son, whom we had not seen for twenty-two years, was already engaged in the service of the Mission on the Mosquito-Coast.

"During the earlier years of our residence at Herrnhut, we occasionally experienced difficulties in regard to temporal matters. This often depressed my spirits, and I was led to pray that my confidence in God's fatherly care might be strengthened.

"In December, 1854, I experienced a distressing oppression in the chest, which, although it was subdued by the use of proper means, left such a weakness of the lungs, as daily reminds me of my latter end.

"May I be enabled to make a good use of the time of preparation for eternity which is afforded me, and to be always ready for my

dismissal from this life! Then, in a blissful eternity, I will praise Thee, my faithful Saviour, for all that Thou hast done for me! Amen."

The widow of our late Brother adds the following particulars:

"After the attack referred to above, my late husband's weakness gradually increased, and he could only leave the house in very fine weather. It was a source of great distress to him, that he could not attend the various meetings of the congregation. It occasionally happened at such times, that I wished to stay at home with him, as I apprehended he might be suddenly attacked in my absence. But he was accustomed to answer, 'Do not stay on my account. Profit by the opportunity of obtaining spiritual edification with the congregation, as long as it is afforded you.'

"At length, dropsy in the chest manifested itself, and increased the sufferings of the dear patient to such a degree, that he longed for his dissolution. The wished-for moment, when he was permitted to leave a world of sin and suffering, arrived on the 8th of May, 1856, a few days after he had completed his 70th year."

SOUTH AFRICA.

WE have once more to communicate the intelligence of the removal to his heavenly rest of an active, faithful, and successful labourer in this portion of the Mission-field. We allude to Br. Suhl, the able superintendent of the Training-school at *Genädendal*, and well-known to the readers of the Periodical Accounts by his interesting and graphic descriptions illustrative of the various phases of Missionary labour. It would appear to be a mysterious dispensation by which a labourer is thus cut off in the prime of life, and while employed, with such evident proofs of the Lord's blessing on his faithful efforts, in so important a sphere of duty. But we dare not repine. It is the Lord, who doeth all things well.

That the legal document, securing the possession of the land, on which *Genädendal* is situated, for Missionary purposes, has at length been obtained, is matter of thankfulness to the Lord, and of gratitude to the Governor and other authorities, who have been His instruments.

We regret that no detailed account of the jubilee celebration at *Mamre*, referred to by Br. Roser, has come to hand. We hope to be able to give it in our next number.

Br. J. W. Stoltz, who has been appointed to reside at *Goodervacht*,—which has long been an outpost connected with *Mamre*,—gives some interesting particulars of his journey to that place, and of his entry on his duties as resident Missionary there.

From the Diaries of *Enon*, *Clarkson*, and *Shileh* we give copious

extracts, which we hope will be perused with interest, affording, as they do, abundant proofs that much remains to be done, as well as that former faithful effort has, under the blessing of the Lord of the harvest, not been in vain.

From Br. C. R. KÖLBING.

"DEAR BROTHER,

"GENADENDAL, *May 15th, 1858.*

"IT has pleased the Lord to take our dear Br. Suhl to his heavenly rest by a sudden but peaceful decease. Our dear Brother departed this life on the 30th of April, in the 46th year of his age. We had with regret seen his health, which was never very strong, gradually declining, during the last two years; while since January his strength decreased so rapidly as to leave but little hope of his restoration. Yet we did not apprehend that his dissolution was so near. Some of the symptoms, as, oppression of the chest, and swelling of the lower extremities, decreased, and his cough was not so severe, though he became continually weaker. With his wonted faithfulness in the discharge of his duties, he would only consent to give up his various engagements very gradually. He taught classes for 16 hours during the last week of his life, two of which were on the very day of his death. At 4 o'clock he experienced a severe attack of oppression on the chest. He then inquired of his medical attendant, Br. Roser, whether there was not reason to apprehend a paralytic stroke, adding, that he would prefer to be thus released, if it was the Lord's will. He then observed to his wife, that his departure was probably at hand, adding, 'Yea, dear Saviour, come soon!' and repeating the verse, 'Lord, at my dissolution,' &c. (No. 102, v. 8.) About 7 o'clock, it became evident, that he was near his end. We therefore assembled round his bed, and pronounced the blessing over him, commending his departing spirit to the Lord in some benedictory verses, with prayer. Before we had concluded, he had ceased to breathe. On Monday, May 3rd, the funeral was held. It was attended by all our members who were at home, and by many of our neighbours. Our late Brother had been a faithful labourer here since 1845, his principal duty being in the Training-school, the direction of which he undertook in 1852. During this period, he had the pleasure of seeing many of his pupils usefully employed in the schools attached to our own Mission-stations, as well as in those connected with other Missionary Societies. With these he maintained a regular correspondence, being deeply interested in the welfare of those who had left the school, as well as in that of those still under his care. Besides faithfully attending to this, his more immediate calling, he took a share in the other duties of the Mission, and gladly employed his leisure hours in visiting the members of our large congregation. On the 12th of April, he, for the last time, held a catachetical meeting, when he stated to those present, that he would probably never address them again, and commended them to the Lord in fervent prayer. Many have since referred to the impression made upon them on this occasion. We have lost in him a faithful and successful fellow-labourer,—yet we rejoice at his

happy lot, to be at home with the Lord. Sr. Suhl hopes to be able to return to Europe next year, with their only surviving child, six having preceded their father into eternity.

"Br. and Sr. Grasse are well, and are quite at home at Elim. Br. and Sr. Bonatz and Sr. Kropf left us on the 21st of April for Clarkson, on their way to Shiloh. I think I wrote to you from Mamre that we had received the formal grant of the land on which Genadendal is situated. The Governor said respecting it, 'You cannot be more happy to have it, than I am to give it you.'

"Br. and Sr. Stoltz have left Mamre for Goedverwacht, and are probably by this time at the latter place.

"June 7th, 1858.

"There is a branch of the Evangelical Alliance at Cape-Town, and we have been invited to join it. We answered, that we should be most happy to do so, and the more so as these principles are those of our Church, which were carried out by Count Zinzendorf and other leading men among us, and were even held and acted upon by the ancient Brethren's Church. We have recently had many visitors here,—among the rest, the Dean of Cape-Town, the Rev. Mr. Douglas."

From Br. R. ROSER.

"DEAR BROTHER,

"GENADENDAL, April 17th, 1858.

"SINCE my last letter to you, nothing of importance has occurred, except I consider our sending our little son to Europe to be so. This is certainly no small privation in the Missionary's calling, and can only be borne in the strength of the Lord. But He, who spared not his own Son, but freely delivered him up for us all, surely deserves such a sacrifice, for His and the gospel's sake. Not that any great service is hereby done to Him, for He has no need of us. But it is a privilege to be permitted to do it, out of love to Him. Our Saviour is a more faithful Parent, and has a heart more full of love than we.

"The delightful season of Easter is just passed, and we have again rejoiced to be reminded, that He who is the resurrection and the life, has obtained eternal life for His people, so that whosoever liveth and believeth in Him shall never die. May we be enabled to look forward to our dissolution with as much confidence as did our aged Br. A. A., who passed from time into eternity on the 23rd of last month! The sure and certain hope of a better and happier life gave poor old A. A., amid the want of all comfort, and much bodily affliction, patience under suffering, contentment in life, and joy in death. When a Brother asked him,—not long before his death, and when he was in a state of much suffering,—if he did not long to be released? he answered calmly, but decidedly, 'May the Lord's will alone be done as regards me!' Not long afterwards, he fell gently asleep in Jesus. Though but little accounted of in this world, he was valued by Him, who, although He dwells on high, yet has respect unto the lowly.

"After the last general speaking, which was attended to by Br. and Sr. Kühn and my wife and myself, 102 persons were advanced in Church-privileges. In not a few, there were unmistakeable proofs of

a life renewed by Him who rose from the dead, while others might justly be characterized as 'slow of heart to believe' the preached word.

"During the Easter-week, the Brn. Kölbing and Kühn, who were at Cape-Town on business, met with Mr. Moffatt, who, although he has been engaged in Missionary labours for 43 years, is about to set out, with courage and zeal, for Moselikatzi's country, to preach the gospel there. This tyrannical chief has hitherto refused permission to Missionaries to enter his territories.

"Our esteemed Governor has done his part for the furtherance of the gospel, by granting legal titles for the Mission-settlements. Thus, while the world would destroy, God builds up and strengthens.

"At Easter, we were without our usual church-music, as Br. Marx and the pupils of the Training-school were at Mamre, where they enlivened the jubilee-celebration by their performance on the trombones, &c. Still we were richly blessed, and all was conducted in an orderly and devotional manner.

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From Br. J. W. STOLTZ.

"DEAR BROTHER, "GOEDVERWACHT, *June 11th, 1858.*

"SUPPOSING you would like to hear some particulars respecting the newly-settled congregation at this place, I feel it my pleasing duty to communicate to you some information on the subject. You are aware that the dwellers at Goedverwacht have repeatedly petitioned that Missionaries might be settled among them. In October, last year, a call hither was given to my dear wife and myself, which we accepted with the humble yet confident hope, that the Lord would graciously assist and strengthen us. We took leave of our fellow-labourers and the congregation at Elim, where we had been privileged to labour for six years, on the 19th of last March. We first proceeded to Genadendal, where we were detained for some days, by the difficulty of obtaining any means of conveyance. Thence we went to Mamre, where an enforced detention of considerable duration, from the same cause, enabled us to enjoy the privilege of taking part in the celebration of the 50th anniversary of the establishment of that station. On the 11th of April, the Brn. Kölbing and Kühn came from Genadendal to Mamre, in order to make an exploratory journey to Wittwater, for the purpose of ascertaining its suitability for a Mission-station, and at the same time to visit Goedverwacht, the place of our destination. We had been prevented from proceeding thither by the impossibility of procuring oxen for the heavy waggon required for ourselves and our luggage,—the owners of cattle being afraid to expose them to the privations of a journey through the Zwartland, where water is always scarce, but was at that time peculiarly so, in consequence of the long drought. The above-mentioned Brethren, however, contemplated travelling in a light horse-waggon, having no luggage. I therefore embraced the opportunity of accompanying them, together with Br. Christensen, of Mamre. We reached Goedverwacht on the evening of the second day, as the Bergrevier, which usually can only be crossed by the aid of a boat, was so low, as to be easily forded. The congregation at Goedverwacht received us with great joy. On the following day, we went to Wittwater, and were

unanimously of opinion that it would not suit our purpose. After our return in the evening, Br. Kölbing introduced me to the assembled congregation, as their future minister, commending me and my dear wife to the Lord in fervent prayer.

"It was not till the 12th of May, that we were at last able to set out for our destination, accompanied by Sr. Christensen. The usually desolate wilderness had been refreshed by abundant rain, and we found a sufficiency of fodder for the oxen. On the forenoon of the third day we reached the Bergrevier, which, however, was no longer to be forded. Here we met, to our mutual joy, an overseer of the congregation at Goedverwacht, who gave us a hearty welcome, and assisted us in crossing the river. This was effected by taking all the luggage out of the waggon, upon which an empty cask was fixed; a long rope was then secured to the first yoke, and drawn by several men on the opposite bank, so as to prevent the oxen from swimming down the stream. When the waggon was safe across, the passengers and goods were ferried over in the boat. So deep was the water that the covering of the waggon was only visible about a foot above the surface. It took three hours before we and our baggage were safe over, and we were truly thankful when this was the case. My next business was to seek for some fresh oxen,—during my absence for which purpose, my wife experienced a merciful preservation of life, having fallen on a very slippery and dangerous part of the bank, and narrowly escaped being carried away by the stream, while endeavouring to obtain some water for the purpose of cooking our noon-day meal. It was already dark when we reached our journey's end, full of thankfulness to the Lord for His gracious protection.

"Most of the people were absent, being engaged at work on the farms in the neighbourhood. Those who were at home, including the teacher, Joshua Hardenberg, who has been labouring here faithfully for twelve years, gave us a cordial welcome. On the following Sunday, we had the pleasure to see the greater part of our people assembled, having returned from their respective places of labour, many of which were at a distance of 10 or 12 miles. The church was well filled, and the greatest order and attention prevailed. May we be permitted to see spiritual fruit produced, which shall prove this place to be a garden of the Lord, of which the secluded valley itself, famed as it is for its fertility, may be a lively representation! We trust, that when the ploughing-season is over, we shall become better acquainted with the people committed to our charge.

"I may mention that a bell, presented to this congregation by Br. Breutel, agreeably to a promise he gave when here on his visitation, pleases the people very much. Unfortunately, however, its sound is too weak to be heard at a distance from the church. The result is, that as clocks are unknown, those of our people who live beyond the sound of the bell, come to church just when they think the proper hour has arrived. Hence some lose a considerable time, waiting outside the church, while others enter after the service has commenced. It would be a great boon, if some of our kind Christian friends would help us to a larger bell. We can hardly expect the people here to do it. They have done much already. The building, which serves as church and school-house, was erected, and afterwards enlarged and

repaired by them. They also built a house for the teacher, and intend to do the same for the resident Missionary, as the present dwelling is only a temporary one. We earnestly commend this dear flock, as well as ourselves, to your kind remembrance at the throne of grace."

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From Br. C. A. LEMMERTZ, of ENON.

"LAST Easter-Sunday, at Enon, a woman, about 80 years of age, went, after the morning-service, into the bush, for the purpose, as she states, of communing with her Saviour, on what she had heard in church, according to her frequent custom. The family, who were aware of this habit, thought nothing of her absence, until it began to grow dark, and yet old Bridget had not returned. They then went to seek her, but could find no trace of her. On the next and following days the search was resumed by a larger number of persons, but still no trace appeared; and as it had rained two nights and one day during her absence, there remained little doubt that she must have perished. A week passed away, and on the Sunday following that on which the old woman disappeared, her niece, full of trouble about the loss of her aunt, went out once more with a faint hope of finding her remains. Less than a mile distant from the settlement, she found the old woman's apron and some *karri* (the edible pith of a certain plant), and ran back to Enon with the news of this discovery. Immediately a number of persons hastened out, and after some searching, found poor old Bridget sitting on the ground, half naked, her clothes being torn and her knees lacerated by the thorns. It is really a wonder how she existed for a whole week without food or water. It seems, that, on Easter-day, she took a direction with which she was acquainted, and after sitting for a while in meditation, went to a bees' nest to get a little honey to eat. On returning, she missed her way, and got so completely into the thicket, that, for half a day at a time, she was obliged to creep on her hands and feet through the 'hold-fast' thorn-bushes. When evening came on, she selected the shelter of a thick bush to sleep under. She had nothing to eat but *karri* and certain juicy roots. One night she all at once saw two lights near her (probably the eyes of a 'tiger.') She relates that she then said to our Saviour, 'Gracious Saviour! do look at that ugly thing!' and then addressed the lights, 'You ugly things, go away! I will have nothing to do with you!' She then lay down and slept, and when she awoke the lights were gone. For a day or two after her return, she was much exhausted, but soon recovered strength. She often relates, how *lekker* (sweet) it was to her heart when she communed with her Saviour in her solitude."

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Extracts from the Diary of ENON, July to December, 1857.

July 5th.—A NUMBER of the male inhabitants of our settlement set out to work at the road which is in course of constriction across the Zuurberg. We advised them to meet for social prayer, morning and evening, promising that we who remained at home, would remember them especially in our petitions at the same times. This appeared to impress them deeply.

August 5th.—Brother Klinghardt went to Stroevels, where a number of our people are engaged on the new road, to convey to them a kind salutation in the name of us all. He was glad to find that peace and harmony prevailed among them, and that they were following our advice.

August 13th.—We were engaged in speaking with the communicant members of our congregation. We had at this time a singular dispute to settle. A mother had beaten her daughter, who is herself a grandmother, on account of the disobedience of the latter. We had no great difficulty in making peace between these two aged persons, and were glad to think that respect for parents has not yet ceased to exist among us.

August 24th.—C. B., a sufferer from the Lazarus disease, departed this life. He was born and brought up here; but, though he had enjoyed many privileges, his course was very variable, and he often gave the Missionaries much trouble, by his wild and unbridled conduct. Even in his last illness, and when the disease from which he suffered had begun to prey upon his vitals, complaints were made to us respecting him by his own sister. Yet our Saviour had mercy on this soul so dearly purchased with His blood. He was confined to his bed and suffered intense pain. Then he became penitent, and willing to listen to us; we could perceive the results of the Spirit's influences on him, and were constrained to glorify that love and grace which overcame so hard a heart, and rendered this ungodly man a child of God. In prayer to His Saviour he sought and found peace.

September 28th.—We held the examination of our school. On this occasion we found that our expectations as to the results of the exertions so faithfully made by the esteemed teacher, Charles Jonas, were not doomed to be disappointed. Not only had the children made encouraging progress, but, what we were most thankful to observe, the teacher had evidently been guided by the conviction, that to love Christ is of more importance than all knowledge.

November 9th.—Died our shepherd, D. K., at a very advanced age. For many years he had been a communicant-member, and manifested by word and deed that he was a sinner saved by grace. We are unable to state his exact age, as he was born at a time when the Hottentots were still treated by the boors like cattle. He was one of the few individuals of pure Hottentot extraction. At a later period of his life, he became a soldier, and lost one of his arms. He afterwards came, apparently by accident, to Enon, where he was so much pleased with what he saw and heard, that he resolved on remaining. He often stated, that, when alone with his flock, he was accustomed to kneel down among the bushes, and pray, and on such occasions experienced our Saviour's presence as sensibly as if He had stood beside him. It was the constant desire of his heart, that our Lord would speedily take him to Himself, where he might for ever thank Him for all His mercy. We left the death-bed of this poor old man, with the firm confidence that we shall once meet him again before the throne. On the 10th, we committed the mortal remains of our aged Brother to their resting-place. It was pleasing to see his body, wrapped in a white sheet, reposing in the grave, lined with green branches, there to await the day of a glorious resurrection.

On the 12th, two females departed this life—the first had long been employed in the Mission-family as ayah, and was known to us as a person who required much grace to render her fit for the inheritance with the saints in light. And this needful work our Saviour performed in her, by His Spirit, during her long and painful illness of consumption. Then she was taught to trust alone in Him and His atoning sacrifice; and that which had often been commended to her notice, and which she had been well acquainted with, as a matter of head-knowledge, became the conviction of her heart. It was some time before she obtained true peace. But, at length, our Saviour's grace proved victorious, and she knew herself redeemed. Then she desired speedily to be admitted to His presence.

Shortly afterwards, A. K. died, also of consumption, which had been brought on by her disorderly life. She was born and educated here, but early entered into the service of sin, left us, and carefully avoided all intercourse with us. At length she returned, ill and wretched, to her parents' house. We often visited her; but she was always sullen, and it was evident that our exhortations were displeasing to her. As far as we can judge, she remained in this state to the last; for though we had some reason to hope, that, shortly before her dissolution, her mind was seriously impressed, her weakness was too great to allow of her giving any decided and satisfactory testimony.

November 17th.—We spoke with the married people of our congregation in couples. On this occasion we particularly insisted on the great importance of family prayer, and that each domestic circle ought to form a miniature congregation of Jesus. Some who acknowledged their negligence in this respect, promised to make a commencement with the performance of this duty, the same evening. However, we know that much patience and frequent exhortation are required on our part, before a man will consent to offer prayer in the presence of his wife and children. So slowly are the habits of heathenism rooted out, that we believe there are even now few houses in our settlement, where the husband and wife take their meals together, and even when this is the case, the wife sits on the ground.

December 9th.—On this day, a child, about nine years of age, who was employed in tending sheep at some distance from our settlement, experienced a remarkable preservation of life. The day being very hot, she had fallen soundly asleep on the ground, when an exceedingly poisonous serpent crept upon her body, and lay there coiled up and basking in the sun. A woman, who was bringing the girl's dinner, saw her dangerous situation from a distance, and was afraid to approach or to call to the child, lest the snake should be alarmed. In this perplexity the Lord put it into her heart to shout the girl's name and the word "serpent!" as loud as she could. This plan proved successful. The startled child sprang to her feet with a single impulse, rolled the reptile to some distance from her, and catching sight of it at the same moment, fled from the spot at her utmost speed. Had she been bitten, the consequences would inevitably have been fatal.

At the close of the year our congregation consisted of 888 persons.

C. A. LEMMERTZ, E. J. RICHTER.

Extract from the Diary of CLARKSON, from January to December, 1857.

WE entered the new year with the earnest prayer that the Lord would continue to be with us, and lay His blessing on what we are privileged to do in His name. We were thankful that the meetings on this occasion were remarkably well attended.

On the 14th of January we paid our first visit, this year, to the Fingoes residing at Snykslip, in order to preach the word of life. A large number of persons attended the services. May the Lord bless His word, so that those who already know Him as their Saviour may be led to cleave to Him more closely, and that those who as yet are strangers, may be brought to a saving acquaintance with Him.

This month is generally marked by great heat and dry weather; but, this year, it has been distinguished by frequent showers, which exercised a beneficial effect on the gardens.

On the 4th of February, we had the pleasure to welcome Br. and Sr. Klinghardt from Enon, with a company of children, who are proceeding to Europe for education. On the 10th, the travellers left us, accompanied by our best wishes. Their number was increased by the daughter of Br. and Sr. Schärf, of this place, and the Fingoo youth, Manasseh, who is going to the Training-school at Genadendal.

One Sunday evening, about this time, as the congregation was assembled in the church for a singing meeting, they were suddenly disturbed by a snake, which had made its way in unperceived. As soon as the presence of this intruder was known, most of the people jumped on the benches, though without making a noise. At length, the snake was killed, and then all took their seats again, and we continued our ascriptions of praise to the Lord our preserver.

On the 19th, we held speaking with the communicants. It was encouraging to hear the wish generally expressed by them to live to the Lord during this new year.

A widow sister, whose husband had performed the duties of an overseer and chapel servant, said, "When our Saviour rejoiced us by the birth of a son, my husband was from home. When the news of this event reached him, his first words were, 'This son of mine shall be engaged in the service of the Lord, if He be pleased to spare him in life.' When my husband came home, I remonstrated with him, reminding him that this was his only son, who would have to help and cherish him in his old age. His reply was, 'Has not our Saviour assisted us thus far, so that we have no reason to complain? Therefore, He will continue to care for us when our son has left us.' Thus did he rebuke my want of faith. For I could see how gladly he would give up all for the sake of Him who had done so much for his soul."

On the 27th was the funeral of the communicant sister, A. J. We can give her the testimony, that, in her days of health, she was very regular in her attendance on the means of grace, never being absent from her place, unless constrained by causes beyond her control. She had also become convinced that she was a lost sinner, who could alone be saved through a Saviour's grace. But, although she had received much from the Lord, she had a bad habit of not restraining her tongue. Hence arose often a breach of peace and charity.

But as soon as she perceived the sinfulness of this conduct, she felt deep sorrow, which drove her to the Lord for pardon. While she lay on the bed of sickness, the Spirit of God was engaged in preparing her for the heavenly kingdom. She sought and found pardon from her crucified Saviour.

On the 27th, Br. Küster visited the Fingoes, who reside at a place about twelve miles from this station. About sixty persons assembled, and heard the word with great quietness and attention. The circular habitations of these people are placed in two rows, forming a street. Behind the houses there are beautiful gardens. Some of the people possess a large number of sheep and cattle.

On the 9th and 10th of *March* we were engaged in the general speaking with our congregation. A baptized Fingoo expressed himself as follows:—"I feel that I am growing older, and that my end draws near. I cannot sufficiently thank the Lord for revealing Himself to my poor soul, and making me acquainted with Him as my Redeemer. It is my prayer that He would more and more prepare me for His heavenly kingdom, so that, when He shall appear, I may obtain that happiness which He gained for me on the cross's tree."

On the 26th we had a pleasant visit from Dr. Philip and his brother, who are Missionaries in connexion with the London Missionary Society. In the evening-meeting Dr. Philip addressed the congregation.

During this month, many of our people were absent, being engaged at work with the neighbouring farmers. We were, however, glad to see that they nearly all returned at the beginning of the *Passion-week*.

At the speaking with the communicants, previous to the celebration of the Lord's Supper on Maundy Thursday, a brother expressed himself thus:—"What a great privilege do we possess, to hear of what our Saviour did out of love to us. Our forefathers did not possess this privilege; and I well recollect the time when I did not. But now the Lord has bestowed it on us. O that we may all be thankful for this blessing, and always bear in mind His love on the cross, so that we may live to Him."

A sister said:—"When I thus behold my Saviour on the cross it makes me weep, to think it is possible that He could so love me, poor sinner, as to die for me. But it makes me weep still more to think that I do not love Him more."

In *July*, we had the grief to see several families leave our settlement, in spite of our warnings and remonstrances, ostensibly because they have not sufficient pasturage for their cattle. They hoped to be permitted to reside at Goshen; but as we know, and stated to them, the land connected with that settlement is scarcely sufficient for the present inhabitants; we, therefore, fear that their head-strong conduct will lead them into much temporal and spiritual distress.

On the 28th of *August* was the funeral of the married woman H. A. She enjoyed the privilege of residing here from her childhood; and as her parents caused her to attend the school regularly, she became early impressed by the truth. Subsequently, as she gave token of a sincere desire to live to Him who had redeemed her, she was baptized and admitted to the Lord's supper. Shortly after the birth of

her first child, it pleased the Lord to call her to Himself. Just before she died she sent for us, and said, "Our Saviour is about to call me. I trust alone in His grace, that He will save me through His death and blood." We then offered prayer, during which she gently fell asleep.

December 6th.—We held a meeting of the members of our Missionary Association, at which much interest was manifested.

At this time we made a collection in our congregation for the benefit of the starving Kaffirs, which amounted to £3 : 14 : 6.

CH. AD. KÜSTER, G. SCHÄRF.

EXTRACTS from the DIARY of SHILOH, for 1857.

January 8th.—BR. MEYER, having occasion to go to Queenstown, found the inhabitants in a state of great excitement, it being reported that the Kaffirs had assembled in great numbers, near the mouth of the Kei river. However, it soon appeared that they had assembled there, not with hostile designs, but to await the resurrection of their deceased ancestors, which had been foretold by their prophet, Umhla-kaza. He had further decreed that they should abstain from flesh, and eat only rice and sugar. This was the source of great profit to the traders, who bartered these articles for the hides of the slaughtered cattle. An idea of the number of cattle killed may be formed from the fact, that one dealer obtained in a single day, from a district of limited extent, 1012 hides. Another command of the prophet's, to destroy the fire-arms and ammunition, was obeyed by many; but the last, that all the aged people should be put to death, was happily not attended to.

26th.—To-day a singular and painful event occurred, a Fingoo man having struck his own mother and wounded her severely on the head with a knotted stick. This man, while in the service of a farmer, became a cripple,—as he firmly believed, in consequence of witchcraft. Subsequently, he accompanied his father hither, and became an inhabitant of our settlement. For a long time, he lived in a state of ignorance and carelessness; and it was not till he had become the subject of special instruction, accompanied by earnest intercession on his behalf, that he could be induced to come to church. At length it was evident that a divine work had commenced in his heart. He became less sullen, began to learn to read, and even his bodily state appeared to improve. But suddenly a change took place of a character that really seemed to indicate that Satan still is sometimes permitted to assume dominion over the bodies of those whom he would gladly detain in the pollution of sin, and to endow them with supernatural powers. Shortly after this poor man had become a candidate for baptism, he experienced nightly attacks of a sort of madness, during which he ran about the village, not creeping on the ground as he usually was obliged to do, but quite upright, and so rapidly that it was difficult to secure him. On one occasion, he sprang at his father, and bit him savagely. During the day he was quiet, and appeared exhausted. The expression of peace and good-nature left his countenance and was replaced by one of sullen shyness. It was remarkable that an aged, truly-converted Fingoo at once designated this man's condition as a work of the devil, declaring that he had repeatedly wit-

nessed something of the sort in those who earnestly sought to escape from the pollution of sin, and to turn to the Lord, adding, that it was very difficult to bring souls thus affected to a complete surrender of themselves to our Saviour, and that this could be effected only by earnest prayer. We tried this means, and the poor man was mercifully relieved. Still he experienced a sort of disquiet at night, of which he however declared, that it was rather in mind than in body. His mother, whose soul was still involved in heathen darkness, viewed her son's state as a result of witchcraft, and signified her intention of employing the services of a Kaffir witch-doctor. The son protested against this, declaring that he, as a candidate for holy baptism, would have nothing to do with conjurers. We also strictly forbade any such practices. At first, the old woman was very angry, and abused her son and us in a shameful manner. After a while, however, she professed to be convinced by our representations, but only in order to deceive us. In the absence of her husband, she actually secured the services of a sorcerer, who, in spite of the sturdy opposition of the cripple, blew some stupifying vapour into his nostrils, cut his head in several places, and speedily made his escape. The old woman then continued the treatment by holding hot coals near her son's face, calling out all the time "You are a fool!" At last the poor man, unable to endure the torment any longer, snatched up a heavy bludgeon, and struck his mother such a blow on the head, that the blood flowed in streams. When the alarm was given, Br. Meyer, who hastened to the spot, found the man, not as he had expected raving but sitting quietly in the house, saying that he desired to be a child of God. After conferring with the other Missionaries, Br. Meyer resolved to take the poor man under his own care, and he has since lodged in the smithy.

February 22nd.—Mr. Arbousset, a Missionary of the French Society, who has been for some time labouring in the Sootoo country, came to Shiloh on his way to Cape-Town, accompanied by a number of his people. They remained with us several days, during which they narrated many interesting particulars of the effects of the gospel among the Sootoos. A special meeting was held, in which Mr. Arbousset and three of his companions delivered addresses in the Kaffir, Sootoo, and Dutch languages. The Sootoos begged that some of us would go into their country. Among them was a person, who was formerly one of the wives of the king Moschesch, but who now serves as nurse in the Mission-family, preferring this menial service as a follower of Jesus, to a life of idleness and honour in the ways of sin.

March 14th.—To-day we were visited by Udhilincuka, a Kaffir chief, who came to seek teachers for his tribe. He first said that he was going to Goshen with 150 persons; but hearing that so many could not be received there, he begged that a teacher, "one of their own teachers" might be sent to them.

April 7th.—We are called on to experience circumstances of a very trying and discouraging character. A man came to-day to tell us he was about to leave Shiloh, because his son had been bewitched here. In answer to our remonstrances, he only said, that, in matters of sorcery, the Missionaries were like children, and knew nothing

at all about it. Another, who was a candidate for baptism and had given tokens of being impressed by the truth, came to take leave of us, as he was going away to take another wife, the first having no children. Another family and a baptized widow have also left us. And all of these will, alas, relapse into heathenism!

20th.—The Tambookis do not cease to beg for teachers. Within the last three years, several deputations have come to us with this petition. To-day Ganama and Gingi, formerly infamous for their savage and treacherous conduct, came to us and expressed themselves in a pleasing manner. The former said, it was true that he had once had the word of God near him, and had refused to hear it; but now he perceived he ought to submit to it, and could not do without it. He did not attempt to deny having formerly taken part in the destruction of some of our stations, but declared that the remembrance of it distressed him.

May 14th.—The Brn. Gysin, W. Bauer, and Hartman returned from an exploratory journey into the Tambooki country. They had met with a friendly reception, and the people manifested great eagerness for Missionaries. The Brethren also saw a spot which appeared well suited for the establishment of a Mission-station.

June 14th.—Br. Meyer rode to Yilizwa's Kraal to preach, accompanied by the helper-brother Joshua Hermanus. The following is the report of their visit: "After crossing the Kei River, we found the Kaffirs in a state of great excitement. Armed men met us, and women with clubs and assagais were standing among the bushes near the road. The cause was, an inroad of the Galekas on the previous evening for the purpose of cattle-stealing. They had been partially successful, though several of their number had been killed. Ought we, under such circumstances, to turn back? No! we were journeying in the name of the Lord; so we proceeded. At sunset, we reached Gratya, and were joyfully welcomed. A crowd of people followed us from the first kraals to that of the chief, in order to look at us, and to shake hands. Yilizwa also came to greet us, saying 'I am glad you have arrived, for I remember that to-morrow will be Sunday.' Then she asked the frequently-recurring question, 'When will you come and remain with us?' and ordered mats to be spread for us in a house which was assigned for our lodging. It belonged to the widow of Mapasa's brother Kusi, who burnt the Mission-house at Goshen, and, under the pretext of escorting the Missionaries in their flight with the Fingoes, robbed them of a loaded waggon and 14 oxen. Yilizwa, some of her counsellors, and other distinguished personages sat with us round the fire, at which we were preparing our coffee. We spoke of the letter, which was now on the ocean on its way to our 'great teachers,' to ask whether and when we might come to live here; of the word of God, which sometimes cuts sharply and wounds the heart; and of ourselves, who are only poor Missionaries, unable to make them presents of blankets and the like, but willing to teach them, and to show them how to work, &c. Among those present was one of the baptized persons, who since the last war have lived scattered in the Tambooki country, and are not allowed to return to their 'schools.' He said that his heart bled, and he did not like to speak of his sad condition without the word of God; and

that he earnestly wished a teacher would come to reside with them. During this conversation, we took our supper, which we shared with the Kaffirs. The coffee, though they were unaccustomed to it, evidently pleased their palates. This they expressed, when the saucer was passed by Yilizwa to the others, by smacking their lips. After the evening devotions, Yilizwa held a council meeting, and we retired to rest. It was strange to have a rush mat covered with the saddle-cloth for a bed, and the saddle itself for a pillow. Still we should doubtless have slept soundly enough, had we not been disturbed by the pleasant excitement induced by the circumstances, combined with the uneasiness of the horses tied at the door,—which several times led us to think the Galekas were at hand. However, the night passed quietly, and Sunday morning dawned. It had been made known in all the kraals that there would be preaching at 10 o'clock, and by that time about 80 persons had assembled. Our place of meeting was an open space between the shattered crags on the declivity of a mountain; and for a pulpit we made use of a mass of rock, pleasantly shaded by a verdant Guarri-tree. The greatest attention was manifested, and some attempted to take part in the singing. Yilizwa sat in front of her people, and attended to the maintenance of order and decorum. She commanded some men, who came after service had begun, and sat on their heels holding their assagais, to lay the latter aside, and once or twice rebuked those who were inclined to be restless with 'Tutum' (Be still!) After service, we shared the remainder of our provisions with the by-standers, and Hermanus went round and addressed to them words of exhortation. While thus engaged, his eye fell upon a man, who, at the beginning of the last war, had attacked his kraal, and had already put a strap round his neck to strangle him, when one of the petty chiefs came up and rescued him. Ashamed, speechless, and with downcast eyes, this man now received a piece of bread from Joshua,—a practical exemplification of Christian forgiveness. We took leave of our entertainers with hearty shaking of hands. Yilizwa once again commissioned us to say that she desired that a Missionary should come to them, adding, that they would not be human beings till this was done."

24th.—A Kaffir boy, about 10 years old, was found dead not far from the settlement. On inquiry, a strange girl was also found, who had come on the previous evening, and who, from her features, appeared to be his sister. For three days they had tasted nothing. On arriving near the village, the boy had sunk from exhaustion, and a woman, who was with them, went on with the girl, and early in the morning took her departure, without saying anything about the boy. We collected as many of the Kaffir refugees as possible around the grave, which they approached with their accustomed reluctance. Here they were addressed on the subject of death as the wages of sin, and were directed to the Saviour of sinners.

S. GYSIN,
L. R. BAUR,

W. T. BAUER,
H. MEYER.

WEST INDIES.

WE are enabled to announce the safe arrival of Br. and Sr. Aug. Clemens, accompanied by Br. and Sr. Malone from Antigua, at the scene of their future labours in JAMAICA, and of Br. and Sr. Buchner at their destination in BARBADOES.

Br. G. Heath, of the former island, gives some valuable statements as to the decrease in the numbers of our congregations in Jamaica,—a decrease which, though greater in appearance than in reality, calls for continued watchfulness, and faithful and prayerful exertion. The tabular statement which Br. Heath's remarks were designed to accompany, will appear in the General Statistical Survey at the commencement of our next volume.

Br. Plessing, of *New Eden*, refers in grateful terms to the kind and liberal aid bestowed on the Mission-cause at that station, by the late J. F. Foster, Esq., now gone to his reward.

Br. J. Ward gives the particulars of a narrow escape from imminent danger experienced by him; in his feelings of thankfulness for which we heartily participate.

From St. Kitt's, Br. W. Mumford communicates some interesting circumstances connected with the repair of the church at *Bethesda*.

Br. J. H. Buchner's lively sketch of his first impressions of BARBADOES, his new sphere of labour, will be found interesting.

On the MOSQUITO-COAST, it would appear that the Lord is opening a great and an effectual door for the preaching of the gospel. May our Brethren be enabled to enter it, while the evident desire for instruction continues to exist! The voyage undertaken by the Brn. Feurig and Grunewald,—although their intention of reaching Cape-Gracias à Dios was frustrated,—was important, as extending their acquaintance with the country and the races inhabiting it, as well as with their requirements. The account given of it, affords some particulars of much interest.

JAMAICA.

From Br. AUG. CLEMENS.

"DEAR BROTHER,

"FAIRFIELD, June 24th, 1858.

"WE arrived here on Thursday, the 10th inst., after a pleasant voyage, in the course of which we were favoured to enjoy the Christian intercourse and experience the kind hospitality of our dear Missionary Brethren and Sisters in Antigua, St. Kitt's, and St. Thomas. In the first-mentioned island we spent twelve days and visited all the stations. We were very much pleased with what we saw of the Female Training-school under the care of Br. and Sr. Westerby, whose indefatigable

efforts are evidently attended by the Divine blessing. I believe, a similar institution is needed here. In St. Kitt's we spent four happy days with the Missionaries, and the people formerly under our care. We were also able to remain a few days in St. Thomas and to visit the two country-stations. The church and Mission-premises in the town are very much improved. On our arrival at Kingston, we were met by the Brn. Cook and Morrish, and arrived speedily and safely at the place of our destination. We have had the pleasure of seeing several of the Missionaries, and of visiting Bethabara, which is the nearest station to Fairfield.

"I have been much gratified with what I have seen of the Training-school. But I am sorry to say that Br. Sonderman's state of health has been of late far from good. Br. and Sr. Malone, who came from Antigua with us, are quite well."

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From Br. G. HEATH.

"DEAR BROTHER,

"BEAUFORT, *March 6th*, 1858.

"LAST Saturday, we received a box containing a valuable grant of tracts and books from our esteemed friends of the Religious Tract Society, and a box of school-materials, the half of which was kindly granted by the British and Foreign School Society. In one of these packages we also found a parcel containing 14 maps and 6 pocket-knives, presented to our school by Miss Newcome, through yourself and sister. We would express to all these kind friends our sincere thanks for their valued aid. Could they have witnessed the examination of our school at Christmas, they would have been encouraged at the evident progress of education here.

"Since my last letter to you, we have been grieved by the falling into gross sin, of two more of our teachers,—one of them for the second time, and not very long after he had been readmitted, upon his earnest desire and professed penitence. These sad and distressing falls of those who have enjoyed more than ordinary advantages deeply humble, as well as greatly perplex us. They tend to disarrange our school-work very much.

"I am now busy with speaking, and when this is over, shall have to go to New-Hope, and attend to the speaking and next Sunday's services there. That congregation is temporarily under the care of Br. Reinke and myself, until we obtain further help.

April 21st, 1858.

"You will notice a decrease in the numbers given in the Tabular Statement of our congregations this year. There are several reasons for this.

"Some of the Brethren have thought that the number of baptized children had been too high in former years. It is very difficult to ascertain the number of children under 12 years of age: and this is owing not to any defect in our Registers of Baptism, but to the unsettled state of many of the families. Not a few of the children live with relatives connected with other churches and residing in more or less distant districts,—and the information we obtain respecting them from the parents is often contradictory and unintelligible. After

patient and particular investigation, followed by the cheering thought that each family is now in order in the lists,—it suddenly turns out that George died some time ago, Sarah Jane stands for one child, not for two as was supposed, while Cuffy or William lives with his god-parents, who have likewise given in his name as their child.

"During the last 11 years, we have been obliged to exclude 1997 persons. Of these, 842 have been readmitted, and others are taking speaking as candidates for readmission. But the rest are lost to us.

"During the above-named period, the departures have exceeded the receptions by 251.

"We have to mourn the loss of many born and baptized among us. Many parents foolishly think that those who can 'read book' must know better than themselves what is right and wrong, and, therefore, let the children have their own way. Such young people soon disdain all control, and become dissolute, or wander away from home to the sugar-estates or the towns.

"If we could think, that, while less numerous than formerly, our congregations were more spiritual and more select, it might be some comfort. But we scarcely venture to say this. Undoubtedly, the piety of the present day is more intelligent than that of past times. But it has to battle with a host of cares and temptations, which had no existence during slavery, and in this contest the churches have suffered and still suffer great loss. Let us hope and pray that grace may prevail more extensively."

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From Br. G. H. PLESSING.

"DEAR BROTHER,

"NEW EDEN, June 3rd, 1858.

"ACCEPT my thanks for your last kind letter, which brought us the mournful and startling information of the translation to his heavenly rest of our esteemed Brother, J. F. Foster, Esq., the patron of the congregation at this place. The removal of one, who,—following up the benevolent efforts by which his family had been favourably distinguished for near a century,—gave such evident proofs of his deep interest in the Mission-work, must be felt as a serious loss to the Church at large and to the Missions in particular. May his example induce others to take a part in the best, and the most honourable work in which we can engage,—even the imperial service of the Lord of lords, and the King of kings.

"I regret to say that our people here, and more particularly those residing on Mr. Foster's estates, are not as sensible of the favours bestowed on them as they ought to be, and hence do not feel the loss they have sustained so keenly as they otherwise would.

"We have frequently to remind our flocks to be grateful to the Lord, and to the kind friends, who are His instruments, and to approve themselves worthy of the Christian efforts made on their behalf. This is a subject which will probably be a standing one,—for here line must be upon line, and precept upon precept.

"We have to express our thanks for the useful and acceptable presents we have lately received for Nevill's Court School.

From Br. J. WARD.

(From the Missions-Blatt.)

"BR. WARD, of *Fairfield*, describes a remarkable preservation of his life as follows:—On the 2nd of February, I set off on horse-back to attend the Mission-Conference at New Fulneck. My way led me down the steep declivity, well known as Gentle Hill, where the road is really only a narrow track, always very bad, but now worse than ever, as it has not been repaired for many years. At one place, the path is exceedingly narrow, and is bounded on the one side by a wall of rock crowned with trees and bushes, while on the other there is a perpendicular precipice. Before reaching this spot, I alighted, and it was well that I did so, for, just at the most dangerous point, my horse slipped on the loose soil, and, after a vain attempt to regain his footing, rolled into the abyss. I could not think otherwise than that he was dashed to pieces. I proceeded on foot till I reached Pepper, where one of our people who reside there lent me a horse, while others engaged to see what had become of mine. I had arranged to meet Br Seiler at a certain place on the road to Fulneck, but was two hours behind my time. I related to him what had occurred, and, though distressed at what we conceived to be the certain fate of the horse, we were truly thankful that I had not shared it. After a long and fatiguing drive over the hot plains in Br. Seiler's gig, we reached Fulneck in safety at 3 o'clock in the afternoon. Somewhat later in the evening, Br. Sonderman also arrived, and stated, to my surprise and joy, that my horse had been extricated alive from the abyss into which he had fallen, and that, although he was a good deal bruised and the saddle torn to pieces, no limbs were broken. I could only attribute even this to the mercy of God; and had He not given His angels charge over me, I could not have escaped a frightful death. On the following Sunday, I spoke, from the fulness of my heart, on the protecting care of God, from Ps. cxxi. 5-8."

ST. KITT'S.

From Br. W. MUMFORD.

"DEAR BROTHER,

BETHESDA, *March 12th*, 1858.

"SINCE I last wrote to you, we have been favoured with a visit from three members of the Society of Friends. They held meetings in all our churches, which were well attended. We felt that they were Christian brethren and fellow-labourers, and can truly say, that their visit was a season of refreshing, and one which we shall hereafter remember with feelings of heartfelt pleasure. We believe they carried hence the impression, that our labours are not in vain in the Lord.

"As regards this congregation, we meet with circumstances calculated to cheer and to discourage us. Our poor people show us many tokens of their affection, and not a few manifest an interest in the Lord's cause to which they were formerly strangers. Besides the contributions of the Missionary Association, amounting last year to £55 : 13 : 3, they have subscribed for the painting of the church. This is now nearly completed, and I am happy to say that we shall be

able to defray the expense, without drawing upon the Mission-fund. This is a great deal, when it is borne in mind that we have no rich members, and that not a single wealthy person has contributed, with the exception of two merchants, of whom one gave me a dollar, and the other a keg of white lead.

"During the painting of the church, we held service in the yard. You would have smiled to see us. Some of the people sat under the bread-fruit trees, some in the gallery at the front of our house, and others in the hall and speaking-rooms. I stood in the gallery, with a pile of old packing-boxes tied to the balustrade, as a substitute for a pulpit. All was as solemn and quiet, as if it had been in the church. The people took their seats with the greatest decorum, the choir rose and sang, and during the whole service the deepest attention prevailed. We truly enjoyed these services. They reminded us of early times, when Missionaries commenced the work in a strange land. We could, to some extent, realise the feelings of Cennick in Ireland, and of Whitfield and Wesley in England, when preaching in the open fields to assembled multitudes. They had the advantage of not having a tropical sun over their heads. Yet I doubt not either of those men of God would gladly have endured even greater inconveniences than this, for the pleasure of seeing such a congregation of the sable sons of Africa, collected by Missionary effort.

"Br. George's health is much better, but whether this improvement will be permanent or not, time will show."

BARBADOES.

From Br. J. H. BUCHNER.

"DEAR BROTHER,

"SHARON, May 17th, 1858.

"ALLOW me to give you some particulars respecting our arrival in Barbadoes and our first impressions. The Mission of the Brethren in this Island is of old standing, and so many accounts of it have been sent home, that no one can be expected to say much that is new or striking. Yet this very fact may be the cause that too little is said and written.

"On Thursday morning, May 7th, the steamer brought us in sight of Barbadoes. The day before, we had coasted along the Islands of Dominica and Martinique, presenting most picturesque scenery of mountains, deep gorges, and cultivated fields. Barbadoes does not, at first sight, appear to such advantage, as it rises gradually to only a moderate height above the level of the sea. But then it delights the eye by its rich cultivation. The island is spread out like a garden, with its cane fields, its windmills, its extensive town and numerous scattered houses. When we arrived, the harbour was very lively, many vessels were taking in their cargoes, and boats were passing in all directions.

"We were soon welcomed by the Brn. and Srs. Zippel and Edghill, and were truly glad and thankful to have reached the termination of our voyage. When we landed on the wharf, the crowd at work there,

and the large number of sugar-hogsheads waiting to be shipped, at once gave us the idea, that we had come to a stirring and prosperous place.

"We first drove to our town-station in Roebuck-street. It is near the outskirts of the town, and is surrounded by small houses. The chapel, which was under repair, is a very decent-looking building, capable of seating near 1000 persons. We next visited the Day-school, attended by a crowd of children,—then the Infant-school, likewise well filled,—and then the Ragged-school, or Dormitory, as it is called, being a house of refuge for neglected and orphan children. Looking at all these institutions, the impression made on my mind was, that there is some work to be done here, and that it is done. After seeing all the Missionary Brethren, who came to welcome us, and spending some hours with them very agreeably, we arrived at Sharon, accompanied by Br. and Sr. Clemens. After a drought of several months, we found the vegetation scorched, the roads very dusty, and everything looking to the least advantage. Still we, who are accustomed to see this, and know what a change a few showers will make, were not discouraged. We passed numbers of gentlemen's houses, many of them with prettily laid-out gardens, and presenting an aspect of comfort and wealth. The road was very lively. The number of carriages and vehicles of every description, as well as of pedestrians, would have reminded us of some populous district in England, had not the dark complexion of the passers-by, and the appearance of the houses, and of many natural objects convinced us that we were in the West Indies. Sharon is very prominent, with its large church, school-house, Mission-house, and double row of lofty cabbage palm-trees. We entered the station with thanksgiving to the Lord who had brought us thus far, and with the prayer that His blessing might accompany our labours here. I was much pleased with the new church, which will seat more than 1000 persons, and is cool and easy to speak in. The school-house is the largest I have ever seen, and is attended by a greater number of scholars than I ever before saw assembled in one place. This is especially the case at the Sunday-school. Everything looks neat and orderly, and the whole place made a pleasing impression on us. Yet, outward advantages, and a well-arranged convenient station are not the principal things to make a Missionary feel happy. The prosperity, the spiritual life, and the love and confidence of the congregation are of far greater influence on the heart and mind.

"Of course, I can as yet say nothing of the congregation from personal knowledge. On the last two Sundays I have performed all the duties. There are two public services, besides other meetings and the Sunday-school. The church is well attended. The people also avail themselves of the means of education for their children; but otherwise there does not appear in the mass any desire for spiritual instruction.

July 9th, 1858.

"Br. and Sr. Romig arrived here on the 6th instant. I believe they will prove useful labourers. They were accompanied by Br. and Sr. Warner, who will proceed next week to the Danish Islands,

together with Br. and Sr. Daiber, who are called to the service of that Mission. Br. and Sr. Bontien are expected in a fortnight. Till their arrival, Br. Gaissert will take charge of Clifton-Hill."

TOBAGO.

From Br. C. B. ELLIS.

"DEAR BROTHER, MONTGOMERY, May 24th, 1858.

"YESTERDAY we had a truly happy, though very busy Sabbath. At 9 o'clock, we attended in the Sunday-school, and, besides teaching, I had to call over the list of more than 200 names. At 11 o'clock was the public service. During the praying of the Litany, the responses are sounded forth by the crowded congregation with great energy. I wish you could behold the sea of faces upturned towards the minister. I preached on Rom. viii. 16, and felt the Lord's assistance, and the assurance that the Spirit's witness was not wanting. This service was followed, after a short pause, by the congregation-meeting, in which I delivered a discourse on the texts for the day, concluding with prayer. At 3 o'clock, was the afternoon Sunday-school, attended by nearly 400 pupils, in which duties similar to those of the morning-school had to be performed. At 7 o'clock, was a second public service. Surely the Lord has bestowed the means of grace abundantly. May those who are thus favoured grow in grace, and may we, while watering others, be watered ourselves.

"You may believe that I need repose after such a day's work. Yet on a Sunday night, I frequently toss for hours, unable to sleep.

"With regard to the School at Spring Garden, I am sorry to say, that, from the frequent but unavoidable change of teachers, it is not as flourishing in point of numbers, as I had hoped and expected would be the case. This is, without doubt, partly owing to the want of a dwelling for the teacher on the spot.

"My dear wife continues very weak in body, though willing and anxious to do what she can."

DANISH ISLANDS.

From Br. C. H. GÖTZ.

"DEAR BROTHER, "FRIEDENSTHAL, ST. CROIX, May 14, 1858.

"I AM glad to say that all our Missionary Brethren and Sisters are well. Br. Hanna has completely recovered from his severe attack of typhus-fever, and has again entered on his duties. He looks much better now than he did before his illness.

"Br. and Sr. Dehm are preparing to leave for Antigua, in the beginning of June. Br. Suter from Emmaus in St. Jans, will take Br. Dehm's place here.

"It has long been my desire to do something by the distribution of tracts in our town, in which the want of godliness shews itself day by day in the most glaring sins. I could easily get some twenty persons to distribute and read tracts to the people. May I therefore beg that you would ask the Religious Tract Society to be kind enough

to make me a grant of tracts for this purpose. The subjects treated of should be, outward, formal, and dead religion; sins against the seventh commandment; the sabbath; drunkenness; gambling; and, on the whole, tracts of an awakening character. There might also be some narratives. But I would beg that they might all be plain and simple*."

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From Br. VÖLKE.

(From the Missions-Blatt.)

NISKY, ST. THOMAS, *April 13th, 1858.*

"THE building of our church, the foundation-stone of which was laid on the 25th of February, is making rapid progress. The roof was raised on the 8th inst., and this week it will be covered in. It is a matter of special thankfulness, that, in the erection of such a lofty building, and the raising of such heavy timbers, not the slightest accident has occurred. The readiness of our congregation-members to help as far as lies in their power, is a great encouragement to us, and tends to remove many difficulties. In the Passion-week, and at Easter, we held services in the old church, which was provided with a temporary covering of the boards which were intended for the flooring of the new building. We were not disturbed by rain; but there was not nearly sufficient room for the crowds who had assembled, so that we had a renewed proof of the absolute necessity of a larger place of worship. Last Sunday, we were unable to use the old building on account of heavy rain. My time is much occupied. However, it is a mercy that I remain in good health. Br. Ilgen is of great assistance to me, while the prospect of speedily having a more roomy and airy church encourages me in my labours."

—
MOSQUITO COAST.

From Br. G. FEURIG.

"DEAR BROTHER, BLUEFIELDS, *April 26th, 1858.*

"THE Lord has hitherto been our strength, and His grace has been sufficient for us in our many trials. When despondency has seized us, it has been our own fault, and has resulted from the failure of our faith. Yet, even at such times, our blessed and ever merciful Saviour has had compassion on us, and often comforted us inexpressibly, thus proving that He is a High-Priest who is touched with a feeling of our infirmities.

"We have read with great interest the account of the Evangelical Conference at Berlin. In Germany, and especially in Prussia, there are many faithful witnesses of the truth, who, in common with all believers, are engaged in building up Christ's Church.

"Our work here is progressing but slowly. Yet we are not without tokens that the Lord is with us, and that, in spite of Satan's malice, craft, and power, He will here gather a people to serve Him. Br. Grunewald is zealously engaged in learning the Indian language, and has made considerable progress. The same is the case with Br.

* A grant has been kindly made by the Committee of the Religious Tract Society.—EDS.

P. Blair. In February, we held the first Indian meeting in this place. A number of Indians were present, and listened to the discourse with great attention. Some had no other clothing than a cloth round their bodies. But, as we are accustomed to this, it does not offend the eye, and we should be glad to see the church filled with persons so clothed. We have since held similar meetings, on alternate Sundays, at 4 o'clock in the afternoon. On these occasions many Creoles attend, as most of them understand Mosquito. I am also trying to learn something of that language; but I find it much more difficult than English was, sixteen years ago. My memory is much weakened, in consequence of the severe illnesses I have undergone. Indeed, my strength has much declined, and there seems but little prospect of my regaining it.

"The Passion-week was, on the whole, a time of blessing, and we were privileged to perceive that the hearts of many were deeply impressed. The same was the case at Magdala and Rama-Key. So well are the meetings attended at the latter place, that the church is already too small. There are six persons under instruction for baptism. The school is attended by thirty-two children, who are so diligent in learning, behave so well, and seem so happy, that Br. Jürgensen is much encouraged. Even some of the old people are trying to learn to read. The population of the little island amounts to about 150 persons, all of whom are genuine Indians. They understand English, but, among themselves, speak their own language, which is quite different from that of the Mosquito Indians.

"We had intended setting out on our long-contemplated exploratory journey last week. But as the wind was contrary, and the sea rough for a voyage in an open boat, we were obliged to wait a little. May our gracious Saviour accompany us and prosper our work!

"Between Bluefields and the northern boundary of the Mosquito territory, there are at intervals along the coast sixty Indian settlements. Some of these are doubtless very small, but others are more extensive and populous. We may estimate the inhabitants of these coast-settlements to number about 6000 (at least this is the king's opinion), while the Woolvahs and other tribes, dwelling on the rivers in the interior, are probably as numerous. Thus there is a large field of labour before us, and we have cause to pray the Lord of the harvest to send forth labourers into His harvest.

June 10th, 1858.

"We are now fully convinced that the Lord has opened a great and effectual door for the preaching of the gospel among the Indians. We hope in September, by which time our new schooner will be ready, to be able to reach Cape Gracias à Dios, and, on our return, to visit all the interesting Indian settlements along the coast. I trust this glorious work will be carried on effectually. The silver and the gold are the Lord's, and He can, and, I firmly believe, He will, devise ways and means for the performance of the work.

"As Br. Grunewald has given you a full and correct narrative of our voyage and proceedings, there is the less need for me to enter into particulars. I am the more glad of this, as I am far from well, and the weak state of my nerves scarcely admits of my writing at all."

From Br. E. GRUNEWALD.

"DEAR BROTHER,

"BLUEFIELDS, *June 10th, 1858.*

"BEFORE entering on the communication of information, let me express our warmest thanks to those kind Christian friends, who have so generously contributed towards the expense of establishing the school for Indian boys. We trust that they will also remember us and the great work committed to us, in their petitions at the throne of grace.

"Since I last wrote to you, much has passed that was new to me, and would, I think, be interesting to you. I will now proceed to give you some details, first, however, mentioning with thankfulness, that the Lord has thus far kept me in health and spirits.

"On the 19th of January, the anniversary of the commencement of the Greenland Mission,—the new church at Rama-Key was solemnly opened. It was a day of blessing to us all. The Ramas appeared in their best clothes, and the new building was tastefully decorated. The service commenced with the singing of the hymn, 'Now let us praise the Lord,' &c. Br. Jürgensen then read the 84th Psalm, and I followed with a discourse, for the subject of which I took the text for the day, and in which I embodied an account of the beginning of the Mission in Greenland. There were about 160 persons present. Br. and Sr. Jürgensen are now labouring with much faithfulness. They have a school attended by 28 children, and 25 persons are under instruction as candidates for baptism. The meetings are well attended. So encouraging and hopeful is the state of the work commenced among the Indians at this place!

"In February last, I spent some time at Magdala, in order to assist Br. Lundberg in the school and other duties, but chiefly that I might have an opportunity for practice in the Mosquito language. I frequently visited the out-posts belonging to Magdala. At Rita Poora I held the first meeting in Mosquito, as well as at Klukumlaya. Both these places are Indian villages.

"On the 22nd of February, I made a beginning with the Indian school, in the Lord's name. The pupils learn English, while I seek to improve in my acquaintance with their language. Since the same date, we have held a service in the Mosquito language, every fortnight. It is well attended, and I believe will prove a blessing to some.

"At the present time, the repairs of the house intended for the Indian school are in progress. When they are completed, we shall be able to arrange our efforts better. We have as yet only one boy living entirely with us.

"On the 14th of April, we received the harmoniums obtained for us by the subscriptions of friends at home. I play the one which has been retained for use here. It adds much to the solemnity of our services.

"In the beginning of May, we made preparations for our long talked-of exploratory journey. Our plan was to go as far as Cape-Gracias a Dios, visiting the various Indian settlements, and ascertaining where there might be openings for the preaching of the gospel. This time, however, it was not the Lord's will that we should get so

far, otherwise it would have been easy for Him, whom winds and seas obey, to say, 'Peace, be still!' However, we ought to be more than satisfied, for He conducted us in safety over the deep, and led us to places where the glory of His name shall be proclaimed.

"On the 3rd of May, our preparations were complete, and our large boat loaded with the needful articles. In the prayer-meeting in the evening of that day we implored the blessing and protection of the Lord, and commended ourselves to the prayerful remembrance of the congregation, and at 1 o'clock on the morning of the 4th, we left Blue-fields. As the wind was contrary, the sun had risen before we had sailed out of the lagoon. The wind afterwards died away, so that our progress was very slow, and it was late in the evening before we reached Pearl-Key Lagoon. It was 11 o'clock when we arrived at the Mission-house at Magdala. Br. and Sr. Lundberg had retired to rest, so we awakened them by singing a verse. The next day was spent at Magdala, and in the evening the new harmonium was used for the first time. At sunrise on the 6th, we proceeded on our voyage. On reaching the open sea, we found the wind contrary, so that we had to tack about for some time before we could round Pearl-Key Point. The sea-breeze was exceedingly refreshing, and gave us a good appetite for the food which we prepared in the boat. After sunset, we held our evening devotions, commending ourselves to Him who watches over His messengers by land and sea, and hides them under the shadow of His wings. Thus we sailed on during the night, the stars shining brightly, so that we could steer by them. Towards morning, the boat suddenly struck upon a rock. However, the sails were speedily taken down, and we were enabled to get away from this dangerous place without serious damage. The Lord evidently protected us, for our boat might easily have been knocked to pieces, and we have been lost. Soon afterwards, the sun rose gloriously from the ocean; and as a favourable wind sprang up, we sailed rapidly forward. On the left, we had a good view of the coast, entirely without mountains, but covered with forests of valuable trees, such as mahogany and cedar. Towards evening, the wind became boisterous, the sea rose, and as we had already shipped a good deal of water, we sought to reach a secure harbour before night. This we found in the mouth of Prince Apulka River, into which we sailed. On the shore we saw a number of Indian women standing, who, with their children, contemplated us with astonishment. We called to them; but instead of coming to us, they ran to give notice to the men. The latter soon made their appearance, asking what we came to them for. We replied, that we were desirous to instruct them and their children, and to teach them something good, at which they expressed their joy. We had hoped to be able to proceed the next day, but the violent wind raised such a sea on the bar, that this was impossible. As the heavy weather continued, we were detained prisoners for twelve days. During this enforced stay, we had abundant opportunity for becoming acquainted with the character, customs, and mode of life of the Indians. On the day after our arrival, the 'quarter-master,' or head-man, who is appointed by the king,—paid us a visit, and brought us a present of plantains and pine-apples, in return for which we gave him some useful articles. After this, people came to see us daily, bringing fish, cocoa, honey,

and other things, in compensation for which they begged for knives, fish-hooks, and clothing-materials. This intercourse afforded us a favourable opportunity for conversing with them respecting their immortal souls, and directing them to the Saviour of sinners. Whenever my knowledge of their language was at fault, one of our boatmen, who is a member of the congregation at Bluefields, and who is perfectly conversant with the Mosquito tongue, came to my assistance. On the forenoon of Sunday the 9th, we held divine service in English, on the beach, and in the afternoon, I delivered a discourse in Mosquito, in the house of the quarter-master. On both these occasions, the Indians sat round us, listening with great attention, occasionally ejaculating, in their own language, 'It is so.' Some of the men expressed a desire to hear more of God's word. Others said, we had better remain with them, and, if we would do so, they would all help to build a house for us in a few days. On the following days several disputes were brought to Br. Feurig as 'Adviser of the king,' for settlement. On these occasions, our boatman Charles acted as interpreter.

"It appears that the Indians erect small huts of bamboos, covered with leaves, on the sea-shore for their abode during the dry season. But when the rains set in, they retire to somewhat more substantial dwellings, further up the river. In the morning, the men go to fish, or fetch plantains from their provision-grounds, while the rest of the day is spent idly in their hammocks. All remaining work is performed by the women. Their clothes do not cost them much labour. The men only wear, in addition to a sort of scarf, shirts, which they procure from Europeans. The women's dress is a petticoat reaching from the hips to the knees, the material for which they prepare themselves. They also wear strings of beads as ornaments. Their household furniture consists of a few calabashes, an iron pot, one or two knives, and a bow and arrows. They are exceedingly indolent, and addicted to indulgence in strong drink, but are, at the same time, good-natured, hospitable, and willing to serve.

"Almost every evening during our stay with them, we held service in Mosquito on the beach. All who were at home attended regularly, and listened with interest to what was told them respecting the Son of God, the Friend of sinners.

"As long as we had dry weather, we were comfortable enough in the boat; but on the 16th it began to rain, and our situation became very unpleasant. Everything was speedily wet through, including our bedding. We were therefore obliged to take refuge in one of the huts, where we were most kindly received and had an opportunity to dry our wet clothes.

"One morning, we felt much discouraged at our long detention, and at the very slender prospect of soon being able to proceed. Just at this time, three men came to see us from Quamwatla, a settlement about twelve miles distant. Hearing of our arrival here, they now begged us to be sure to visit them also. We explained to them the object of our journey, and the cause of our detention; upon which they promised to come again on the following morning, and bring men sufficient to take our boat up the river to their settlement. They kept their word, for on the next morning fifteen men made their appearance. The voyage up the river was exceedingly interesting, though it was

intensely hot, the sun being vertical, and not a breath of air being perceptible. After six hours' paddling we arrived at Quamwatla, a prettily situated place on a small lagoon. The people manifested great joy at our arrival, placed the best house in the village at our disposal, and brought us a number of presents. Their behaviour reminded me of that of Cornelius, who, as we find it narrated in Acts x., was desirous to hear the word of God from Peter, and assembled his friends to share the blessing with him. Thus it was on this occasion; after we had taken some refreshment, all the inhabitants of the village assembled in the house referred to, and I declared to them, that, in every nation, he that feareth God, and worketh righteousness, is accepted with Him; and that God had sent us to convey to them the blessed news that a Saviour had been born for them, to redeem them from the bondage of Satan, and to bring them out of darkness into His marvellous light. All, both old and young, listened devoutly to this testimony, and I would hope that some impression was produced on their hearts by the Holy Spirit. In the evening, they again gathered confidently around us, and begged us to prolong our stay. But this we were unable to do. Early on the following morning, we set off down the river, taking with us a boy, eight years old, as a pupil for the Training-School. At Prince Apulka village, we had already made application for two, but their parents were not willing to let them go. After four hours' paddling, we arrived at Haulover, where we found five families residing, who were engaged in making salt from the sea-water.

"On the following morning, giving up the idea of reaching Cape Gracias à Dios, after so much loss of time, we bent our course homewards, and succeeded in crossing the bar. A favourable wind bore us rapidly along the coast, and, on the 24th, we reached Bluefields in safety. The name of the Lord be praised for all His mercies bestowed upon us!

"We have seen that there is an extensive field of labour open to us. On the Prince Apulka river alone, there are four tribes of Indians residing, the Mosquitos, the Woolvabs, the Toacas, and the Toonglas. Of the last tribe about 800 are said to be dispersed through this district, some of their settlements being six days' journey up the river. How delightful would it be, if we could succeed in assembling them, and forming them into a congregation of the Lord, which should worship Him in spirit and in truth! The fields are white unto the harvest. O that the time may soon arrive, when the Sun of righteousness shall rise on the Mosquito-Coast, and its inhabitants shall be full of the knowledge of the Lord! And may He graciously endow us, His poor feeble servants, with strength and wisdom from above!

"It is my earnest endeavour to obtain a complete acquaintance with the Mosquito language. I have already begun to translate the Gospel of St. Mark, and have compiled a dictionary, as well as made a sketch of the grammar.

"We trust our kind friends will not forget this Mission, and especially the Indian Training-school, which is likely, under the blessing of the Lord, to produce such important results."

From Br. EUG. LUNDBERG.

"DEAR BROTHER, MAGDALA, ENGLISH BANK, May 29, 1858.

"AFTER my return from Europe with my dear wife, we spent about a month at Bluefields, arriving here on the evening of November 14th.

"There is a desire for the word of life; but it is difficult for souls fast bound in chains of darkness, to come to the light. A woman died here lately, but it was declared that her spirit would not leave the house where she had lived. At last a *sukia*, or sorcerer, came, and carried a large cloth to the grave. In this the spirit was supposed to be wrapped, and the sorcerer groaned and puffed, as if the burden was very heavy. Such things always afford an opportunity for drinking. Near one of our outposts, a death-dance was lately held. At such times a fight commonly takes place. This was the case on the occasion referred to, and one man soon afterwards died in consequence of the injuries he had received.

"There are four outposts which I visit as frequently as possible, namely, Ritapoorra and Canon Bank, each about two miles distant from Magdala, in different directions; Klukumlaya, about seven miles distant; and Brown's Bank, which can be reached in a sailing-boat, with a favourable wind, in about two hours and a half. At Ritapoorra, about forty-five Indians come regularly to the services.

"The Passion-week meetings were well attended, and on Good Friday the little church was crowded.

"My health has been very good ever since I have been here. My wife has several times suffered from inflamed eyes. I trust she will soon be quite acclimatized."

SURINAM.

(From the Missions-Blatt.)

BROTHER Th. van Calker, of Paramaribo writes as follows:—

"April 20th, 1858.

"Jeremiah, the native helper from *Gansee* (or *Bambey*), has been for some months with us, in town, for the purpose of receiving such instruction as may enable him to discharge the duties of his office efficiently, more especially in the absence of a European Missionary. He has returned home, as his presence was required there, on account of the reaping of his crops. He will, however, come back to us in two or three months' time, and will do his best to obtain a pupil for the Training-School at Beekhuizen.

"We learn that the small congregation of free negroes at Gansee continues in a quiet course, although discouraging occurrences are not wanting.

"The day before yesterday we heard that John Arabi, the grandson of the well-known chief Arabini, the first-fruit of Missionary enterprise among the free negroes, had recently departed this life. He was old, and had long been feeble. We have the firm conviction that he has entered into the joy of his Lord. There is no doubt that this is a great loss for our congregation in the country of the free

negroes ; for although John has long ceased to be very active, in consequence of his advanced age, it was important to have such a man occupying the post of captain or chief of Gansee and the surrounding district. Under his rule, the converted natives could lead a quiet and peaceable life, and edify one another. I do not know who is likely to be his successor in authority. But humanly speaking, a heathen chief would have it in his power to do much harm. However, we trust the Lord of the harvest will protect this little isolated congregation."

NORTH AMERICAN INDIANS.

(From the *Missions-Blatt*.)

The Mission among the DELAWARE INDIANS, at NEW FAIRFIELD in CANADA, and WESTFIELD in KANSAS TERRITORY.

THE following extracts from the last Report of the Bethlehem Society for Propagating the Gospel among the Heathen, will show with what difficulties the Missionaries have had to contend in the execution of their work.

We have on this occasion, as has been the case for several years, little to communicate that is of an encouraging character. Temporal complications, especially relating to the lands occupied by the Indians, unavoidably claim the attention of the Missionaries and their flocks ; and it cannot be denied that these occurrences act as hindrances to the Mission-work. At the same time, these circumstances are not to be attributed either to negligence or misconduct on the part of the Missionaries, or of the constituted authorities. The latter evidently view our apparently insignificant Missionary efforts with a favourable eye, and seek to support and forward them. This will appear from the following brief statement of the events of the past year.

1. NEW FAIRFIELD, IN CANADA.

"IT may be remembered, that an unpleasant disturbance occurred in this congregation, in consequence of the permission to fell the timber on the tract allotted to the Indians. The result was, that Government revoked the permission. This caused much distress to some of the Indians, who had depended on this source of emolument for their subsistence. Their sufferings were materially increased by the high price of provisions. Government once more assisted them by a distribution of flour and money. But it was understood, that this would be the last aid of that kind.

"It has already been mentioned, that, in consequence of an important line of railway passing near our station, the attention of many was drawn to the land allotted to the Indians. Hence the independent existence of the latter was likely to be endangered by the intrusion of a white population. But the Government did not lose sight of the welfare of the Indians, and therefore resolved to survey the land occupied by our congregation, securing to every adult male a lot of $37\frac{1}{2}$ acres, to be held under a trust-deed, so as to prevent its being alienated ;

while the remainder, which would be 30,000 acres, was to be sold by auction, and the interest of the proceeds to be devoted to the benefit of the Indians. One lot is to be assigned for the Mission-family, and the land already occupied by us is to form part of it. This proposal was laid before the Indians by three Commissioners who came hither for the purpose. Some opposition was made; but the chiefs, Timothy and John Peter, signed the agreement, and their example was followed by the rest.

"One result of this measure will undoubtedly be, that all hope of any considerable numerical increase of the congregation is at an end. Still it must be remembered, that from other causes there has long been but little prospect of increase. We trust the more pleasing consequences will not be wanting, namely, that the minds of the Indians will be less disturbed; that the Missionaries will be enabled to follow their vocation with greater cheerfulness; and that, by the Lord's blessing on their labours, the power of the word of the cross, and the grace of God in Christ Jesus, may be more gloriously manifested.

"Amid all the disturbing influences of the past year, Br. Vogler had the pleasure to observe, that the services of the church were better attended than had been the case for a long time; and that the good seed of the Word had not been sown in vain, was more than once manifested on the bed of sickness and of death."

(From the Moravian.)

Br. J. Vogler, of New Fairfield, writes to the editors of the 'Moravian,' under date February 16th, 1858, as follows: "On the evening of December 24th, groups of men, women, and children might be seen moving towards the church. Several families arrived on ox-sledges, not the most elegant or expeditious mode of travelling. Shortly after dusk the bell rang, to inform all that the helpers were ready to receive the cakes, which were to be distributed during the love-feast. In about half an hour, each family had deposited the requisite number, and in the meantime a large kettle of tea was prepared, well sweetened with maple-sugar. The senior helper informed me that 'all things were now ready,' and at the ringing of the bell the Indians entered the church and took their seats with great decorum. An Indian hymn and one in English were sung, a small melodeon supplying the place of an organ. After a discourse, relative to the proper manner of keeping the festivals of the Church, the narrative of our Saviour's birth, as contained in the translated Harmony of the Gospels, was read. Then followed the love-feast. The buns were somewhat more substantial than those which are made use of in our home-congregations. They were about seven inches in diameter and two thick, made of Indian corn-meal, ground in an aboriginal mill, such as that which is exhibited in the Museum at Bethlehem. Tin cups were used for the tea. There were no strangers present; but some, who had forsaken us several years ago, again made their appearance. All listened with marked attention to the history of the Saviour's birth, and to the discourse. After uniting in prayer, and singing the doxology, the congregation was dismissed.

"On Christmas-day there was preaching in the forenoon; and in

the afternoon, the children met to recite the hymns which they had committed to memory. With few exceptions they had learned both English and Indian hymns. I regard the hymns taught the children as seed sown in a ground not yet overrun with weeds, and which, by the blessing of God, will take root. As an instance, I may mention, that during my abode with the Delaware nation, twenty years ago, I met with a very aged woman, whose parents had once resided at one of our stations and afterwards returned to their heathen friends. She could still repeat portions of the hymns which she had learned in her childhood. Amid all the gloom of paganism around her, she still saw a faint light of the gospel.

"The remainder of the day was spent by the children going in from house to house, and expressing their good wishes for the inmates; in return for which, they received presents of apples, cakes, &c. In order that all may take part in this interchange of salutations and gifts, such families as live at a distance come into the village and stop with friends. The weather was remarkably fine and favourable for the occasion.

"The congregation, at the close of the year, consisted of 28 communicants, and 101 non-communicants.

"Epiphany still continues to be observed on the 6th of January. Having so lately come out of paganism, it is a day of much interest to this congregation. After reading the account which the Evangelist gives of the visit and oblations of the wise men, I preached a sermon, to show what sacrifice is our reasonable service, on Rom. xii. 1. In the evening we met with the communicants to commemorate the dying love of our once crucified Redeemer. Amid all our weakness and many imperfections, we felt that He was present with us.

"There is much sameness in the reports from our Indian Missions. Like the hour-hand of a clock, we move so slowly, that our progress is not perceived, till after the lapse of a considerable time. Still, I cannot help contrasting the outward appearance of the Indians, when seated in church, with what it was twenty-four years ago. Then, every one, old and young, sat wrapped in a blanket, and not a few had knives in their belts, and the soft mocassins to protect their feet. The feelings produced by the first sight of such an assembly of Christian worshippers are indescribable. At present, there is not a male, old or young, that wears a blanket in church. The females, or, as most people say, 'the squaws,' a term which we never can hear without disgust, are more tenacious of their old mode of dress. Those who can afford to get fine broadcloth, use it instead of a blanket. Of late, shawls are becoming fashionable. But all these things are mere externals, and do not affect the spiritual state of the congregation. A most pleasing change has been wrought in respect to superstitions. We no more hear of witchcraft, conjurers, and such things and persons. These 'children of the devil' (Acts xiii. 10) always withstood the Missionaries, until the power of the gospel either changed them or destroyed their influence. While we rejoice at this, it is a cause of deep regret, that, after so many years of labour, there is so small a number of that people, who, less than two centuries ago, were lords of the soil from the Atlantic to the Pacific, in the enjoyment of the blessings of the gospel. The prospect of finding an extensive,

unoccupied field of labour among the North American Indians is not bright.

"On the island of Great Manitoulin, the Roman Catholics have two stations, in a very flourishing condition, a proof of the great advantage of perfect isolation. The priest is 'monarch of all he surveys.' There was a white trader located among them, who was not allowed to keep spirituous liquor, except for his own use. But sometimes the Indians got a taste of it. To prevent such an evil, the trader was at last forbidden to keep any spirits.

"The only field which is not wholly occupied, appears to be in the Hudson's Bay territory. A Mission in those high latitudes, would, in all probability, be nearly of the same nature as that in Labrador. Since, therefore, there are no prospects of accomplishing great things, let us 'not despise the day of small things.' If we intend to go forward with our Indian Missions, we must look to the north-west. It is true, civilization is moving in that direction with rapid strides, and the Indians will ultimately have to give way before it; but, discouraging as this thought is, it is, nevertheless, our duty to cast the net wherever and whenever the Lord commands, even if 'we have toiled all night and taken nothing.' Let our constant prayer be, that He may open new ways to bring the gospel to the poor benighted aborigines of America."

2. WESTFIELD IN KANSAS TERRITORY.

"The past year has been one of great trial to this Mission, on account of the land ceded by Government for the Christian Indians. As was already mentioned in last year's report, the possession of this land was rendered insecure by the intrusion of white settlers; and it seemed that there was little prospect of the eventual undisturbed occupation of it by our people, as it was surrounded by the settlements of emigrants, and the value of the land was much increased by the neighbourhood of two thriving towns. So threatening did these circumstances appear, that there was serious reason to believe that it would be necessary to remove the congregation to some other locality, or even to suspend the Mission altogether. At the period of our last anniversary, it had been resolved to send a Brother on a visitation to Westfield; and this commission was entrusted to Br. G. Oehler, as being thoroughly acquainted with the character of the Indians, as well as the position of affairs, in consequence of his former eight years' service there. From his report, and from a memorial from the Indians accompanying it, it was evidently the wish of the latter to remain at their present place of abode, and to continue under the spiritual care of the Brethren. As it also appeared, on a visit paid by Br. Oehler at Washington, that the authorities were inclined to secure the Indians in their possession of the land, and as the congregation had expressed a wish that Br. Oehler should take charge of them, the appointment was given to this Brother. On his arrival he brought with him a document from the Commissioner of Indian Affairs at Washington, by which the Indians agreed to dispose of 120 acres of their four sections of land to the Brethren for Mission-purposes at a low price. This agreement, however, required the signatures of the three chiefs of our Indians. Unfavourable circumstances,

of which more will be hereafter stated, have hitherto prevented this from taking place. But the latest accounts lead us to hope for a favourable issue.

"This proposal caused renewed crafty attempts to persuade the Indians to part with their fertile lands. A certain Colonel J., a lawyer, who was most likely the agent of some land-company, made himself particularly busy, pretending that the Indians could sell their land for a large sum of money, and that he, being acquainted with the laws, would be able to negotiate with the Government at Washington. To the surprise and grief of the Missionaries, the principal chief, Frederick, an universally respected helper-brother, and hitherto honourably distinguished as having supported the Missionaries, and acted for the good of the congregation, was among those who were deluded. There is little doubt that bribery, as well as the arts of persuasion, had been made use of to blind this man. He and two others allowed themselves to be induced to go to Washington to effect a sale of the whole land. Only a small portion of the congregation openly sided with them, and it appeared not likely that a treaty legally concluded with the Indians by the President and Congress, could be set aside by any individual whatsoever. Still, a degree of suspense as to the result, was painfully felt by the Missionary and the well-disposed members of the congregation, especially as a new Commissioner of Indian Affairs had taken the place of the former officer, who had manifested a very kind interest on behalf of the Mission. It was, however, pleasing to observe that the services of the church continued to be well attended, as was also the school.

"After an absence of several weeks, Frederick and his party returned from Washington. They reported that they had signed an agreement to sell their lands to Colonel J. for the sum of 40,000 dollars, that the money was deposited in a bank at St. Louis, and that the deed of sale was drawn up. As this information was corroborated by persons who were not connected with the other party, we knew not what to think. At length, Br. Oehler felt called upon to communicate the real state of the case to the new Commissioner, in reply to which he was informed that no such transactions as those referred to had taken place, and that the relations, hitherto existing, still remained in force.

"Not long before this, the Commissioner had informed the Superintendent of Indian affairs at St. Louis, that our Indians were authorized, under their patent, to eject intruders from their land; and that in case the authorities in the territory did not afford them the proper protection, they could appeal to the supreme Government.

"The result of all this was, that some respectable persons who had settled on the land before it was allotted to the Indians, now came forward with the offer to purchase the plots they held. Our people had previously agreed, with the consent of the Government-agent, to make such a division of the lands among themselves, as to give each man 40 acres. This would leave 120 acres for the Mission, and 640 for sale. The above-mentioned settlers sought to have such a division effected, as would leave the plots occupied by them in the portion to be sold. A council was held by the Indians, and the division and sale in the manner above stated, agreed on. But, in spite of Br. Oehler's

objections, the Indians were satisfied to receive 20,000 dollars for what they sold, while the land was worth 50,000. The execution of this agreement, however, requires the sanction of the authorities at Washington, who may possibly object to the low price. It is also possible, that Frederick and his party, who still persist in their opposition, may view this as an opportunity for renewed agitation. However, the purchasers will, without doubt, strenuously endeavour to bring about the fulfilment of the arrangement proposed, which will, at all events, have the good result of securing the 120 acres to the Mission. This state of things encourages the hope of a beneficial issue, and that the Lord will be pleased not to remove the candlestick out of its place, but rather cause the light to shine anew on the whole district.

"The council, above spoken of, was held beside the sick-bed of Br. Oehler, as he was suffering from painful injuries received on occasion of a conflagration. At about 2 o'clock on the morning of August 2nd, the Mission-family was suddenly aroused from sleep. An out-house, only 12 feet from the dwelling-house, was in flames. As water could not be obtained in any quantity, in consequence of the wood-work over the well being on fire, the efforts made were confined to the preservation of the dwelling-house. While the other inmates were engaged in carrying the children and furniture into the open air, Br. Oehler spread wetted carpets on the roof, in doing which he was so severely burned, as to be obliged to retire. By this time, however, the Indians came to help, and fetched water from a spring at a little distance. By God's blessing on their exertions, the house was saved. Br. Oehler was obliged to keep his bed for several weeks. According to the last accounts, the burns were healing, but he was still unable to walk. The damage, including the valuable hives of bees which were destroyed, is estimated at 500 dollars. On the following day, a worthy man, who was engaged as labourer, lost his life in the endeavour to clear the choked-up well, being suffocated by the foul air.

"The crops were so promising, as to encourage the hope, that all the expenses of the station, exclusively of some connected with the school, would, with good management, be defrayed, without burdening the Mission-fund.

"Thus then a year has passed, full of severe trials for the Missionaries,—trials so oppressive for soul and body, that they were only supported by the conviction that all was thus ordered by the good pleasure of the Lord, who had determined the bounds of their habitation, and whom they and those who were committed to their charge strove faithfully to serve. He heard their prayers and graciously comforted them in their deep affliction. At their distant and solitary out-post, they commend themselves to the remembrance and intercession of all their Brethren and Sisters, and Friends."

AUSTRALIA.

OUR readers will be interested to learn, from the following letters, that the Brn. Spieseke and Hagenauer have arrived safely at Melbourne. Their voyage appears to have been marked by no occurrence

of peculiar interest or importance, while they were preserved by the Lord's protecting care from such disasters and trials as are not uncommon on the mighty deep. Their needless detention on board the ship, for some days after they had reached the harbour, must have been exceedingly tantalizing, after so long a voyage. It was, however, attended with no further unpleasant consequences than a severe trial of patience.

The kindness with which our Brethren were received by the Governor, the Bishop, and other influential persons,—the satisfaction at their arrival expressed by old and tried friends, who were not ignorant of former efforts and of former failures,—and the hearty desire manifested on all hands to co-operate with and assist them,—afford ground for much thankfulness.

It will be seen, that the Missionaries, by the advice of several of the best-informed of the friends of the cause, were about to undertake a journey to the Wimmera district, in order to make a survey of the locality, and to select one of the three sites which had been fixed on, as eligible for the contemplated station. Long ere now, this important matter is decided. May the choice made turn out, under the Lord's blessing, to be a judicious one!

By the kind offices of the Bishop, it appears that our Brethren are sure to meet with a cordial welcome and every assistance from a gentleman resident in the district, and likely to be acquainted with all circumstances of importance, to whom his Lordship gave them a letter of introduction.

In the hope and prayer that the Lord would prosper the efforts made to bring at least some of the poor debased natives of Australia to the knowledge of the truth; and to this end, that He would direct and bless the initiatory steps taken towards this blessed work, we are assured, that all who love Him, and desire the coming of His kingdom, will heartily join.

From Br. J. H. SPIESEKE.

"DEAR BROTHER,

"MELBOURNE, *May 15th, 1858.*

"WITH thankfulness to our gracious Lord and Saviour, I am able to announce to you that we landed here yesterday, May 14th, in health and safety after a pleasant and expeditious voyage. We should have landed a week earlier, had we not been detained in quarantine, in consequence of a false report handed in by an individual who had sailed with us in the capacity of surgeon, to the effect that the small-pox was on board.

"We have already seen some of our former kind friends. Among these I would mention the Rev. Mr. Chase, who received us with much kindness and cordiality. He expressed himself surprised, but at the same time glad to see us.

"The Bishop is from home, but as he is expected to return in the course of a few days, we hope to see him shortly.

"We shall make arrangements for waiting on the Governor early next week.

June 10th, 1858.

"Since I last wrote, we have seen the Governor and the Bishop. Mr. N. Campbell had been good enough to announce to His Excellency our arrival, and our desire to obtain an audience, and accompanied us to Government-house on the 18th of May. We met with an encouragingly kind and friendly reception. After we had delivered our letters of introduction, His Excellency inquired about our voyage, expressed his gratification at our safe arrival, and promised us a letter of introduction to the Chief Secretary, Mr. O'Shanassy, at the same time declaring that it was his desire to forward our work by any means in his power.

"On the 20th, we waited on the Bishop. His Lordship expressed his joy at our arrival, wished us success, and commended us and our undertaking in prayer to Him whose work we are engaged in. His Lordship and Mrs. Perry had recently been in the district where it has been proposed that we should settle, and expressed their belief that we shall have good neighbours.

"On the 22nd, we were able to meet with the Chief Secretary, who read to us the very kind and encouraging letter the Governor had written in our behalf, made some inquiries as to our means, and promised to peruse the documents relating to our case.

"In the afternoon of the same day, Mr. Chase accompanied us to Mr. Grice, of the firm of Grice, Sumner, & Co., who was recommended as agent for our Mission, and to whom we had a letter of introduction. We found both these gentlemen much interested on behalf of our work, and Mr. Grice was willing to undertake the agency.

"It was the advice of the Bishop and several other friends, that we should ask the Governor's permission to go and examine the place proposed for our future station,—leaving all negotiations to be transacted afterwards. His Excellency approved of this plan, and sent us by Captain Timms a letter to Mr. Wright, Commissioner of Crown Lands for the Wimmera district. It appears that three localities are proposed, which we are to examine and select from. May the Lord graciously direct us in our choice!

"We hope to set out on the 15th inst. We shall proceed to Geelong, where we shall visit Br. Lees, and thence by Ballarat to Lexton, the residence of Mr. Wright. Our further progress must be determined by circumstances."

—♦—
From Br. F. A. HAGENAUER.

"DEAR BROTHER,

"MELBOURNE, *June 9th, 1858.*

"ON the day after our arrival, we visited Mr. N. Campbell and the Rev. Mr. Chase, both of whom received us very kindly. On Sunday, the 16th of May, we partook of the Holy Communion with Mr. Chase's congregation.

"On the 18th, we called on Mr. J. M. Smith, the former agent

of the Mission, and I was pleased to find him such a cordial and sympathizing friend. Mr. Campbell afterwards accompanied us to the Governor. His Excellency is favourable to our cause, and received us with much kindness, saying, that it was his intention to co-operate with the Bishop on our behalf.

"On the 20th, we were introduced to the Under-Secretary, Mr. Moore. This gentleman appeared to be best acquainted with our matter, and at once promised to assist us by his advice and co-operation, which will be very valuable.

"We did not see Mr. O'Shanassy till the 22nd. He read to us the letter he had received from the Governor, and stated that what the former Government had engaged to do, should be carried out by the present one.

"The Bishop was exceedingly kind, and, although much occupied with official duties, promised to assist us to the utmost of his power. His Lordship and Mrs. Perry had been recently in the district where it is proposed to establish the Mission-station. They kindly undertook to furnish us with an introduction to a respectable settler residing there. We had also the three localities pointed out to us on the map, one of which is to be selected for the station. The first, and, according to the accounts we hear, probably the best of these, is about four miles N.E. from Mount Zero; the second lies exactly under the 142nd degree of east longitude, some miles north of Horsham; the third lies between Antwerp and the estate of Mr. Ellerman. This gentleman is a friend of the Bishop's, and we are sure of a kind reception from him. It was from Mr. Ellerman's estate that the native boy came, who was brought to London by Mr. Chase, and a memoir of whom you once lent me to read.

"We feel truly thankful, that our cause here is evidently making progress,—slowly certainly, yet, we would hope, surely. It is also a matter of rejoicing that we have met with so many influential friends who are favourable to our work; but we are still deeply convinced, that prosperity and blessing come from the Lord alone; and that the best earthly benefactors cannot give us child-like faith, sincerity of heart, and brotherly love; but that all these benefits must be obtained from Him who is the source of all blessing, even the Lord Jesus Christ.

"I do not think I could write much respecting the country which would interest you, as you probably know much more than I have been able to ascertain in these few days. I will only add that we are both quite well."

CENTRAL ASIA.

Letter from Br. H. A. JÄSCHKE.

"DEAR BROTHER,

"KYLANG, May 30th, 1858.

"THE most important fact in relation to our work is, that a short time ago we arrived at a quite new conclusion in reference to translation. It is this—that I may at once proceed to make use for translation of the stock of words and phrases which I have acquired during the winter, principally from the attentive perusal of the Tibetan book Janglun. Of course, this does not refer to any extensive translation

for the press, but rather to a selection of Scripture-passages likely to be useful in the promulgation of the gospel. When I began to carry out this new idea, I found the work easier, and my efforts more successful than I had anticipated. I had acquired a number of words and phrases, of the proper signification of which I could judge with sufficient certainty. And besides this, if any passage presented insurmountable difficulties, I could, without inconvenience, lay it aside, till I had obtained better information, and, meanwhile, go on with another. We feel assured that this plan, however imperfect, will prepare the way for preaching the gospel sooner, and be in all respects better, than to make use of the services of a *heathen* translator, while we still have too imperfect a knowledge of the language to be able to judge of his work.

"We have just been informed that two Roman Catholic Missionaries have arrived at Chini in Kunawur. They are destined for Tibet, are spoken of by the natives as good people, and live in a very simple manner."

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EXTRACT of the DIARY of the MISSIONARIES at KYELANG, from September, 1857, to March, 1858.

September 16th, 1857.—THE son of the aged chief Lama of Kardang, who is well versed in all the sciences with which the Tibetans are acquainted, came to us and explained his calculations of the impending eclipse of the sun. He seemed to have a very simple mode of doing this, though I was of course unable to form a very correct idea of it. They appear to be able to determine the time and extent of the obscuration. But the annular appearance and its cause seemed to be something quite incomprehensible to them. The young man referred to, stated that the eclipse would be total; but he and all the other natives were perplexed at its annularity. They all cling to the idea that a dragon endeavours to devour the eclipsed luminary. But, on this occasion, the ring-like appearance could not be made to tally with this notion. Nevertheless, an outrageous noise was made in all the villages, with drumming and firing guns, to frighten the dragon away. The Tibetans are far more afraid of an eclipse of the sun than of an earthquake.

October 2nd.—We discharged our Hindoo work-people. We were glad to be able to do this, as they exerted an unfavourable influence on the Tibetans, and, even after they had left us, acted oppressively to some of the poor people. Yet a few of them wept at parting. And Parbuttee, the most serious and trustworthy of the number, punctually delivered the letters we sent by him, and wrote to us to offer his services again, regretting he had ever left such kind masters. We, however, had come to the resolution to have no Hindoos about us, both on account of the advantages of being confined to the Tibetan language, and of the evil influence exerted by the Hindoos on our people.

Their places were taken by the following Tibetans: Tsultrim, a Lama from Zangskar, well versed in Tibetan literature, and in the various dialects of the language, willing to give explanations, and well-conducted; Lobzang Tschospel, with his wife, Dschorsom Pantsogs, and their son. Lobzang has not much to do, and

therefore gets but small wages. He will, however, be useful next summer, when we shall have to finish our dwelling. His wife is our cook. Besides these, there is Mipam, who officiates as a servant of all work. There is a great difference between these people and the Hindoos, the former being kinder, less distrustful, more honest, and more willing to work than the latter. The Lama, when his services as a teacher are not required, willingly assists in gathering wood, digging, &c.

October 18th.—Having entered our dwelling-house, we agreed upon a regular plan for divine worship for Sundays and week-days.

October 19th.—Br. Heyde was sent for to Upper Kyelang, to assist in settling a dispute which had arisen between a father and his sons on account of money matters. The parties had already resorted to violence, and the Chief Gopa, Tara Tschand, was at a loss what to do. The affair was, however, brought to a peaceful termination.

In *November* our neighbours in the village frequently made a great noise with shouting and firing guns, sometimes even at night. We ascertained that this was in connexion with a festival in honour of the dead, and with the expulsion of demons.

We closed the year in a solemn manner, and entered on 1858 with the singing of the usual hymn, 'Now let us praise the Lord,'* &c. (No. 673) We then in earnest prayer commended to the Lord the work in which we are engaged,—poor unhappy India,—the Government, our kind friends and benefactors here, and our congregations all over the world. On New Year's-day, and the following night, there was a great uproar in the village.

We at this time commenced translating into Tibetan the texts for the day, often, of course, in a very imperfect manner.

In *February* we observed that our Lama Tsultrim did not seem so much at ease, in his intercourse with us, as usual. It appears that he had supposed that our study of the Tibetan language, and especially Br. Heyde's frequent reading of religious books with him, arose from a desire to be acquainted with their religion, for its own sake. A short time ago Br. Heyde undeceived him, assuring him that we undertook these labours purely for the sake of acquiring the language, and had not the remotest conviction of the truth of the Buddhist doctrines. After this, he took great pains to improve the other Tibetan inmates of our house in reading, evidently to make them better acquainted with their own religious books, and thus to fortify them against any assaults that might be directed against their faith. However, he has not gone so far as to refuse to assist us in learning the language. O that we may soon be able publicly to declare to these poor people what our commission is!

March 21st.—Dowi Tschand, a neighbouring nobleman, visited us. Br. Heyde had a long conversation with him, on religious subjects. But on all such occasions we are made aware that we are not yet able to express ourselves with the clearness and certainty requisite for such topics.

About this time, a rather suspicious occurrence took place with

* The words and melody of which have of late been rendered familiar to the English musical public, by Mendelssohn's "Hymn of Praise."—Eds.

the son of our servant Lobzang. This boy had already run away from his parents several times, and had been absent for several days at a time. He did the same on this occasion, but was now further accused of having stolen three rupees belonging to another of the people in the house. On investigation nothing could be proved against the boy, and there appeared reason to suspect that the accusation was only a scheme, on the part of our Lama, to induce us to send Lobzang and his family out of our service.

Miscellaneous Intelligence.

I. MISSIONARY APPOINTMENTS AND REMOVALS.—1. On the 6th of May, Br. S. Warner was joined in holy matrimony to Sr. J. E. Fenner, of Bethlehem; and on the 18th of June they sailed for the Danish West Indies, accompanied by Br. and Sr. B. Romig, destined for Barbadoes.

2. Br. Ad. Brauer, called to the service of the Mission in South Africa, sailed from London, July 21st.

3. Br. and Sr. Buchner, and Sr. A. Christie arrived at Barbadoes, May 6th; and on the 12th of the same month, Br. and Sr. Clemens sailed from Barbadoes, and arrived at Fairfield, in Jamaica, on the 10th of June.

4. Br. T. E. Zippel having been joined in holy matrimony to Sr. A. Christie on the 18th of May, they sailed from Barbadoes for Tobago on the 6th of June, and reached Montgomery in the latter island, on the 9th.

5. Br. and Sr. Dehm left St. Croix for Antigua, on the 27th of May.

6. Br. and Sr. B. Romig arrived at Sharon in Barbadoes, July 7th.

7. The Brethren Hagenauer and Spieseke landed at Melbourne on the 14th of May.

8. Br. Em. Weiss sailed from Southampton for the Danish Islands, June 2nd.

9. Br. J. H. Oelmann, of Herrnhut, has been called to the service of the Mission in South Africa.

10. The widow Sr. Baum arrived at Copenhagen on the 26th of May, from the Danish West Indies, on her way to Germany.

11. The Harmony sailed for Labrador on the 10th of June.

II. OBITUARY.—On the 30th of April, Br. D. W. Suhl departed this life at Genadendal, in the 46th year of his age.

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CORRIGENDA.

In the Subscription List appended to No. 238, pp. xx., xxi., it is requested that the following corrections may be made :—

T. H. Bentley, Esq., Bombay	ann.	£0	10	0
W. H. Esq., Civil Service, Bombay	don.	2	0	0

The following is the Specification of the Contributions forming the amount of £42:16:0 stated in p. xxi., as collected by Lieut. Col. Martin, for Tibet :—

A Friend	100 Rupees.
Name illegible	10 "
Brigadier Cotton	5 "
Lieut.-Colonel Herbert Edwardes, C. B.	100 "
Major Christie, Artillery	50 "
Dr. Townsend, 7th Irreg. Cavalry	5 "
Colonel Plumbe	10 "
Lieut. and Advocate Brown, Horse Artillery	5 "
Lieut. M'Kenzie, Commissariat Department	20 "
Lieut. Cooke, Horse Artillery	5 "
Major Barr, Horse Artillery	10 "
Sir Wm. Hamilton, Artillery	8 "
Rev. J. M'Carthy	10 "
W. S.	1 "
Lieut. Havelock, Assistant Commissioner	10 "
Lieut. Price, Artillery	5 "
Capt. Halahan, 24th Foot	10 "
Mr. Conductor Kelly	3 "
Capt. Stallard	10 "
Mr. Thompson, 70th Foot	5 "
Capt. Wright, Assistant Adjutant-General	5 "
Major Ryves	3 "
Col. Cooper	4 "
Rev. J. Sharkey, Chaplain	10 "
H. B. Urmston, Esq., Assistant Commissioner	20 "

LIST

OF

*Subscriptions and Donations received towards the Support of the Missions of the United Brethren, from Brethren and Friends in Great Britain and Ireland, from March, 1857, to March, 1858.**

ENGLAND.

ASSOCIATIONS.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, esq., Treasurer,—			
For General-Fund.....	£4,450	7	6
Jamaica School-Fund	244	9	8
Training-School in Antigua.....	1	0	0
Barbadoes School-Fund	30	6	6
Negro School-Fund	15	13	6
Tobago Mission.....	1	1	0
Spring-Garden School in Tobago	20	0	0
Greenland, for Fuel	5	7	0
Ditto, for "Elias Cad".....	5	15	0
Labrador Mission	17	0	9
Widows and Orphans of Missionaries.....	0	10	0
Australian Mission	0	10	0
Schools for Mosquito Indians ...	40	0	0
South African Mission	2	0	0

£4,834 0 11

London Ladies' Association, by Miss La Trobe	100	14	6
Bath Ladies' Association, by Mr. W. Gibbs and Mrs. James ...	46	1	6
Bristol Association of Brethren and Youths, by Mr. S. S. Smith, including 1 <i>l.</i> 17 <i>s.</i> 7 <i>d.</i> for Jamaica Schools	22	3	9
Bristol Ladies' Association, by Miss Marychurch, including 1 <i>l.</i> for Antigua Training School, 1 <i>l.</i> 5 <i>s.</i> for Barbadoes Ragged Schools, 1 <i>l.</i> for Central Asia, 10 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i> for Jamaica Schools, 1 <i>l.</i> for Female Training School, Antigua, and 1 <i>l.</i> for Destitute Children at Springfield, Jamaica	95	9	2
Devonport Auxiliary Moravian Missionary Society, by Mr. R. H. Collins.....	4	10	2
Fairfield Ladies' Association, by Miss Osborne, including 1 <i>l.</i> 19 <i>s.</i> for Jamaica Schools	5	14	11

Leominster Ladies' Association by Mrs. Gregory, including 3 <i>l.</i> 16 <i>s.</i> 6 <i>d.</i> for the Girls' Training School, Antigua ...	£8	12	0
Tytherton Ladies' Association, by Mrs. Waugh.....	13	10	6
Yorkshire Society for the Spread of the Gospel among the Heathen, by the Rev. G. Robbins, Treasurer, including 3 <i>l.</i> 11 <i>s.</i> 11 <i>d.</i> for Jamaica Schools	217	4	3

SCOTLAND.

Aberdeen Arctic Company....	don.	10	0	0
Edinburgh Association in aid of the Moravian Missions, by Robt. Wilson, esq., Treasurer, including 1 <i>l.</i> for Negro Schools, and 10 <i>s.</i> for South African Schools	248	19	11	
Elgin Missionary Society, by A. Guthrie, esq.	2	2	0	
Glasgow Auxiliary Moravian Missionary Society, by James Playfair, esq., Treasurer, including 36 <i>l.</i> for Female Training School, Antigua, by J. D. Bryce, esq.	157	0	0	

The following Donations from Societies and Associations in Scotland are included in the gross Amount remitted by the Edinburgh Association.

Biggar, North United Presbyterian Congregation	3	10	0
Langholm North United Presbyterian Congregation	2	0	0
Portobello United Presbyterian Congregation	3	0	0

Subscriptions and Donations.

Legacy of the late George Buchan, esq., Kelloe, less expenses	198	12	5
Abercrombie, the Misses ...	1	1	0

* See foot note, Vol. xvi., p. 1.

Bertram, Mrs. Dr. ann.	£1	1	0	Wallace, Miss ann.	£0	10	0		
Black, Adam, esq., M.P.	"	0	10	0	Wallace, Miss C.	"	0	5	0
Boyd, John, esq.	"	0	5	0	Watson, Rev. Dr.	"	0	5	0
Brown, Rev. Dr. John.	"	0	5	0	Weir, John, esq.	"	0	10	6
Brown, W., esq., Secretary ...	"	0	10	6	Whyte, William, esq.	"	0	5	0
Campbell, Mrs.	"	0	5	0	Whytt, Mrs., Portobello	"	0	10	6
Chaplin, T. Robertson, esq....	"	1	0	0					
Clapperton, Thomas, esq. ...	"	0	5	0					
Cowan, John, esq.	"	0	10	0					
Davidson, Miss	"	0	5	0					
Dickenson, the Misses.	"	0	5	0					
Dickson, W., esq.	"	0	10	0					
Drummond, Rev. D. T. K., Secretary	"	0	5	0					
Dunlop, A. Murray, esq., M.P. "	"	0	5	0					
Dymock, J. R., esq.	"	0	10	6					
Dymock, Mrs. William	"	0	5	0					
Ferrier, Miss, Canada, 1856 and 1857	"	2	0	0					
Friend, A. Arbroath ann.	"	1	0	0					
Friend, A. Leith	"	2	0	0					
Friend, A., Northumberland ..	"	0	14	0					
Gibson, John, esq., jun.	"	1	0	0					
Gifford, Alexander, esq.	"	0	5	0					
Graham, Walter, esq.	"	0	10	6					
Gray & Son, Messrs. James. ...	"	0	5	0					
Haldane, Miss	"	0	5	0					
Haldane, Mrs. James	"	0	5	0					
Huie, Dr.	"	0	10	6					
Hunter, Rev. Dr.	"	0	5	0					
Hutchinson, Alexander, esq. ...	"	0	5	0					
Keith, Dr.	"	0	10	6					
Knight, George, esq.	"	0	2	6					
Kynock, Mrs.	"	0	2	6					
Laing, David, esq.	"	1	0	0					
Ditto, for South African Schools	"	0	10	0					
Livingston, Josiah, esq. ann.	"	0	10	6					
M'Lagan, Dr.	"	0	10	6					
M'Laren, David, esq.	"	0	10	0					
M'Laren, Duncan, esq.	"	0	10	6					
Mollison, Mrs.	"	1	0	0					
More, Professor, President ...	"	1	1	0					
Morris, James, esq.	"	0	10	0					
Muir, Rev. Dr.	"	0	5	0					
Muirhead, Claud, esq.	"	0	10	0					
Newall, Mrs., Bearehill.	"	0	10	0					
Oliphant, William, esq.	"	0	10	6					
Pringle, Miss	"	0	2	6					
Robertson, T. R., esq.	"	1	0	0					
Rutherford, Robert, esq. don.	"	5	0	0					
Spence, Mrs. A. ann.	"	0	5	0					
Spittal, Lady	"	0	10	6					
Tait, Mrs. Admiral	"	0	5	0					
Thomson, Miss	"	1	0	0					
Thomson, Miss Jessie.	"	0	5	0					
Tod, Henry, esq.	"	0	10	6					
Turnbull, Mrs.	"	0	10	0					
Wallace, Miss, collected by :— Moodie, W., esq.	"	0	5	0					
Skinner, Mr. and Mrs.	"	2	5	0					
Steele, Mrs.	"	0	4	0					
Wallace, James, esq.	"	0	10	0					
Wallace, Mrs. E.	"	0	2	6					

Wallace, Miss C.	"	0	5	0
Watson, Rev. Dr.	"	0	5	0
Weir, John, esq.	"	0	10	6
Whyte, William, esq.	"	0	5	0
Whytt, Mrs., Portobello	"	0	10	6

LONDON and its Vicinity.

LEGACIES.

Mathew Bridges, esq., in fulfilment of the wishes of his late Wife Part Legacy from the late Rev. G. W. Horne, by his executor, J. B. Badham, esq., Bristol, less duty	50	0	0
Also, a Transfer of 144 <i>l.</i> Bristol and Exeter Railway Consoli- dated Stock, a donation by J. B. Badham, esq., Bristol. Legacy from the late Miss Sarah Abiah Willman, of Richmond, by her executor, Dr. G. C. Julius.....	180	0	0
Also, a Transfer of 144 <i>l.</i> Bristol and Exeter Railway Consoli- dated Stock, a donation by J. B. Badham, esq., Bristol. Legacy from the late Mrs. Lydia Wilson, of Clapham-common, by her executor, John Bridges, esq., duty free, 400 <i>l.</i> and in- terest	431	2	3

—

Collections in the Brethren's Chapel, Fetter-lane	17	14	3
Anonymous don.	5	0	0
Arthington, R., esq., jun., for Mongolia	1	12	0
Bagshawe, Rev. E., Eyam.....ann.	1	1	0
Barber, Rev. John Hurt	1	1	0
Barber, The Right Hon. Lady Millicent	1	1	0
Bateman, J. F., esq. don.	5	0	0
Ditto, for Enon	10	0	0
Beaumont, Mr. J. W., Kirkby Overblow	0	10	6
Benham, Daniel, esq. ann.	2	2	0
Bennett, T., esq., Grimsby ...	1	1	0
Bennett, J., esq.	1	1	0
Bennett, Miss Faith	1	1	0
J. S. A. and M.	3	3	0
Benneworth, J., esq., Spilsby don.	5	0	0
Bentley, T. H., esq. ann.	0	10	0
Birtill, S. S., esq., Bristol, for Enon, 1856	2	5	0
Blatch, Miss, collected by	1	10	0
Breebaart, Mr. don.	0	1	6
Brett, J. W., esq.....	5	0	0
Ditto, for Enon, 1856	5	0	0
Brewin, Mrs. Sophia 2 years	4	4	0
Brinton, Miss, Speen Hill ann.	1	1	0
Browne, Octavius, esq., for Aus- tralian Mission	20	0	0
Burchett, J. R., esq. ann.	2	2	0
Chambers, Mr. T. W.	2	2	0
Cleobury, Mrs. F.	0	10	0

LONDON and its Vicinity.

LEGACIES.

Mathew Bridges, esq., in fulfilment of the wishes of his late Wife	50	0	0
Part Legacy from the late Rev. G. W. Horne, by his executor, J. B. Badham, esq., Bristol, less duty	180	0	0
Also, a Transfer of 144l. Bristol and Exeter Railway Consoli- dated Stock, a donation by J. B. Badham, esq., Bristol.			
Legacy from the late Miss Sarah Abiah Willman, of Richmond, by her executor, Dr. G. C. Julius.	5	0	0
Legacy from the late Mrs. Lydia Wilson, of Clapham-common, by her executor, John Bridges, esq., duty free, 400l. and in- terest	431	2	3

Collections in the Brethren's

Chapel, Fetter-lane	17	14	3
Anonymous don.	5	0	0
Arthington, R., esq., jun., for Mongolia	1	12	0
Bagshawe, Rev. E., Eyam ann.	1	1	0
Barber, Rev. John Hurt	1	1	0
Barber, The Right Hon. Lady Millicent	1	1	0
Bateman, J. F., esq. don.	5	0	0
Ditto, for Enon	10	0	0
Beaumont, Mr. J. W., Kirkby Overblow	0	10	6
Benham, Daniel, esq. ann.	2	2	0
Bennett, T., esq., Grimsby ...	1	1	0
Bennett, J., esq.	1	1	0
Bennett, Miss Faith	1	1	0
J. S. A. and M.	3	3	0
Benneworth, J., esq., Spilsby don.	5	0	0
Bentley, T. H., esq. ann.	0	10	0
Birtill, S. S., esq., Bristol, for Enon, 1856	2	5	0
Blatch, Miss, collected by	1	10	0
Breebaart, Mr. don.	0	1	6
Brett, J. W., esq.	5	0	0
Ditto, for Enon, 1856	5	0	0
Brewin, Mrs. Sophia 2 years	4	4	0
Brinton, Miss, Speen Hill ann.	1	1	0
Browne, Octavius, esq., for Aus- tralian Mission	20	0	0
Burchett, J. R., esq. ann.	2	2	0
Chambers, Mr. T. W.	2	2	0
Cleobury, Mrs. F.	0	10	0

Creswick, Mr.....ann.	£2	0	0
Creswick, Miss	1	0	0
Crew, Dowager Lady ...2 years	4	4	0
Dunn, Mr. C. B., Kew ann.	0	10	0
Dürninger, Messrs. Abraham & Co., Herrnhut.....ann.	6	0	0
E. G.	0	10	0
Ehemann, Rev. C. F., Sierra Leone	0	10	6
Ellis, R. L., esq., Anstey Hall, Trumpington	2	2	0
Esquimaux at Hopedale, for Australia	0	17	3
Fawcett, G., esq., by R. Arthington, esq., for Mongolia	0	5	0
Fawckner, Mr. Robert F. ann.	1	1	0
Foster, Rev. F. A. L., Rector of Saxby, Lincolnshire, collected by:—			
Bord, Mrs., Barton	0	10	0
Foster, Mrs. F. A.....	0	10	0
Harter, the late Mrs. James	0	5	0
Ping, Miss, Barton.....ann.	0	10	0
Raby, Mrs., Barton	0	5	0
Franklin, Lady	1	1	0
Fynes-Clinton, Rev. C. J.....ann.	2	2	0
Gainsborough, Rt. Hon. the Earl of, for Enon, 1856.....	10	0	0
Grote, Rev. John, Trumpington, near Cambridge	5	0	0
Guthrie, Mr. and Mrs. Patrick, Brechin, N.B.....ann.	1	10	0
Hamilton, J., esq., for Tobago, ann.	25	0	0
Hamilton, Mrs., Wanstead ...	1	0	0
Hills, Mr., by Mr. Atkins	0	10	0
Hindley, The late C., esq., M.P., for Enon	5	0	0
Hudson, T. B., esq. ann.	2	2	0
Isaacs, Rev. A. A.	0	10	6
Jackson, Dr., Kew	1	1	0
Jenney, W., esq.	2	2	0
Keal, J., esq.	1	1	0
Kullen, Mr.....don.	0	5	0
La Trobe, C. J., esq., for Australian Mission	30	0	0
Lambert, Dr.....	0	4	0
Lindoe, Mrs., Salisbury ann.	1	1	0
Liston, Miss H. don.	1	0	0
Loyd, E., jun., esq., for Enon ...	10	0	0
M. C. G., by E. G.	0	10	0
M. M. W., by Rev. P. La Trobe ann.	1	1	0
Ditto, collected by	0	9	0
Malcolm, Lieut. G. J., R.N.....ann.	1	0	0
Martin, Lieut.-Colonel	3	0	0
Ditto, collected by, for Tibet ...	42	16	0
Martyn, John, esq., Brighton ann.	2	0	0
Martin, John, esq. don.	5	0	0
Millar & Fernoy, Messrs. ann.	1	10	0
Oldfield, Miss	1	0	0
Ormerod, Mrs., Croydon.....	10	10	0
Parry, Mrs. and Miss, for Enon .	10	0	0
Patterson, Mrs., Jersey ann.	1	1	0
Peddle, Miss Isabella	1	0	0

VOL. XXII.

Preston, Rev. M. M. ann.	£2	2	0
Reichel, Rev. H., Lausanne, collected by, for Kaffir Distress .	16	0	0
Ridgway, J. L., esq. ann.	1	1	0
Ridler, V., esq.	2	0	0
Rogers, John, esq., River-Hill, Seven Oaks.....don.	5	0	0
Rumpf, Miss, Swanton ann.	0	10	0
Simpson, D., esq.....	1	1	0
Skeen, Mr. Robert	1	1	0
Skeen, Mr. W., Ceylon	1	1	0
Skeen, Miss Justina	0	10	0
Skeen, Miss Annie	0	10	0
Sloper, Mr. James	0	10	0
Sotheby, Miss	0	10	6
Smith, Miss, Bermondsey ...	1	1	0
Smith, Miss L. W.	1	1	0
Snee, Edmund L., esq.	0	10	6
Snell, Edward, esq.....	5	0	0
Spragge, F. H., esq., Torquay ..	1	1	0
Spragge, Mrs.	2	2	0
Sutherland, Capt. James ...	1	0	0
Taylor, Trustees of the late John, by Rev. W. Mallalieu.....ann.	3	6	9
Tilt, Charles, esq.	2	2	0
Treacher, Henry, esq.....	1	1	0
Van Wees & Weiss, Messrs., Zeist	2	0	0
Vores, Mrs., Hastings.....don.	10	0	0
W. C., by Rev. P. La Trobe ann.	1	0	0
W. H., Bombay	2	0	0
Wathen, Mr. G. W.	5	0	0
Watkins, Rev. E. A., Fort George, Hudson's Bay	1	0	0
Webster, Miss, Tottenham ann.	1	1	0
Weitbrecht, Mrs.....don.	2	0	0
Wellford, Miss	2	2	0
Wellford, Miss Caroline	1	1	0
Western, Mrs.	1	1	0
Wheeler, H., esq.....	2	2	0
White, Captain John	1	1	0
Whitehead, Mr.	1	1	0
Wright, Miss, by Miss Creswick	1	0	0

LONDON LADIES' ASSOCIATION.

By Mrs Gonner.

Armitage, J. L., esq. ann.	1	0	0
Bicknell, H. E., esq.	1	1	0
Burden, Mrs.	1	0	0
Carter, Mr.	1	1	0
Davies, J. E., esq.	1	1	0
Edenborough, Mrs.....	0	10	0
Gonner, Mr.....	2	0	0
Jones, Mrs.	0	10	0
Pope, J., esq.	0	10	6
Pope, Mrs.	0	10	6
Pratt, Rev. Josiah, M.A.	1	1	0
Preston, John, esq.	1	1	0
Symes, J. C., esq.	0	10	6

By Miss Hurlock.

Friend, A	0	5	0
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Friend, A	ann.	£0	5	0
Garling, Miss.	"	0	10	0
Hill, Miss.	"	0	5	0
Hill, Miss M.	"	0	5	0
Hurlock, Miss.	don.	3	0	0
Ditto	ann.	2	0	0
Hurlock, Miss Jane	"	1	1	0
Robertson, Miss F.	"	1	1	0

By Miss La Trobe.

Baker, Miss, Stanstead	ann.	1	1	0
Ditto, <i>Mission Box</i>	don.	1	1	0
Beardmore, Miss.	ann.	1	1	0
Brett, J. W., esq.	"	1	0	0
C. L. L. T.	"	1	0	0
Cheetham, John, esq.	"	1	0	0
Cheetham, Miss	"	1	0	0
Cooper, Mrs.	"	1	0	0
Ditto, collected by:—				
Farquharson, H. M., esq.		0	5	0
Farquharson, Miss M.		0	5	0
Gordon, Mrs. Dr.		0	5	0
Johnston, Mrs., Elgin		0	5	0
Parnter, Miss		0	5	0
Edelman, Rev. W.	ann.	0	10	0
Evans, Miss.	"	1	0	0
Grote, Mrs. C.	"	1	0	0
Grote, Miss	"	1	0	0
Herschell, Mrs. R. H.	"	1	0	0
Ince, Mrs.	"	1	1	0
Jones, Mrs. S.	"	1	0	0
La Trobe, C. J., esq.	"	10	10	0
La Trobe, Mrs. C. J.	"	2	2	0
Maitland, Mrs. Fuller	"	2	0	0
Maitland, Miss Fuller	"	2	2	0
Newcome, Miss R. C.	"	1	1	0
Rous, Mrs. G.	"	1	0	0
Sperling, Mrs. H. G.	"	1	0	0
Wileman, Mrs.	"	1	0	0
Woods, H., esq., M.P.	don.	5	0	0

By Mrs. Leach, TURNHAM-GREEN.

Jackson, Mrs.	ann.	0	10	0
Leach, S. W., esq.	"	1	1	0
Leach, Mrs. S. W.	"	1	1	0
Lethbridge, Mrs.	"	0	2	6

By Mrs. H. M. Mallalieu.

Collected by her		5	0	0
Bradley, Mr.		1	0	0
Halliday, Mr. R.		1	0	0

By Mrs. Miller and Mrs. Eberle.

Axtell, Mrs.	ann.	0	12	0
Beer, Miss	"	0	5	0
Brooks, R., esq.	don.	5	0	0
Colnett, Miss	ann.	0	10	0
Culliff, Mr.	"	0	2	6
Dickinson, Rev. W.	"	1	0	0
Eveleigh, Mrs.	2 years	2	0	0

From a departed Sister, by Mrs. Hannam, Hertford	don.	£1	0	0
Grimes, Mr. S.	2 years	1	1	0
Grimes, Mrs.	ann.	0	10	6
Joseph, Miss	"	0	5	0
Maynard, Mr. and Mrs.	"	1	0	0
Robinson, Miss	"	0	6	0
Scott, Mr. Robert	"	0	10	0
Whitney, Mr.	don.	1	1	0
Whitney, Mrs.	ann.	1	0	0
Willmott, Mrs.	"	0	5	0

By Miss Snell.

Collected by Miss Snell, including Mr. Bower, and Mr. Bower, jun., each £1 1 0, and £1 from the Misses Halliburton		5	7	0
Snell, Miss	ann.	5	0	0

By Mrs. Tarr.

Tarr, Rev. W.	ann.	1	1	0
Tarr, Mrs.	"	1	1	0

BALTONSBOROUGH. By Rev. J. Miller.

Taynton, Rev. W.	don.	1	10	0
Whitehead, John, esq.	ann.	2	2	0

BATH. By the Rev. J. A. Porter.

Collections in the Brethren's Chapel		30	12	6
Bremner, Mrs.	don.	1	0	0
Carpenter, Mr.	ann.	0	10	0
Dutton, Miss, collected by, in Exeter		1	1	0
Fitzgerald, Miss.	ann.	1	0	0
Fry, Rev. Thomas	"	1	0	0
Hull, Mr. Jabez	"	1	1	0
Johnston, D., esq.	"	1	0	0
Lowe, Hurstler, esq.	"	2	2	0
More, Miss	"	2	0	0
O'Brien, Major	"	1	0	0
O'Brien, Mrs. H. E. O.	"	2	0	0
O'Brien, Mrs. H.	"	1	0	0
Scott, Miss	"	0	10	0
Smith, Miss E.	don.	0	4	0
Smith, Mrs., Mission Box.		0	1	6
Tatton, Lieut.-Colonel	ann.	0	10	0
Templar, J. W., esq.	"	0	10	0
Webster, Major	"	0	15	0
Webster, Mrs.	"	0	10	0
Webster, Miss	"	0	15	0
Wensley, Mr.	"	1	1	0
Worsley, Miss	"	2	0	0

By Mrs. Burniston.

Burniston, Mrs.	ann.	0	10	0
Hardman, Joseph, esq., Twickenham	"	1	1	0

Harris, Miss Ann	ann.	£0	5	0
Harris, Miss Eliza	"	0	5	0
Harris, Miss Louisa	"	0	5	0
Rougmont, Miss, Kensington, don.	1	0	0	0
Wyatt, Miss.....	"	0	3	0

By the Rev. J. Crosby.

Culverwell, Mr. J., Williton ann.	1	1	0	
Rossiter, F. W., esq., Taunton				
ann.	5	0	0	
Stoate, W., esq., Williton.....	1	0	0	
Serecombe, Mrs., Exeter.....	0	10	0	

*Association connected with the Brethren's
Congregation at BATH, in aid of the
Missions of the United Brethren, by
Mr. Wm. Gibbs and Mrs. James.*

By Mrs. Comley.

Adams, Mr.....	ann.	0	5	0
Adams, Miss	"	0	5	0
Comley, Mr.....	"	0	10	0
Hanham, Mrs. W.	"	0	5	0
Sargent, Miss	"	0	5	0

By Mr. W. Gibbs.

Bell, Mrs., Raby-place	ann.	0	10	0
Briscoe, the Misses	"	1	1	0
Friend, A	don.	0	5	0
Gibbs, Mr. William	ann.	2	2	0
Gibbs, Mrs. James	"	0	10	0
Gray, Miss	"	0	10	0
Green, Mr.	"	1	0	0
Holborow, Mr. Isaac	"	1	0	0
Holborow, Mrs. George	"	2	0	0
Holborow, Miss	"	1	0	0
Hood, Miss, Chelsea	"	1	1	0
Mackillop, G., esq.	"	0	10	0
Neate, Miss	"	0	10	0
Phillips, Mrs.	"	0	10	0
Pinnell, Annie	"	0	5	0
Pinnell, Mrs. C.	"	0	5	0
Pinnell, Mrs. Ann	"	0	5	0
Quartley, Rev. Charles J., Bar-				
rackpore, East Indies.....	ann.	2	0	0
Scott, Miss Elizabeth	"	0	10	0
Scott, Miss Kate	"	0	10	0
Slater, John, esq.	"	2	2	0
Slater, Miss	"	1	1	0
Slater, Miss C.....	"	1	1	0
Stanley, Mrs.	"	0	5	0
Stibbert, Giles, esq.....	"	1	1	0
Stibbert, Mrs.	"	1	1	0
Stocker, Captain.....	don.	0	2	6
Tanner, Mr., Fromefield	ann.	1	0	0
Wylde-Brown, Mrs.	"	1	0	0

By Mrs. Goodwin.

Chamberlain, Miss.....	ann.	0	10	0
Wise, Mrs.	"	1	1	0

By Mrs. James.

Duncan, Mrs.	ann.	£1	0	0
Gibbons, Miss	"	1	0	0
Gibbs, Mr. Samuel	"	0	10	0
Gibbs, Miss	"	0	5	0
Goldstone, Mrs.	"	0	10	0
Hanham, Mr.	"	2	2	0
Hunt, George, esq.	"	1	0	0
James, Miss.....	"	1	0	0
Marriott, Mrs.....	"	0	2	6
Stone, Mrs.	"	1	0	0

By Mrs. Kimber.

Ford, Miss	don.	0	2	6
Hill, Mr. and Mrs.	ann.	0	10	0
Kimber, Mrs.	"	0	5	0
Little, Mrs.	"	0	5	0
Porter, Mrs.....	"	0	8	0

By Mrs. Titley.

Feltham, Miss E.	ann.	0	5	0
Friend, A	don.	1	0	0
Friend, A	"	0	5	0
Inton, Miss	"	0	12	0
La Trobe, Mr. Samuel	ann.	1	1	0
Owen, Miss	"	0	10	0
Titley, Mr.	"	1	0	0
Titley, Mr. James, jun.	"	1	0	0
Titley, Mrs.....	"	1	0	0
Wadham, Mr.	"	0	10	0
Wadham, Mrs.....	"	0	10	0
Wadsworth, Mr.	"	0	10	0

Bath Juvenile Missionary Association.

By Mr. W. Gibbs.

Barry & Bright, the Misses,				
collected by.....		0	18	2
Culverwell & Curtis, the Misses,				
collected by.....		0	13	6
Mucklewin, Master, collected by		1	0	0
Reynolds, Miss, collected by		2	2	0
Scott, Miss, collected by		2	4	1
Taylor, Master George, collected				
by		0	9	4
Williams, Miss, collected by		1	19	6

BATH EASTON. By the Rev. A. Smith.

Bullock, Mr. George	ann.	0	5	0
W., Miss	don.	0	10	0

BEDFORD. By Mr. Francis Trapp.

Collections in the Brethren's				
Chapel		48	6	4
One Year's Interest on Legacy				
from the late Mrs. Trapp.....		2	12	6

Anderson, Mrs., collected by	£1	3	6
Bannister, Mr. ann.	0	10	0
Francia, Mr.	1	1	0
Jenkins, Miss E., collected by ...	2	5	6
Johnson, Mrs. Dr.....2 years	4	0	0
Kent, Mr. W. ann.	1	1	0
Langley, Miss	1	0	0
Roberts, Mrs.	0	10	0
Timaeus, Mr. C. F.	0	10	6
Walker, Mrs.	0	10	0

Bristol By Mr. W. Phillips.

Collections in the Brethren's Chapel, including £5 from C. W. Finzel, esq., and £5 from a Lady, by Rev. J. England	53	15	7
Badham, J. B., esq. ann.	1	1	0
Berkin, Mrs.	0	5	0
Contributions of Mrs. Richards, Master Barker, and the Misses Ferrier, at Glion, Canton Vaud, Switzerland, by Rev. J. La Trobe	0	16	6
Davis, Miss S.....ann.	0	10	0
Dyer, Miss	1	1	0
Ebsworth, Rev. J. don.	0	10	0
Grinfield, Rev. Thomas ann.	1	1	0
Hall, Mrs.	1	1	0
Hankin, T., esq.	1	0	0
Hill, Charles, esq.	4	4	0
Knight, Mr.	0	10	0
La Trobe, Rev. James	1	0	0
Lamb, Miss	1	1	0
Livius, Rev. H.	1	1	0
Livius, Mrs.	1	1	0
M. N. C. Bristol, by Mr. J. Wayne	3	0	0
Phillips, Mr. W.	1	1	0
Usher, Mr. J.	0	10	0
Waters, Mrs.	0	10	0
Webster, Miss	1	0	0

Bristol Association of Brethren and Youths. By Mr. S. Smith.

Brett, Mr. I. ann.	0	10	0
Webb, Miss, by ditto	1	0	0
Bye, Mr. George.....don.	0	2	0
Cogswell, Mr. J.....ann.	0	10	0
Collins, Mr. B. D.....	0	10	0
Davis, Mr. J. don.	0	3	0
Dunn, Mr. S.	0	2	6
Fuller, Mr. James ann.	1	0	0
Griffith, Mr. P. half-year	0	5	0
Lane, Mr. E. ann.	0	10	0
Parsons, Mr. Geo.	0	10	0
Peard, Mr. R.....don.	0	3	6
Small sums	0	4	2
Smith, Mr. C.....ann.	0	6	0
Smith, Mr. C. F.....	0	5	0
Smith, Mr. P. J.....	0	5	0
Smith, Mr. S.	0	10	0

Smith, Mr. W. G. ann.	£0	4	0
Stockman, Mr. G. don.	0	2	0
Thomas, Mr. J.	0	1	0
Vigors, Mr. J. A. & S.	0	1	6
Williams, Mr. J. S.....	0	5	0

By Mr. E. Sanders.

Lemon, Mr. J. J. ann.	0	5	0
Sanders, Mr. E.	1	0	0
Sanders, Mr. J. H. don.	1	0	0
Sanders, Mr. W.	0	10	0
Tolkien, J. B., esq. ann.	1	1	0
Tolkien, Miss E.....	1	1	0

By Mr. Jos. Townsend.

Cave, D., esq. ann.	1	1	0
Drake, R., esq.....	1	1	0
Edwards, G., esq.	1	1	0
Fox, Dr. C. J.	1	1	0
Hitching, Mr. J. R.....	0	5	0
Strickland, J., esq.	1	1	0
Townsend, Mr. Joseph	1	1	0
Tuckett, F., esq.....	1	0	0

By Master Townsend.

Frost, Mr. W. D. ann.	0	4	6
Missionary Box	0	4	0

Bristol Ladies' Association. By Miss Marychurch.

By Mrs Bevan.

Bevan, Mrs.....ann.	1	0	0
Finzel, C. W., esq.	1	0	0
Finzel, C. W., esq. jun., ...	1	0	0
Sundries.....	0	2	0

By Mrs. Henry and Miss Birtill.

Birtill, Mr. Henry ann.	1	0	0
Birtill, Mr. S. S.	0	10	0
Birtill, Mrs. L.	1	1	0
Birtill, Mrs. Henry	0	10	0
Birtill, the Misses	1	0	0
Birtill, Mr. John	0	5	0
Fuller, Mrs. John	0	6	0
G., Mrs.	0	1	0
Hankin, Miss	1	0	0
King, W. P., esq.....	1	0	0
King, Miss	0	10	0
Longman, John, esq.	0	5	0
Longmire, Mrs., by Mrs. Martyn	1	1	0
Longmire, the Misses, by ditto ann.	1	1	0
Martyn, Dr. S.	1	1	0
Martyn, Mrs.	1	1	0
Montgomery, Mrs.	1	1	0
Swertner, Miss	0	5	9

By the Misses Dunn.

Biggs, Mrs., Devises	ann.	£0	10	0
Dunn, Mrs. and the Misses "	"	0	13	8
Finzel, C. W., esq.	"	0	10	0
Ridler, Miss	"	0	10	0
Small contributions	"	0	8	4
Stephens, H. O., esq.	ann.	0	10	0

By Miss La Trobe.

Dayas, Miss	ann.	0	10	0
Friend, A, by Miss Cooke ...	"	0	4	0
Holloway, Miss	"	0	2	6
Ditto, sale of work	"	0	5	0
La Trobe, Miss	ann.	0	10	0
Robinson, Mrs.	"	0	10	0
Sharland, Miss	"	0	10	6
Small sums	"	0	4	10
Steven, Miss	ann.	1	0	0
Stokes, Miss	"	0	10	0

By Mrs. Essex La Trobe.

Crossman, Mrs.	2 years	1	0	0
La Trobe, Mr. E.	ann.	1	0	0
Marshall, Mr., by Miss Marshall				
ann.		0	5	0
Small sums	"	0	5	0

By Miss Marychurch.

Atkinson, Mrs.	ann.	0	10	0
Bird, Miss	"	0	10	0
Battersby, Mrs.	"	0	10	0
Bobbett, Mrs.	"	0	5	0
Cooke, Lady Helena	"	1	0	0
Crawford, Colonel R. A. ...	"	1	1	0
Cross, William, esq.	"	1	0	0
Davis, Mrs.	"	0	5	0
Draper, Miss	"	1	0	0
Edwards, the late Thomas L.,				
esq.	ann.	1	1	0
Ferris & Co., Messrs	"	0	10	0
Foster, Mrs. John	"	0	10	0
Friends	"	0	7	6
Grace, Mrs.	"	0	10	0
Griffith, Mrs., Holyhead	"	1	0	0
Hall, John Wesley, esq.	"	1	1	0
Harvey, John, Esq.	"	1	1	0
Hayman, Miss, Clifton, by Mrs.				
Phillips	ann.	0	5	0
Hooper, Mrs.	"	1	0	0
Marychurch, Miss	"	1	0	0
Millard, Miss	"	0	10	6
Nattriss, Mr.	"	0	10	0
Nicolay, Miss	"	0	5	0
Oldland, Mr. H.	"	0	5	0
Rees, Miss	"	0	5	6
Rees, Miss, Clifton	"	0	7	6
Salter, Mrs.	"	0	10	0
Sayer, Mr. Robert	"	2	0	0
Sealy, Thomas, esq.	"	1	0	0
Sealy, the Misses	"	1	0	0

Taylor, Charles, esq.	ann.	£1	0	0
Thurnbeck, Miss	"	0	5	0
Trenfield, Mrs.	"	1	1	0
Ditto, for Central Asia ...	don.	1	0	0
Vines, Mr. and Miss	ann.	0	10	0
Wayte, Mr. Francis	"	1	1	0
Wayte, Mr. Henry	"	1	1	0
Webb, Mrs. R. H.	"	0	10	0
Wills, Mrs. W.	"	0	5	0
Zachary, Thomas, esq.	"	1	0	0
Zachary, Miss	"	0	10	0

By Mrs. Norton.

Brown, Mrs. George	ann.	0	10	0
Brown, the Misses	"	0	5	0
Elton, Mrs.	"	1	0	0
Friend, A., M. B.	"	0	5	0
Hethcote, Miss	"	1	0	0
Hethcote, Miss C.	"	1	0	0
Hockey, Mrs.	"	0	5	0
Hodges, Mrs. C. O.	"	0	10	0
Hunt, Rev. W.	"	1	1	0
Lane, Mrs. C. O.	"	0	10	0
Lucas, W. R., Esq.	"	0	10	0
Lucas, Miss	"	0	10	0
Miles, Mrs. Clara	"	1	1	0
Norton, Mrs.	"	1	0	0
Norton, Miss	"	1	0	0
Paul, Mrs.	"	0	5	0
Reynolds, Joseph, esq.	"	1	0	0
Small contributions	"	0	8	6
Wintle, Thomas, esq.	ann.	1	0	0

By Miss Peard.

Friends	"	0	12	6
Reichel, Mrs.	ann.	0	5	0

By Miss Rose.

Middleton, Mrs.	ann.	2	2	0
Roe, Miss	"	2	0	0
Rose, Mrs.	"	1	0	0
Stephenson, the late Mrs. ...	"	1	0	0

By Miss Ryan.

Cox, Miss	ann.	0	5	0
Hall, Miss	"	0	5	0
Hooper, Miss	"	0	5	0
Quick, Miss	"	0	5	0
Small sums	"	0	1	6

By Mrs. G. Smith.

Smith, Mrs.	ann.	1	0	0
Smith, Mrs. George	2 years	0	17	4

By Mrs. Thomas.

Davis, Miss	"	0	4	6
Hillier, Mrs. John	ann.	0	5	0
Small sums	"	0	3	0
Thomas, Mr. J. and Mrs. ...	don.	0	10	0

By Miss Wallis.

Ackland, Miss	ann.	£0	10	0
Blandford, Mr.	"	0	10	0
Bosanquet, Mrs.	"	0	4	4
Coates, Miss	"	0	5	8
Kibbey, Mrs.	"	0	5	0
Wallis, Miss	"	0	5	0

CARLTON.

Hines, Mr. John, collected by ...	2	9	6
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DEVONPORT. By the Revs. J. A. Eberle and W. Badham.

Collection in the Brethren's				
Chapel	1	14	6	
Badcock, Miss	ann.	0	5	0
Clatworthy, Mr.	don.	0	2	6
Dikes, Miss	ann.	0	5	0
Dominy, Mr.	2 years	0	10	0
Eberle, Mrs.	ann.	0	10	0
G. C. & M.	don.	1	0	0
Hammond, Mrs.	ann.	0	2	2
Norman, Miss	"	0	10	0
Stephens, Mr.	don.	0	5	0
Sunday-school Mission-box		0	2	2
Tuson, Miss	ann.	0	5	0

Devonport Auxiliary Moravian Missionary Society.*By Mr. T. S. Bayly.*

Bayly, Mr. T. S.	ann.	0	5	0
Clemens, Mr. P. B.	"	0	5	0
Symons, Mr. W. H.	"	0	5	0

By Mr. R. H. Collins.

Bayly, W. H., esq.....	ann.	1	0	0
Berryman, Miss	"	1	0	0
Collins, Mr. R. H.	"	0	4	4
Friend, A.		0	0	6
Gilbert, Mr. W. R. D.....	ann.	1	0	0
Rutgear, T., esq.	"	0	6	0
Symons, Mr. J.	"	0	4	4

FAIRFIELD. By Mr. Edward Moore.

Collections in the Brethren's Chapel	20	10	11	
Ashworth, Hadwen, and Co., Messrs.	don.	1	1	0
Friend, A., by Miss Ann Jackson, omitted in 1856	5	0	0	
Friend, A., by ditto	0	5	0	
Jackson, Miss Ann	ann.	1	0	0
Ladies' Association	8	15	11	
Ladies' School, Fairfield, by Miss Willett	don.	5	0	0

Mallalieu, Mr. F. C.	ann.	£1	1	0
Phillips, Miss Ellen, Salford ..	don.	0	5	0
S. S. D., by Miss A. Jackson ..	"	5	0	0
Sunday School at Edge-lane ...	"	0	13	0
Trapp, Clement, esq.	2 years	2	2	0
Willett, Miss	ann.	1	0	0
Wise, Mrs., Hawarden	"	1	0	0

Collected by the Rev. W. Craig.

Ashworth, George, esq.	0	10	6
Bardale, Sir James L., M.D. ...	1	1	0
Bradley, — esq.	5	0	0
Browne, Henry, esq., M.D.	1	1	0
Christy, Richard, esq.	1	1	0
Dilworth, Jas., esq.	1	1	0
Gibbs, H. S., esq.	1	1	0
Hervey, James, esq.	1	1	0
Higgins, G., esq.	1	1	0
Oldfield, John, esq.	0	10	6
Rawstron, L., esq.	1	1	0
Rawstron, W., esq.	1	1	0
Thompson, James, esq.	1	1	0
Thompson, Thomas, esq.	0	10	6
Whitworth, A., esq.	1	1	0
Whitworth, B., esq.	1	1	0

HAVERFORDWEST. By the Rev. H. O. Essex.

Collections in the Brethren's Chapel				2	1	6	
A widow's mite				ann.	0	2	6
Ackland, Miss				"	5	0	0
Brown, Mr. John				"	0	2	6
Davies, Margaret, collected by ...				"	0	4	0
Davies, Sarah, Langhorne, collected by				"	0	1	10
Essex, Rev. H. O.				ann.	0	5	0
Essex, O. & W., Mission-box ...				"	0	5	8
Evans, Mrs., Mission-box				"	0	3	1
Friend, A., by Miss Perkins				don.	0	5	0
Gascoyne, Miss L.				ann.	1	0	0
Gwynne, T., esq.				"	0	10	0
Harries, Mrs., Hilton				"	1	0	0
Harties, Executors of the late Miss				"	1	0	0
Lloyd, Mrs., and Miss Evans ...				"	0	5	0
Lloyd, Mrs.				don.	0	2	6
Manley, Mr. J. T.				ann.	0	2	6
Parsell, Miss, collected by, 2 years				"	1	14	0
Perkins, Mr. W.				ann.	0	5	0
Phillips, Dr.				"	0	10	0
Phillips, Mr. John				"	0	10	0
Phillips, Mr. William				"	0	10	0
Phillips, Priscilla, collected by ...				"	0	11	1
Rees, Miss				don.	0	10	0
Rees, Miss, Pendine				"	0	2	0
Rees, Miss, Pendine, collected by				"	0	8	4
Ribbon, Emma, collected by				"	0	9	1
Robinson, Mr.				ann.	0	2	6
Russell, Mr. Thomas				"	0	5	0
Warlow, Mr. George				"	0	5	0

KIMBOLTON. By the Rev. F. Scholefield.

Collections in the Brethren's	
Chapel	£4 2 8
Ditto, ditto, at Stow	0 16 0
Arnsby, Miss L. A., Mission-box	0 7 10
Cant, Mr. Thomas, ditto	1 9 6
Clifton, Mr. W., ditto	0 4 9
Flanders, Mr. C., ditto	0 11 11
Knibbs, Mr., ditto	0 6 8
Medlow, Mrs., ditto	0 3 1
Sissman, Master C., ditto	0 3 2
Sunday School	0 10 1
Collected by:—	
Ashpole, Mrs.	0 16 6
Busby, Mrs.	0 14 0
Hatfield, Miss	1 0 4
King, Miss	1 11 3
Robb, Miss Ann	0 8 8
Scholefield, Master	0 14 9
Spicer, Master J. H.	0 19 5

KINGSWOOD. By the Rev. S. Hartley Reichel.

Bennett, Mrs. 2 years	2 0 0
Binna, Miss	0 4 4
Griffiths, Mrs.	0 5 0
Hartley, Miss	0 6 0
Haskins, Mr. W.	0 4 4
Haskins, Mrs. W.	0 4 4
Jarrett, Mr.	0 5 0
Jarrett, Miss	0 4 4
Jarrett, Miss S.	0 2 2
Juvenile Missionary Association	0 12 6
Pullen, Miss	0 5 0
Reichel, Rev. S. H.	0 5 0

LEOMINSTER. By the Rev. J. H. Birtill.

Collections in the Brethren's	
Chapel	2 14 7
Ditto, at Westhope, by Mr. John Plevy	2 6 6
Arkwright, J., esq.	1 0 0
Birtill, Rev. J. H.	0 10 0
Edwards, Mrs.	0 5 0
Gay, Mrs.	0 1 0
Wooley, Mr.	0 2 0

Leominster Ladies' Association.

By Mrs. Birtill.

Davies, Miss	0 5 0
Jones, Miss	0 2 2
Kirwood, Rev. G. H.	0 5 0
Miles, Mrs.	0 4 4
Probert, Mrs.	0 5 0
Shawe, Mrs.	0 5 0
Wilkes, Mrs.	0 4 4

By Mrs. Gregory.

Burlton, T., esq.	ann.	£0 5 0
Cropper, Mr.	"	0 5 0
Davis, Mr. D.	"	0 5 0
Davis, Mr. F.	"	0 5 6
Davis, T., esq.	"	0 10 0
Davis, Mrs., Church-street...	"	0 10 0
Edwards, Miss.	"	0 5 0
Ensoll, Mrs. J.	"	0 5 0
Graves, Mr.	"	0 2 6
Hifferman, Rev. —	don.	0 2 6
Kirkland, Mrs. H.	ann.	0 5 0
Lane, R., esq., Ryland.	"	0 10 0
Loyde, Edwin, esq.	"	0 2 6
Meredith, the Misses	"	0 5 0
Sales, T., esq.	"	0 5 0
Stallard, Mr.	"	0 2 6
Sunday-school Mission-box	"	0 5 0
Woodhouse, Mrs. G.	ann.	0 5 0

By Mrs. Watkins.

Davies, Mrs. Ann	ann.	0 4 4
Friend, A.	don.	0 1 0
Gilkes, Mr. W.	ann.	0 10 0
Watkins, Mrs.	"	0 4 4

LIVERPOOL. By Mr. W. Rose.

Crossfield, Mr. William.	ann.	2 0 0
Harrison, Mr. and Mrs.	"	0 7 0
Rose, Mr. and Mrs. W.	"	1 0 0
Rose, Miss M. L.	"	0 10 0

MALMESBURY. By the Rev. J. G. Kattofen.

Collection in the Brethren's	
Chapel	6 2 7
Chapel Mission-box	0 3 0
Green, Master Herbert, of Ship-ton Moynes.	0 9 0
Hender, Mrs., Mission-box	0 3 1
Lockstone, Mr. E.	1 0 0
Lockstone, Mr. H. W.	1 0 0
Lockstone, Mr. R.	1 0 0
Luce, Miss G.	0 2 6

OCKBROOK. By Rev. W. Mallalieu.

Collections in the Brethren's			
Chapel	22	10	11
Baldwin, Mrs.....ann.	1	0	0
Beesley, Mrs., Mission-box	0	10	6
Edwards, Rev. W. ann.	1	0	0
S. A., by ditto	5	0	0
Ditto, by ditto.....don.	0	15	0
Taylor, J., esq., by ditto ann.	1	1	0
Friend, A. don.	0	3	0
Jackson, Miss.....ann.	1	0	0
Lawton, Mr. J. W.	1	0	0
Mallalieu, Mrs.	1	0	0

Middleton, Mrs.	don.	£0	10	0
Mission-box, A.		0	14	0
Morton, J. C., esq.	don.	1	0	0
Reichel, Mrs.	ann.	1	0	0
Seifferth, Rev. B.	"	0	10	0
Staveley, Mr.	"	1	1	0
Staveley, Miss.	don.	1	1	0
Wellford, Miss.	ann.	1	0	0

By Mrs. Ellis, for Kaffir Distress.

Cade, Mr. H.		0	2	6
Edwards, Rev. W.		0	2	0
Ellis, Mrs.		0	2	6
Lawton, Mr. J. W.		0	2	6
Leyland, Miss.		0	2	0
Robinson, Miss.		0	5	0
Seifferth, Rev. B.		0	2	6
Sums under 2s.		0	13	0
W. M.		0	5	0
Wilson, Rev. S.		0	2	0

By Mrs. Glass.

Arnold, Miss.	ann.	0	5	0
Balguy, Mrs.	"	0	10	0
Cope, Mrs.	"	0	3	0
Finney, Mrs.	"	0	5	0
Friend, A.	"	0	5	0
Holbrook, Mrs.	"	0	4	4
Murgatroyd, Mrs.	"	0	4	4
Oliver, Mrs.	"	0	5	0
Scott, Mrs.	"	0	5	0

PEETENHALL. By the Rev. B. Harvey.

Collection in the Brethren's				
Chapel.		5	5	1
Chapel Mission-box.		0	7	6
Day, Miss M. A., Mission-box.		2	0	0
Sunday Scholars.		0	3	9

RISLEY. By the Rev. John Hull.

Mission-box.		1	3	10
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SALEM. By the Rev. T. H. Hines.

Collections in the Brethren's				
Chapel, including £1 10s.,				
"Work towards the Debt on				
Moravian Missions"		6	10	1
Bardale, Mr. John.	ann.	0	5	0
Buckley, Mr. John.	"	0	6	0
Buckley, Mrs. H., Mission-box		0	5	0
Friend, A.		0	2	6
Hines, Mrs., Mission-box.		0	6	0
Juvenile Missionary Association		2	2	8
Lees, Mr. Joseph.	ann.	10	0	0
Lees, Mr. G. H.	"	0	10	0
Lees, Mr. Herbert.	"	0	10	0
Missionary Box, A.		0	6	4

Missionary Box, A	£0	0	6
Scott, Mrs., Bloomhill, Dungan-			
non, by Mrs. Rudolph ... <i>ans.</i>	0	10	0
Walker, Rev. W. F., A. M... "	1	0	0

TYTHERTON. By the Rev. C. L. Schwarz.

Collections in the Brethren's				
Chapel.		10	6	0
Legacy from the late Mary Hul-				
bert to Moravian Missions, by				
her executor, Mr. C. Spack-				
man.		19	19	0
Badger, Mr., Devizes.	ann.	0	5	0
Coward, Miss and Friends, "	"	1	15	0
Guthrie, Rev. J., Calne.	"	1	1	0
Henley, Robert, esq.	"	5	0	0
Playne, Mr. and Mrs., in memory				
of a beloved Sister, by Miss				
Reichel.		15	0	0
R. V.	don.	5	0	

*Tytherton Ladies' Association.**By Mrs. Browne.*

Browne, Mrs.	ann.	0	4	4
Hodges, Mrs.	"	0	4	4

By Mrs. Hughes.

Bramley, Mrs.	ann.	0	4	0
Cliffe, Mrs.	"	0	2	2
Hughes, Mrs.	"	0	4	4
Hughes, Miss.	"	0	4	4
Noyes, Mrs.	"	0	5	0
Roby, Miss.	"	0	4	4
Sums under 2s.	"	0	4	4
Valance, Miss.	ann.	0	2	2
Wilnot, Mrs.	"	0	4	4

By Miss Jeffereys.

Bowman, Mr.	ann.	0	2	6
Carpenter, Mr. J.	"	0	10	0
Carpenter, Mr. W.	"	0	2	6
Harris, Mr. H.	"	0	10	0
Hughes, Miss J.	"	0	1	1
Jeffereys, Mr.	ann.	0	2	6
Jeffereys, Mr. S. S.	"	0	4	4
Jeffereys, Mrs.	"	0	4	4
Jeffereys, Miss.	"	0	4	4
Picket, Miss.	"	0	5	0

By Miss Reichel.

Crook, Mrs. R.	ann.	0	2	0
Davis, Mrs.	"	1	1	0
Friend, A.	"	0	10	0
Friend, A.	"	0	10	0
Large, Miss.	"	0	4	4

Pinngar, Mrs.....	ann.	£0	4	4
Postons, Mrs.	"	0	5	5
Small sums	"	0	4	10
S. R.	ann.	0	5	0

By Mrs. Schwarz.

Alderman, Miss.....	"	0	1	0
Baylis, Miss	ann.	0	4	4
Jeffereys, Mr. J.	"	0	6	0
M. C. S.	"	0	5	2
Miller, Miss.....	"	0	4	0
Watson, Miss	"	0	2	2

By Mrs. Vines.

Fry, Miss.....	ann.	0	4	4
Gregory, Mrs.	"	0	4	4
Turk, Mrs.	"	0	4	4
Vines, Mrs.	"	0	4	4
Young, Miss	"	0	4	4

By Mrs. Waugh.

A Friend to Missions.....	ann.	1	0	0
Polti, Miss	"	0	6	0
S. W.	"	0	6	0
Young Ladies in the Boarding School	"	1	17	0

WOODFORD. *By the Rev. W. Taylor.*

Collections in the Brethren's Chapel	"	4	1	0
Missionary Meeting at Priors' Marston	"	2	10	0
Barnes, Mr.....	ann.	1	0	0
Rolls, Mrs., Banbury	"	0	2	6
Russell, Mr., Stirch.....	"	0	10	0
Russell, Miss, Marston, collected by :-	"			
Bagg, Mr.	"	0	2	6
Barnett, Miss	"	0	2	0
Coling, Mrs.	"	0	4	0
Coling, Mrs., jun.	"	0	4	0
Haring, Mr.	"	0	4	0
Johnson, Mrs.....	"	0	4	0
Russell, Mr., Stirch	"	0	4	0
Russell, Mrs.....	"	0	4	0
Russell, Miss.....	"	0	4	0

YORKSHIRE SOCIETY for the SPREAD of the GOSPEL among the HEATHEN.

LEEDS ASSOCIATION.

Baines, Mr. F.....	ann.	0	10	0
Booth, Mr. S. L.	"	0	2	6
Burton, Messrs. J. and Sons ..	"	1	1	0
Cadman, Mrs.	"	2	2	0
Fieldhouse, Mrs.	"	0	5	0
Friend, A	don.	0	5	0

Glover, Mr.	ann.	£0	5	0
Goodman, Sir George	"	1	1	0
Gott, John, esq.	"	2	2	0
Gott, William, esq.	"	1	1	0
Gott, the late Mrs., Armley House	ann.	1	1	0
Heaton, Miss	"	0	5	0
Hey, William, esq.	"	1	1	0
Hirst, Mr. J. T.	"	1	1	0
Hirst, Miss	"	0	10	6
Holmes, Mr. S.	"	0	5	0
Huggon, Mrs.	"	0	2	6
Jackson, Rev. E.....	"	0	10	0
Johnson, Mrs., Park-place...	"	0	10	0
Jowett, B., esq., Carlton.....	"	2	2	0
Joy, Mr. Edward.....	"	0	10	6
Kendell, John, esq.....	"	1	0	0
Knight, Mr.....	"	0	5	0
Mitchell, Miss.....	"	0	5	0
Reinhardt, Mr.....	"	0	5	0
Sampson, Mr.	"	0	2	6
Schoefield, Mrs.	"	0	5	0
Smeeton, Mr.	"	0	2	6
Smith, William, esq.	"	0	10	6
Tidswell, Mrs., London	"	1	0	0
Town, Mrs.	"	0	5	0
Walker, Mr., Blenheim-sq....	"	0	5	0
Walker, Mr. W.	"	0	5	0
Walker, Mrs. Z.	"	0	10	6

BAILDON.

Missionary Meeting, A.....	"	14	8	2
Ditto at Greengates	"	0	2	4
Bent, Mr.	ann.	0	10	0
Bent, Mrs.	"	0	10	0
Broadbent, Mr., Bingley.....	"	1	0	0
Clemens, Rev. G.....	"	0	5	0
Clough, Miss	"	0	5	0
Crabtree, Mrs., Shipley	"	0	5	0
Hargraves, Mr., Shipley	"	1	0	0
Hinchcliffe, Miss.....	"	0	10	0
Holmes, Mr. W. W.	"	0	5	0
Horsfall, Mrs., Burley, for 1856	"	1	10	0
Lookley, Mrs.....	ann.	0	10	0
" Note Preservers "	"	0	5	0
Rennard, Mr.	ann.	0	10	0
Rhodes, Mrs., Shipley.....	"	0	5	0
Scholefield, Mrs.	"	0	10	0
" The Fraternal Messenger " ..	"	0	10	0

FULNECK.

Collections in the Brethren's Chapel	"	27	15	7
Armtyage, W., esq.	ann.	1	0	0
Baxter, Mr., collected by	"	0	0	6
Brooke, Mr. B.	ann.	1	1	0
Essington, Miss	"	1	0	0
Farrar, John, esq.....	"	1	1	0
Ferrend, Mrs.	"	0	1	0
Field, Miss	ann.	0	10	0
Fulneck Schools	"	1	1	0

Haley, Sykes, & Co., Messrs. <i>ann.</i>	£3	2	0
Hasse, Mr. E., Leeds	"	0	10 6
Hinchcliffe, Mrs.	"	0	10 0
Libbey, Rev. J. P.	"	0	5 0
Nelson, Mr. W.	"	1	1 0
Nivins, Miss.	"	0	5 0
Ogle, Miss	"	1	0 0
Friends, by ditto	"	0	12 0
Okely, Rev. W. L.	2 years	2	0 0
Okely, Mrs., <i>sale of work</i>	"	0	16 0
Pitts, Joseph, esq.	<i>ann.</i>	1	0 0
Produce of Mission-box, by Master Nelson	"	0	8 6
Robbins, Rev. G.	<i>ann.</i>	0	10 6
Sharman, the Misses.	"	0	5 6
Sheffield, Mr. T., by Rev. J. Wiley	"	1	5 0
Skelton, Mrs., Highfield.	<i>ann.</i>	1	0 0
Wiley, Rev. J. H.	"	1	0 0
Wormall, Miss, by Miss Flet- cher	<i>ann.</i>	1	0 0

Collected by Miss Haster.

Binns, Miss	0	10	0
Brayshaw, Mr.	0	6	0
Dawson, Mrs.	0	4	0
Farrar, Mrs. T.	0	4	0
Ferrend, Mrs.	0	4	0
Gott, Miss	1	0	0
Hainsworth, Mrs.	0	5	0
Haster, Miss	0	5	0
Hinnings, Mrs.	0	4	4
Huggon, Mrs.	0	2	6
Jafferson, Miss	0	5	0
Oates, Mr. Fred.	0	10	0
Parker, Mr.	0	3	0
Stott, Mrs. Wm.	0	1	0
Tunncliff, Mr.	0	4	0
Wade, Mr.	0	5	0
Wilson, Mrs.	0	2	6

GOMERSAL.

Collections in the Brethren's Chapel	10	9	7
Burnley, Thomas, esq.	1	0	0
Penny-a-week Society, by Miss Ashley	0	13	0
Ditto, by Miss Waterhouse	0	14	10
Taylor, Joshua, esq.	1	1	0
Walker, Joshua, esq.	1	1	0

HORTON.

Burfield, Rev. B. H.	0	5	0
Holmes, Mrs.	0	10	0
Priestman, John, esq.	1	0	0
Stocks, Mr. H.	0	10	6

MIRFIELD.

Collections in the Brethren's Chapel	22	5	2
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Missionary Basket, Mirfield and Gomersal, by Mrs. Oates, Heckmondwike	£30	0	0
Blind Man, A.	1	0	0
Ellis, Mr. Thomas	1	0	0
Oates, Mr. Alfred	0	7	0
Oates, Mr. Henry	1	1	0
Oates, Mrs., Dewsbury	0	5	0
Parkin, Mr.	0	10	0
Stead, Mrs.	0	2	6
Sunday Scholars	0	7	8
Waugh, Rev. W.	0	10	0
Wheatley, Joshua, esq.	0	10	0
Wilson, Mrs.	0	10	0

WYKE.

Collection in the Brethren's Chapel	3	16	2
Brown, G. B., esq., Halifax <i>ann.</i>	3	3	0
Brown, Mrs., Halifax	2	2	0
Camm, Mrs., Brighouse	0	10	0
Clough, Mr., Woodhouse Hill ..	0	5	0
Firth, J. T., esq., Toothill ...	1	0	0
Fryer, Mrs., Toothill	0	5	0
Lister, Mrs., Halifax	0	10	0
Ripley, Mr., Lightcliffe	1	0	0
Sugden, Mrs., Brighouse.	1	0	0
Sunday Scholars	1	2	6

Collected by Miss Naylor, HALIFAX.

Barracrough, Mrs.	0	2	6
Blakey, Mrs.	0	2	6
Edmonds, Mrs.	0	5	0
Fuller, Miss	0	2	6
Gath, Miss	0	2	6
Hatton, Miss	0	2	6
Naylor, Mr.	0	5	0
Naylor, Miss	0	5	0
Robinson, Miss	0	2	6
Robson, Mrs.	0	5	0
Roper, Mrs.	0	5	0
Wavell, Mrs.	0	10	0
Whiteley, Mrs.	0	5	0

Collected by Mrs. Porter, HALIFAX.

Abbott, Mr.	1	1	0
Akroyd, Miss	1	1	0
Appleyard, Mrs.	1	1	0
Atkinson, Mrs.	0	5	0
Birtwhistle, Mr.	0	2	6
Blagbrough, Mrs.	0	2	6
Bowman, Mrs.	0	10	0
Bradley, Miss	0	2	6
Chaffer, Mrs.	0	10	0
Chappell, Mrs.	0	5	0
Collinson, Mrs.	0	5	0
Crossley, Mr. and Mrs. Frank ..	3	3	0
Crossley, Mr. and Mrs. John ..	3	3	0
Crossley, Mrs. Joseph.	3	0	0

Davy, Mr. James	ann.	£0	2	6
Edwards, Mr. George	"	0	10	6
Farrar, Miss	"	0	5	0
Haigh, Mrs. John	"	0	10	6
Haigh, Mrs. J. T.	"	0	5	0
Hargreaves, Mrs.	"	0	5	0
Kinnear, Rev. G.	"	1	1	0
Milne, Mrs. T.	"	0	10	6
Moorhouse, Miss	"	0	5	0
Porter, Mrs.	"	1	1	0
Smith, Miss	"	0	2	6
Thorpe, Mr.	"	1	1	0
Walker, Mrs. H.	"	0	10	0
Watkinson, Mrs.	"	0	5	0
Watkinson, Miss	"	0	5	0
Whitworth, Miss	"	0	10	0

IRELAND.

DUBLIN.

By Alexander Parker, esq.

Collections in the Brethren's				
Chapel		48	17	10
Allin, James, esq., Bandon	ann.	4	0	0
Bears, Miss, Kingstown	"	0	5	0
Bewley, Henry, esq.	don.	5	0	0
Boyd, James, esq.	ann.	0	10	0
Burns, Gilbert, esq.	"	2	0	0
Conolly, Mrs.	"	1	0	0
Cossart, Susan	"	0	2	6
Courtney, Miss	"	1	0	0
Courtney, Miss H.	"	1	0	0
Dixon, Miss	"	0	10	0
Ellis, Miss	"	1	0	0
Ferrier, Alex. J., esq.	"	1	0	0
Fleury, Rev. Dr., by O. Ashen-				
hurst, esq.		0	5	0
Friend, A., to <i>Moravian Missions</i> ,				
by Rev. S. Connor		50	0	0
Friend, A., to the <i>Brethren's Church</i>		10	0	0
Fry & Co., Messrs. W.	ann.	1	0	0
Gausson, C., esq.	"	1	0	0
Guinness, B. L., esq.	"	2	0	0
Haffield, Arthur, esq.	"	0	10	0
Jones, W., esq., Vevey	"	2	0	0
Lawson, Mrs.	"	1	0	0
Lewis, Colonel	"	1	0	0
Litton, John, esq.	"	1	0	0
Lowry, Miss Susan	"	0	10	0
Marks, Rev. Edward, D.D.	"	0	5	0
Massey, Mrs.	"	0	5	0
Moller, Captain	"	1	0	0
Neilson, J. H., esq.	"	0	10	0
Noble, Miss	"	0	10	0
Oag, W., esq., Wick	"	1	10	0
Ormsby, Mrs.	"	1	5	0
Orr, Miss	"	1	0	0
Osborne, Jonathan, esq., M.D.	"	2	0	0
Parker, Alex., esq.	ann.	2	0	0
Peebles, James, esq.	"	1	0	0
Peebles, William, esq.	"	1	0	0
Penny Subscriptions, per Miss				
Mann		4	11	6

Purser, John, esq.	ann.	£1	0	0
Sanson, A., esq.	"	0	10	0
Shaw, Giles, esq., Celbridge ..	"	2	2	0
Thompson, Miss Eliza	"	1	0	0
Vesey, Rev. W.	"	1	0	0
Warren, Mrs., Meepil	"	2	0	0
Wright, Joseph, esq.	"	6	10	0

BALLINDERRY. By the Rev. W. Hum- berstone.

Collections in the Brethren's				
Chapel		8	10	4
Hopes, John, esq.	ann.	0	2	6
Johnston, Mr. Wesley	"	0	2	6
Lorimer, Mr. A.	"	0	2	6
Moore, Francis, esq.	"	0	2	6
Nelson, Mrs. Edward	"	0	5	0
Smith, Rev. Mr., Glenavy ...	"	0	5	0
Steward, Miss, Glenavy	"	0	2	6
Sundries, under 2s. 6d.	"	0	15	2
Stewart, Miss, Moira, collected				
by:—				
Sundries		0	15	10
Swan, Mr. Thomas	ann.	0	2	6
Waddell, Miss	"	0	4	0
Willey, Miss, Lurgan, collected				
by:—				
Anderson, Mrs. J.	ann.	0	2	6
Armstrong, Robert, esq.	"	0	2	6
Armstrong, Mrs. James ...	"	0	5	0
Bayne, Miss E.	"	0	2	6
Bell, Mrs.	"	0	2	6
Blood, Mrs.	"	1	0	0
Boyd, Mrs. J.	"	0	5	0
Boyd, Mrs. M.	"	0	5	0
Capper, Miss	"	0	2	6
Conn, Mr. Joseph	"	0	5	0
Cosgrave, Rev. T.	"	0	2	6
Cuppige, Mrs., Silverwood ..	"	0	5	0
Evans, Mr.	"	0	2	0
Friends under 2s.	"	0	13	0
Gilbert, J., esq., M.D.	"	0	2	6
Gilbert, Mrs. John	"	0	2	6
Girdwood, Miss	"	0	2	6
Green, Miss A.	"	0	2	6
Greer, Mrs. John	"	0	2	6
Greer, the Misses	"	0	7	6
Hall, Thomas, esq.	"	1	0	0
Hannay, Dr.	"	0	2	6
Harper, Mr.	"	0	2	6
Henderson, Mr.	"	0	2	6
Johnston, Mrs.	"	0	5	0
Knox, Rev. Thomas	"	0	5	0
Lockhart, Mrs. J.	"	0	2	6
M'Cart, Mrs.	"	1	0	0
M'Closkie, Miss, collected by ...	"	0	4	0
M'Clure, Mrs.	ann.	0	2	6
M'Kee, Mr. James	"	0	2	6
Malcolm, Mrs.	"	0	5	0
Mathers, Robert, esq.	"	0	2	6
Millar, Rev. T.	"	0	5	0
Moore, Miss A.	"	0	2	0

Morris, Miss	ann.	£0	2	0
Oulton, C., esq.	"	0	5	0
Paul, William, esq.	"	0	5	0
Shanks, Mrs., Boardmills. "	"	0	5	0
Turkington, Mr. W.	"	0	2	6
Watson, Mrs. F., Lake-View	"	0	3	6
Watson, Miss H.	"	0	2	6
Willey, Miss	"	0	5	0
Willey, Miss M. B.	"	0	2	6

COOTHILL. By the Rev. J. Chambers.

Collection in the Brethren's Chapel	1	0	3
Aake, Rev. Mr., Bundoran...ann.	1	0	0
Boyd, Mr.	0	5	0
Clemens, Colonel.....	0	5	0
Darley, Rev. Mr.....	0	5	0
Dawson, Mr., Drumcanny ...	0	5	0
Dawson, Miss B., Drumcaul	0	5	0
Macintosh, Mr.	0	2	6
Ritchie, Mrs.	0	2	6
Sanderson, Miss E.	2	0	0
Sums under 2s.	0	3	0

GRACEFIELD. By the Rev. S. Connor, jun.

Collections in the Brethren's Chapel	3	4	1
Bryan, J. T., esq. ann.	0	5	0
Hull, Misses S. A. and H., collected by	1	9	0
M. M.'s Mission Box.....	0	5	0
Maillard, Miss	1	0	0
Maxwell, Mrs.	0	2	6
Miller, Mrs. R.....	1	0	0
Morrow, Mr.	0	5	0
Nedwill, Mr. C., collected by, in Belfast:—			
Cooke, H., D.D., L.L.D.....	0	5	0
Coulter, J., D.D.	0	5	0
Friend, A.	0	5	0
Friend, A.	0	2	6
Friend, A.	0	1	0
Hill, Rev. G.	0	2	6
Reid, J. S., M.D.	0	4	0
Stevelly, J., L.L.D.	0	5	0
Single Brethren's Mission-box...	0	12	0
Sunday-school Children	0	9	7
Whittaker, Mrs. ann.	0	2	0

GRACEHILL. By the Rev. H. Miller.

Collections in the Brethren's Chapel.....	11	2	6
A former Teacher in Gracehill Ladies' School.....don.	0	10	0
Beatty, Mr., Ballymena.....	0	5	0
Givin, Mr., Ballymena	0	5	0
Martin, Mr. A, Ballymena...	0	2	6

Morton, Mrs.	don.	£0	2	6
Raphael, Mr. John	"	0	5	0

Gracehill Academy Juvenile Missionary Association. By Rev. A. C. Hasse.

I.—Weekly Subscriptions and Donations, including 15s. 6d. from the Ladies' School	4	9	9
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II.—By Collecting Cards, as follows

Hill, Master J., collected by	0	1	0
Jebb, Master T. C., collected by...	0	3	6
Monda, Master A., collected by...	0	5	11

By Master George Bayne.

Carmichael, Mrs.	0	2	6
Hogg, Rev. Dr.	0	5	0
Kyle, Mr. M.....	0	2	6
Sums under 2s.	0	9	0

By Master Edward Cooney.

Cooney, Master E.	0	1	0
Young, R., esq.	0	5	0
Young, W., esq.....	0	5	0

By Master John French.

French, Master J.....	0	2	6
Friends	0	2	0
Sums under 2s.	0	8	3

By Master W. Gregg.

Gregg, Rev. F. T., D.D.	0	2	6
Gregg, Mrs.	0	2	6

By Master Charles Kirkpatrick.

Boyd, Mrs.....	0	2	6
Cardin, Admiral	0	2	0
Friend, A.	0	2	6
Ditto	0	2	6
Ditto	0	2	6
Kirkpatrick, Mrs.....	0	3	0
Kirkpatrick, Charles	0	3	0
Kirkpatrick, Miss	0	2	0
Sums under 2s.	0	4	4

By Master W. Marshall.

Alexander, Mrs.	0	2	0
Chambers, Mr.	0	1	6
Marshall, J. B., esq.....	0	2	6
M'Morris, Rev. Mr.	0	2	0
Patterson, Mr.	0	2	6

By Master John Mulligan.

Corbett, Mr. David	£0	2	6
Mulligan, Mr. W.	0	2	6
Sums under 2s.	0	6	0

By Master Thomas Sefton.

Bell, John, esq.	0	2	6
Sums under 2s.	0	3	3

By Master John H. Wilson.

Bace, Captain	0	2	6
Cannon, T., esq.	0	2	6
Sums under 2s.	0	15	3

KILKEEL. *By the Rev. John Lee.*

Collections in the Brethren's			
Chapel	£2	4	0
Bell, the late Mrs. don.	0	5	0
Boyd, Miss	"	1	0
Bruce, Mrs., Rostrevor ann.	1	0	0
Cheaney, Mrs. don.	0	5	0
Coates, Mrs.	"	0	2
Collecting Cards.....	0	14	6
Keowen, Mrs. ann.	1	0	0
M'Creight, Miss	"	1	0

KILWARLIN. *By the Rev. W. Ellis.*

Collections in the Brethren's Chapel	3	18	0
Ellis, Rev. W..... <i>ann.</i>	1	0	0

Greenland.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, esq., Treasurer,
For Fuel 5 7 0
For "Elias-Cad" 5 15 0

Friend, A, by Rev. John Smith, Gracehill 1 0 0
 Friend, A, by Rev. P. Saffery, a Jubilee Offering for the Congregation at Lichtenfels 5 0 0

Labrador.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, esq., Treasurer, 17 0 9
 Dyer, Miss *for Coals, don.* 5 0 0
 Frauenverein, The, Calbe 1 10 0
 Gascoyne, Miss, Haverfordwest, by Rev. H. O. Essex *ann.* 0 10 0

Kramer, Rev. I. F., Locle, Switzerland (350 francs) 14 1 4
 Micheli, Mons. J. L., Geneva, collected by 23 0 0
 Mills, Mrs. Emma, Orton-Water-ville, sale of Esquimaux Mats, Baskets, &c. 24 12 0

West India School Fund.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, esq., Treasurer 15 13 6
 Ditto, *for Schools for Indian children on the Mosquito Coast* 40 0 0
 Grinfield, Rev. E. W., *for ditto*... 1 0 0
 Skeate, Mrs., Bath, by Rev. P. La Trobe, *for ditto* 10 0 0
 Cutting, Mrs., Bristol, collected by, from friends at Clifton for Barbadoes Ragged Schools..... 1 5 0
 Phillips, Dr., by Rev. T. L. Badham, *for ditto*..... 3 0 0

Donation, A, from Bristol, by Miss Murch, *for Destitute Children at Springfield, Jamaica* 1 0 0
 Ladies' Negro Education Society, *for Schools in Jamaica* 75 0 0

BRISTOL. *By Mr. W. Phillips.*

Charlton, Mrs. *ann.* 1 1 0
 Dyer, Miss " 6 6 0

Eaton, J., esq.	ann.	£1	1	0
Naish, Mrs.	"	0	10	0
Thomas, George, esq.	"	1	1	0
Thomas, J. S., esq.	"	1	1	0
Wedmore, T., esq.	"	0	10	6

HAVERFORDWEST.				
Phillips, Mr. George	ann.	£0	4	0
EDINBURGH Association. By Mr. R. Wilson.				
Laing, David, esq.	ann.	1	0	0

West India Country-School Fund.

For Schools in Jamaica.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, esq., Treasurer.....				
		244	9	8

By Children of the BRETHREN'S CONGREGATION in LONDON for "Neville's Court School."

Badham, J. and M. M.....	0	6	6
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By Jane and William Bateman.

Gonner, Mrs.....	0	5	0
Pearse, George, esq.	0	2	6
Spence, Masters	0	10	0
Sums under 2s	0	2	0
Underhill, S., esq. ann.	1	1	0
Witherby, F., esq.....	0	5	0

By M. Louisa F. La Trobe.

Foster, Miss, Alderley Edge, collected by.....	2	3	0
Fripp, Mrs. G. D. ann.	0	10	6
Hensley, Mrs., Harrow, collected by	2	0	0
I. G. don.	0	5	0
La Trobe, C. J., esq. ann.	0	5	0
La Trobe, Rev. P.	0	5	0
La Trobe, Miss	0	5	0
La Trobe, Miss L.	0	5	0
Parnter, Miss, Hoddesdon	0	6	0
Simpson, Miss, Southborough ...	0	5	0
Tarr, Mrs.	0	10	0
The Children of Mrs. Wileman	0	5	0

By Samuel and George Skeen.

A. E. S.	0	5	0
Benham, Mr.....	0	2	6
G. N.	0	5	0
G. S.	0	4	0
J. A. E.	0	2	6
L. H. S.	0	2	6
Mallalieu, Mr.	0	2	6
Norman, Mr. W.	0	2	6
Reed, Mrs.....	0	2	0
R. L.	0	2	6
S. S.	0	2	6
Small sums	0	6	6
T. N.	0	2	6
X. Y. Z.....	0	2	0

By Frances Williams.

Chalmers, Mrs.	0	2	0
Durant, Mrs.	0	2	0
Small sums	0	4	0
Williams, Mrs.	0	2	0

BATH. By Mr. Thomas Slater.

Ames, Mrs.....	ann.	0	10	0
Bagshawe, E. L., esq.	"	0	2	6
Carpenter, Mr. C. P.	"	0	5	0
Carpenter, Mr. R. W.....	"	0	5	0
Drought, Mrs.	"	0	5	0
Gibbs, Mr. S.	"	0	2	6
Gray, Miss	"	0	1	0
Hull, Mr.....	ann.	0	2	6
Kymer, Mrs.	"	0	2	6
O'Brien, Mrs. H.....	"	0	5	0
O'Brien, Mrs. W.....	"	0	5	0
Slater, Mr. John.....	"	0	10	0
Spender, J. C., esq.	"	0	2	6
Stanley, Mrs.....	"	0	5	0
Tidley, Mr.	ann.	0	5	0
Worsley, Miss	"	0	10	0

BEDFORD. By Mr. F. Trapp.

Juvenile Association, for the Bedford School, for 1856.....	10	0	0
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BRISTOL. Association of Brethren and Youths.

Frost, Mr. W. D.	£0	3	0
Gilham, Mr. J., <i>collected by</i>	0	14	7
Sanders, Mr. E. <i>ann.</i>	1	0	0

Bristol Ladies' Association. By Miss Murch.

Bevan, Mrs.....	ann.	0	10	0
Birtill, Mr. H.	"	0	2	6
Birtill, Mrs. H.	"	0	2	6
Birtill, Mrs.	"	0	5	0
Braine, Miss.....	"	0	5	0
Coate, Miss	"	0	2	6
Cox, Miss.....	"	0	5	0
Darsley, Mr.	"	0	4	0
Darsley, Mrs.	"	0	4	0
Friend, A.....	"	1	0	0

Friend, A	ann.	£0	4	0
Friend, A.....	"	0	4	0
Godfrey, W., esq.....	"	0	5	0
Hall, Mrs.....	"	0	5	0
Lane, Mrs.....	"	0	5	0
Langley, Miss	"	0	10	0
Longman, Mr.....	"	0	5	0
Lucas, Mr.....	"	0	5	0
Martyn, Mrs.....	"	0	10	0
Marychurch, Miss	"	0	2	6
Mathias, Miss	"	0	4	2
Morgan, Mr.....	"	1	0	0
Rose, Miss	"	0	5	0
Ryan, Miss	"	0	5	0
Small sums	"	0	6	8
Smith, Mrs. G.....	ann.	0	5	0
Stephens, H. O., esq.	"	0	5	0
Strickland, Jacob, esq.	"	0	5	0
Sunday-school Girls.....	"	0	7	2
Swain, Mrs. J.	ann.	0	5	0
Swertner, Miss	"	0	2	6
Thomas, Mrs.....	"	0	2	6
Wallis, Miss.....	"	0	2	6
Wayte, Mr.....	"	0	2	6
Whooley, Mr.....	"	0	5	0
Zachary, Miss	"	0	2	6

FAIRFIELD. By Mr. E. Moore.

Badger, Miss, Devizes	ann.	0	5	0
Collected in Fairfield Sisters' House	"	1	10	0

Coward, Miss E., Devizes ...	ann.	£0	2	6
Ladies' Association	"	1	19	0

FULNECK. By Rev. G. Robbins.

Fletcher, Miss, collected by	"	0	15	0
Girls' Sunday-school	"	0	9	1
Mallalieu, Masters J. and T., collected by.....	"	0	8	6
Pupils in Mr. Sewell's School ...	"	0	7	6
Stamp, Miss, collected by	"	0	3	6
Turner, Miss, collected by.....	"	0	13	4

By Miss L. Shawe.

Brooke, Mr. B.	"	0	2	6
Collis, Mrs.	"	0	3	3
Hinchliffe, Mrs.....	"	0	2	6
Holmes, Mrs.....	"	0	2	6
Oates, Mrs. J.	"	0	1	0
Rushworth, Mr.	"	0	1	6
Small sums	"	0	0	9
Sykes, Mr.	"	0	1	0

For Schools in Barbadoes.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, Esq., Treasurer ...	"	30	6	6
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For Schools in Tobago.

Ditto for Spring-Garden School	"	20	0	0
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West India Training-School Fund.

For Training-School, Antigua.

LONDON ASSOCIATION in aid of the Brethren's Mission, by W. Leach, Treasurer	"	1	0	0
Plain, Mrs. G., Woodchester, by Rev. J. G. Kalfoten, Malmesbury	"	1	0	0
Rose, Miss J. L., Bristol.....	ann.	1	0	0
Timaeus, Mrs. C., Bedford	"	2	0	0

For Female Training-School, Antigua.

Bryce, Mr., Glasgow.....	"	36	0	0
Marston, Miss	"	10	0	0
Hawthar, Miss, by ditto	"	5	0	0
Thankoffering, A, by Miss Murch, Bristol	"	1	0	0

LEOMINSTER Ladies' Association by Mrs. Gregory.

Bridgwater, Mrs.....	ann.	0	2	6
Broadbent, Miss, collected by, from the Young Gentlemen at Sheet Academy	"	0	12	6

Buck, Miss	ann.	0	2	6
Davis, T., Esq.	"	0	10	0
Friend, A., to Schools.....	"	0	2	6
Griffiths, Mr.	ann.	0	2	6
Howis, Mr. and Miss	"	0	4	4
Meredith, Mr. E.	"	0	2	6
Palmer, Mr.....	"	0	2	2
Perry, Mrs.	"	0	2	2
Scriven, Mr.	"	0	2	6
Small sums	"	0	5	6
Southall, Mr. E. P.	ann.	0	2	6
Southall, Mr. J., jun.	"	0	2	6
Southall, Mrs. S.....	"	0	5	0
Southall, Miss.....	"	0	2	6
Ward, Mrs.	"	0	2	6
Winwood, A, collected by	"	0	9	10

For Fairfield Training-School, Jamaica.

Trustees of the late W. Taylor, esq., by J. C. Duncan, esq., Liverpool	"	2	years	400	0	0
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The BRETHREN'S SOCIETY for the FURTHERANCE of the GOSPEL acknowledge, with many thanks, the Receipt of the following Presents of Clothing and other useful Articles for the use of the Missionaries and their Converts :—

Two Casks and one Case, from Mrs. Young, Edinburgh, for Labrador.
 Two Bales, from Mrs. Borthwick, Edinburgh, ditto.
 A Cask, from Mrs. West, ditto.
 Box of Honey, from Mrs. Trapp, Bedford, ditto.
 Box of Raspberry Vinegar, from Mrs. Howard, Tottenham, ditto.
 Parcels of Newspapers, from Miss Webster, Tottenham; Mrs. Jenny, Mrs. Thompson, and Mrs. Crichton, for Labrador.
 Parcels of Clothing, Books, and Flannel, from Miss Mangles, Mrs. Davis, and Mrs. Heywood, Bath, by Mrs. James, for Labrador.
 Hymn-books, from Miss Liley, Fairfield, and various other Friends, for the Leper Hospital, Robben Island.
 Parcel from Miss Fletcher, Fulneck, for Robben Island.
 Rewards, from Mrs. Reichel, Ockbrook, for Gracebay, Antigua; and Bridgetown, Barbadoes.
 Rewards, from Miss Jenkins, and Miss Rea, Bedford, for Bedford School, Jamaica.
 Rewards, from Miss Marychurch, Bristol, for Antigua and Jamaica.
 Rewards, from Miss Legg, for Tobago.
 Rewards, from Mrs. Reichel, for Barbadoes.
 Parcel, from Miss C. West, for the Cape.
 Parcel, from Mrs. Bowes, for Jamaica.
 Parcel, from Mrs. Ellis, Ockbrook, for Barbadoes.
 Various Parcels of Clothing, School Rewards, and other useful Articles, have also been received through the London Association in aid of the Missions of the United Brethren.

N.B.—Parcels for Labrador should be sent to WILLIAM MALLALIEU & Co., 97, Hatton Garden, before the 1st, and Newspapers before the 20th of May.

Parcels for the West Indies should be sent as above, before the 1st of September.

LIST

OF

*Subscriptions and Donations received towards the Support of the Missions of the United Brethren, from Brethren and Friends in Great Britain and Ireland, from March, 1856, to February, 1857.**

ENGLAND.

ASSOCIATIONS.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, esq., Treasurer,—		
For General Fund	£3,273	1 7
Jamaica School Fund	262	18 4
Training School in Antigua ..	1	11 0
Barbadoes School Fund	39	1 7
Ragged Schools in Barbadoes..	5	0 0
Negro School Fund.....	21	6 0
Tobago Mission	3	0 0
Spring Gardens School in Tobago	25	0 0
Greenland, for Fuel.....	9	19 0
Ditto, for "Elias Cad"	2	15 6
Labrador Mission	21	5 4
Widows and Orphans of Missionaries	0	10 0
Australian Mission	0	10 0
Leper Hospital.....	2	0 0

£3,667 18 4

London Ladies' Association, by Miss La Trobe		
106	10	6
Bath Ladies' Association, by Mr. W. Gibbs and Mrs. James, including 5s. for Jamaica Schools		
47	18	6
Bristol Association of Brethren and Youths, by Mr. S. S. Smith, including 4l 9s. 3d. for Jamaica Schools		
22	9	9
Bristol Ladies' Association, by Miss Marychurch, including 1l. for Antigua Training School, 9l. 3s. 8d. for Jamaica Schools, and 10s. for "Elias Cad"		
89	16	4
Devonport Auxiliary Moravian Missionary Society, by Mr. R. H. Collins		
4	12	11
Fairfield Ladies' Association, including 1l. 18s. for Jamaica Schools		
5	13	7
Leominster Ladies' Association, including 2l. 12s. 7d. for West India Schools		
11	10	5

Tytherton Ladies' Association, by Mrs. Waugh		
£14	3	4½
Yorkshire Society for the Spread of the Gospel among the Heathen, by the Rev. G. Robbins, Treasurer, including 4l. 14s. 1ld. for Jamaica Schools....		
205	13	11

SCOTLAND.

Edinburgh Association in aid of the Moravian Missions, by Robt. Wilson, esq., Treasurer, including 1l. for Negro Schools		
220	14	2
Glasgow Auxiliary Moravian Missionary Society, by James Playfair, esq., Treasurer		
145	0	0
Melrose United Presbyterian Sunday School		
0	7	6
Tait, Mr. S.		
0	2	6

The following Donations from Societies and Associations in Scotland are included in the gross Amount remitted by the Edinburgh Association.

Biggar, North United Presbyterian Church		
5	0	0
Kirkaldy, Female Bible Society, for Bibles		
2	10	0
Langholm United Presbyterian Church		
2	0	0
Portobello United Presbyterian Church		
2	0	0

Subscriptions and Donations.

Legacy of the late Robert Stirling, esq., of Leek, Staffordshire, less duty		
180	0	0
Abercrombie, Misses.....ann.		
1	1	0
Bertram, Mrs. Dr.....ann.		
1	1	0
Black, Adam, esq., M.P. ann.		
0	10	0
Boyd, John, esq. ann.		
0	5	0
Brown, Rev. Dr. John ann.		
0	5	0
Brown, William, esq. ann.		
1	1	0

* See foot note, Vol. xvi., p. 1.

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Chaplin, T. Robertson, esq. ann.	£1	0	0
Clapperton, Thomas, esq. ann.	0	5	0
Cornwall, James, esq. ann.	0	10	6
Cowan, John, esq. ann.	0	10	0
Davidson, Miss ann.	0	5	0
Drummond, Rev. D. T. K. ann.	0	5	0
Dunlop, A. Murray, esq., M.P. ann.	0	5	0
Dymock, J. R., esq. ann.	0	10	6
Friend, A. Leith ann.	2	0	0
Gibson, John, esq., jun. ann.	1	0	0
Gifford, Alexander, esq. ann.	0	5	0
Graham, Walter, esq. ann.	0	10	6
Gray & Son, Messrs. James ann.	0	5	0
Haldane, Mrs. James ann.	0	5	0
Huie, Dr. ann.	0	10	6
Hunter, Rev. Dr. ann.	0	5	0
Hutchinson, Alexander, esq. ann.	0	5	0
Keith, Dr. ann.	0	10	6
Knight, George, esq. ann.	0	2	6
Kynock, Mrs. ann.	0	2	6
Laing, David, esq. ann.	0	10	0
Livingston, Josiah, esq. ann.	0	10	6
McLagan, Dr. ann.	0	10	6
McLaren, Duncan, esq. ann.	0	10	6
Milne, Miss ann.	0	5	0
More, Professor ann.	1	1	0
Morris, James, esq. ann.	0	10	0
Muir, Rev. Dr. ann.	0	5	0
Muirhead, Claud, esq. ann.	0	10	6
Newall, Mrs., Dundee ann.	0	10	6
Oliphant, William, esq. ann.	0	10	6
Pringle, Miss ann.	0	2	6
Redpath, Brown, & Co. ann.	0	7	6
Robertson, T. R., esq. ann.	1	0	0
Spence, Mrs. A. ann.	0	5	0
Spittal, Lady ann.	0	10	6
Tait, Mrs. Admiral ann.	0	5	0
Thomson, Miss ann.	1	0	0
Thomson, Miss Jessie ann.	0	5	0
Tod, Henry, esq. ann.	0	10	6
Turnbull, Mrs. ann.	0	10	0
Wallace, Miss, collected by:—			
Moodie, W., esq. ann.	0	5	0
Skinner, Mr. and Mrs. ann.	2	5	0
Steele, Mrs. ann.	0	4	0
Syme, Miss ann.	0	5	0
Wallace, James, esq. ann.	0	10	0
Wallace, Mrs. E. ann.	0	2	6
Wallace, Miss ann.	0	10	0
Wallace, Miss C. ann.	0	5	0
Watson, Rev. Dr. ann.	0	5	0
Weir, John, esq. ann.	0	10	6
Whyte, William, esq. ann.	0	5	0
Whytt, Mrs. D. K. ann.	0	10	6

AYR. By the Rev. J. W. Carey.

N.B.—One-seventh of the amount collected is devoted to the support of the "Irish Home Mission."

Collection in the Brethren's Chapel	4	8	7
Collection in Newton Parish Kirk	3	0	0

Collection in the Old Church, Irvine	£5	0	0
Collection in Old Church, Ayr, Rev. W. Shaw	6	1	8½
Collection in Stuarton Church, Rev. — Smith	0	8	0
Free Kirk Sunday School, Ayr.	1	5	0
Boswell, Mr. ann.	0	3	6
Briggs, Col. ann.	0	10	0
Burnett, Col. and Miss	2	0	0
Friend, A. ann.	0	1	0
Hamilton, Col. ann.	0	5	0
Hamilton, Mr., Sundrum	1	0	0
Hamilton, Mrs., Barns St.	0	10	0
Mair, Mrs. and Miss Aiken	1	5	0
Miller, Provost.	0	2	6
Murdock, J., esq. ann.	1	0	0
Patterson, Mr. ann.	0	5	0
Paul, Miss ann.	0	5	0
Smith, John, esq., Irvine	1	0	0
Tennant, Mr., Eatonville	0	10	0
Watt, Mr. H., Irvine	1	0	0

LONDON and its Vicinity.

LEGACIES.

Legacy from the late Miss Ann Dimsdale, share of residuary estate, by Messrs. Martens, Thomas, and Hollams	850	13	2
Legacy from the late Miss Magdalen Oakey, of Swansea, less expenses	19	9	0
Legacy from the late Mrs. Mary Taylor, by her executor, John Stradley, esq.	5	0	0
Legacy from the late Mrs. Mary Oliver, Weston-super-Mare, by her Executrices Misses E. Jones and C. Pewters, less duty and expenses	44	0	0

Collections in the Brethren's Chapel, Fetter-lane	31	11	0
Collection from Christ Church Congregation, Barnet, per Rev. W. Dickinson	2	2	0
A Gentleman in India, 500 <i>l.</i> New 3 per Cent. Consols, for the Thibet Mission.			
Arthington, R., esq., for Australia	1	0	0
Ditto, for Mongolia	1	0	0
Baddeley, Mr. and Mrs. don.	20	0	0
Bagshawe, Rev. E., Eyam ann.	1	1	0
Barber, Rev. John Hurt ann.	1	1	0
Barber, The Right Hon. Lady Millicent	1	1	0
Bateman, J. F., esq. ann.	5	0	0
Benham, Daniel, esq. ann.	2	2	0
Bennett, T., esq., Grimsby ann.	1	1	0
Bennett, J., esq. ann.	1	1	0
Bennet, Miss Faith ann.	1	1	0
J., S. A., and M. ann.	3	3	0

Bentley, J. H., esq. ann.	£0	10	0
Bentley, Th., esq., Bombay, ann.	1	0	0
Blatch, Miss, collected by .. ann.	1	10	0
Brinton, Miss, Speen Hill .. ann.	1	1	0
Burchett, J. R., esq. ann.	2	2	0
Cecil, Miss	1	1	0
Chambers, Mr. T. W. ann.	2	2	0
Cleobury, Mrs. F. ann.	0	10	0
Creswick, Mr. ann.	2	0	0
Creswick, Mrs. ann.	1	0	0
Creswick, Miss	2	0	0
Dunn, Mr. C. B., Kew ann.	0	5	0
Dürninger, Messrs. Abraham & Co., Herrnhut	6	0	0
E. G. ann.	0	10	0
E. G. M. ann.	1	1	0
Ehemann, Rev. C. F., Sierra Leone	0	10	6
Ellice, William, esq., for To-bago	20	0	0
Ellis, R. L., esq., Anstey Hall, Trumpington	2	2	0
Farish, James, esq. ann.	1	1	0
Fawckner, Mr. Robert F. ann.	1	1	0
Foster, J. F., esq., for Enon. ann.	2	0	0
Foster, Rev. F. A. L., Rector of Saxby, Lincolnshire, collected by:—			
Bord, Mrs., Barton .. 2 years	1	0	0
Brown, R., esq., Barton	0	10	0
Bygott, Mr. J., Barton	0	10	0
Chalterton, Mrs., High Risby	0	5	0
Foster, T. B., esq.	2	0	0
Foster, Miss	0	10	0
Frankish, Mr., Kirmington ..	0	10	0
Harter, Mrs. James	0	5	0
Hesseltine, W., esq., Worlaby	2	0	0
Hudson, Mr., Kirmington ..	0	5	0
Jackson, Rev. J., Filey	1	0	0
Nicholson, Mr. Brady	1	0	0
Ping, Miss, Barton .. 2 years	1	0	0
Raby, Mrs., Barton .. 2 years	0	10	0
Richardson, Mr. and Mrs.	5	0	0
Three Friends, by Mrs. Bennett, Saxby	0	6	6
Uppleby, Mrs., Bonby	1	0	0
Waddingham, Mr.	1	0	0
West, Mr., Melton	1	0	0
Van Hemert, Miss, collected by:—			
Helgate, Mrs., Keelby			
Grange	0	7	6
Richardson, Rev. J., Wil- lian, Herts.	0	5	6
Richardson, Miss	0	2	6
Small sums	0	0	6
Sowerby, W., esq.	0	5	0
Van Hemert, Rev. J.	0	5	0
Franklin, Lady	1	1	0
Friend, A., by Rev. E. Riley, Plaxtola	0	10	0
Friend, A., by Rev. P. La Trobe	10	0	0

VOL. XXII.

Friend, A., for steam engine for Enon, by Mrs. J. T. Purser ..	£10	0	0
Fynes-Clinton, Rev. C. J., M.A. ann.	2	2	0
Gainsborough, Right Hon. the Earl of. for deficiency	10	0	0
Glenny, Mr. Edward ann.	1	1	0
Gorham, Mrs. ann.	1	0	0
Gowah, the Misses. don.	2	0	0
Grote, Rev. John, Trumpington, near Cambridge	5	0	0
Gurney, Miss, Cromer ann.	1	11	0
Guthrie, Mr. and Mrs. Patrick, Breachin, N. B. ann.	1	10	0
Hamilton, John, esq., for To- bago	25	0	0
Hamilton, Mrs. Ann, further anticipated subscriptions	5	0	0
Hayne, Rev. B., Sydenham ..	0	10	0
Hill, Mr., by Mr. Atkins .. ann.	0	10	0
Horsfield, Thomas, esq., M.D., for deficiency	10	0	0
Hudson, T. B., esq. ann.	2	2	0
Isaacs, Rev. A. A. ann.	0	10	6
J. H. ann.	1	1	0
Jack-on, Dr., Kew	1	1	0
Ditto, for deficiency	3	3	0
Janson, Miss C., by Miss Web- ster	0	5	0
Jenney, W., esq. ann.	2	2	0
Keal, J., esq. ann.	1	1	0
La Trobe, C. J., esq., for Enon.	5	0	0
La Trobe, Rev. P., for Enon.	2	0	0
Lambert, Dr. don.	0	5	0
Lindoe, Mrs., Salisbury .. ann.	1	1	0
M. C. G., by E. G. ann.	0	10	0
M. M., by Rev. P. La Trobe ann.	1	1	0
Ditto, collected by	0	5	6
H. M. W. don.	1	1	0
Mann, Rev. A., Lagos	0	10	6
Marsh, Rev. E. G. ann.	1	1	0
Martyn, John, esq., Brighton ann.	2	0	0
Milburn, Mrs., Chelmsford don.	0	10	6
Millar & Fermoy, Messrs. ann.	1	10	0
Noel, the Hon. H., Exton .. don.	1	0	0
Ormerod, Mrs., Croydon .. ann.	10	10	0
Patterson, Mrs., Jersey .. ann.	1	1	0
Peddle, Miss Isabella	1	0	0
Produce of Sale of Portrait and Memoir of J. A. Miertsching, by D. Benham, esq.	21	5	10½
Preston, Rev. M. M. ann.	2	2	0
Pugh, Mrs. T., Tredegar .. ann.	1	0	0
Ridgway, J. L., esq. ann.	1	1	0
Ridler, V., esq. ann.	2	0	0
Rook, Mr. don.	0	10	0
Rumpf, Miss, Swanton ann.	0	10	0
Serle, Rev. P., Oddington ann.	3	3	0
Simpson, D., esq. ann.	1	1	0
Skeen, Mr. Robert	1	1	0
Skeen, Mr. W., Ceylon	1	1	0
Skeen, Miss Justina	0	10	0
Skeen, Miss A. ann.	0	10	0

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Sloper, Mr. James	ann.	£0	10	0
Smith, Miss, Bermondsey	ann.	1	1	0
Smith, Miss L. W.	ann.	1	1	0
Snee, Edmund L., esq.	ann.	0	10	6
Snell, Edward, esq.	ann.	5	0	0
Spragge, F.H., esq., Torquay	ann.	1	1	0
Spragge, Mrs.	ann.	2	2	0
Steinkopff, Rev. D.D., ...	ann.	1	0	0
Sutherland, Capt. James	ann.	1	0	0
Taylor, the late John, Trustees of, by Rev. S. R. Reichel, ann.		3	6	9
Thompson, James, esq., by Mrs. Mills		2	0	0
Tilt, Charles, esq.	ann.	2	2	0
Treacher, Henry, esq.	ann.	1	1	0
Van Wees and Weiss, Messrs., Zeist	ann.	2	0	0
Vizard, Mrs., Little Faringdon don.		5	0	0
Vores, Mrs., Hastings	don.	7	0	0
W. & A. G., a thankoffering ...		2	0	0
W. C., by Rev. P. La Trobe	ann.	1	0	0
Walton, Miss	ann.	0	5	0
Webster, Miss, Tottenham	ann.	1	1	0
Weitbrecht, Mrs.	don.	1	0	0
Wellford, Miss	ann.	2	2	0
Wellford, Miss Caroline	ann.	1	1	0
Western, Mrs.	ann.	1	1	0
White, Captain John	ann.	1	0	0

LONDON LADIES' ASSOCIATION.

By Mrs. Gonner.

Armitage, —, esq.	ann.	1	1	0
Bicknell, H. E., esq.	ann.	1	1	0
Carter, Mr.	ann.	1	1	0
Cox, Mrs.	ann.	1	1	0
Davies, J. E., esq.	ann.	1	1	0
Edenborough, Mrs.	ann.	0	10	0
Gonner, Mr.	ann.	2	0	0
Hodgkinson, S., esq.	ann.	1	0	0
Jones, Mrs.	ann.	0	10	0
Marshall, Rev. C., M.A.	ann.	0	10	0
Pope, J., esq.	ann.	0	10	6
Pope, Mrs.	ann.	0	10	6
Pratt, Rev. Josiah, M.A.	ann.	1	1	0
Preston, John, esq.	ann.	1	1	0
Reynolds, T., esq.	ann.	1	1	0
Symes, J. C., esq.	ann.	0	10	6

By Miss Hurlock.

Friend, A	ann.	0	5	0
Friend, A	ann.	0	5	0
Garling, Miss	ann.	0	10	6
Hill, Miss	ann.	0	5	0
Hill, Miss M.	ann.	0	5	0
Hurlock, Miss	ann.	3	0	0
Ditto	don.	2	0	0
Hurlock, Miss Jane	ann.	1	1	0
Robertson, Miss F.	ann.	1	1	0

By Miss Jones, GLASBURY.

Abraham, Miss	£2	2	0
Jones, Miss	0	5	0
Three Friends	0	3	0

By Miss La Trobe.

Baker, Miss, Stanstead	ann.	1	1	0
Ditto, collected by	don.	0	17	0
Beardmore, Miss	ann.	1	1	0
Brett, J. W., esq.	ann.	1	0	0
C. L. L. T.	ann.	1	0	0
Edelman, Rev. W.	2 years	1	0	0
Evans, Miss	ann.	1	1	0
Grote, Mrs. C.	ann.	1	0	0
Grote, Miss	ann.	1	0	0
Herschell, Mrs. R. H.	ann.	1	0	0
Ince, Mrs.	ann.	1	1	0
J. M. L. T.	ann.	1	0	0
Jones, Mrs. S.	2 years	2	2	0
La Trobe, C. J., esq.	ann.	10	10	0
La Trobe, Mrs. C. J.	ann.	2	2	0
Macdonald, Mrs.	don.	0	4	0
Maitland, Mrs. Fuller	ann.	2	0	0
Maitland, Miss Fuller	ann.	2	0	0
Newcome, Miss R. C.	ann.	1	1	0
Rous, Mrs. G.	ann.	1	0	0
Sperling, Mrs. H. G.	ann.	1	1	0
Wileman, Mrs.	ann.	1	0	0
Ditto, collected by her chil- dren		0	5	6

By Mrs. Leach, TURNHAM-GREEN.

Brewster, Mrs.	don.	0	10	0
Clark, Miss	ann.	0	2	6
Jackson, Mrs.	ann.	0	10	0
Leach, S. W., esq.	ann.	1	1	0
Leach, Mrs. S. W.	ann.	1	1	0

By Mrs. H. M. Mallatieu.

Collected by her		5	0	0
Bradley, Mrs.		1	0	0
Halliday, Mr. R.		1	0	0

By Mrs. Miller.

Axtell, Mrs.	ann.	0	12	0
Beer, Miss	ann.	0	5	0
Culliford, Mr.	ann.	0	5	0
Dickinson, Rev. W.	ann.	1	0	0
Grimes, Mrs.	ann.	0	10	0
Joseph, Miss	ann.	0	5	0
Maynard, Mr. and Mrs.	ann.	1	0	0
Roberts, Mr.	ann.	1	0	0
Robinson, Miss	ann.	0	6	0
Tipping, Mrs., Richmond, col. by		0	16	6
Whitney, Mr.	don.	1	1	0
Whitney, Mrs.	ann.	1	0	0
Willmott, Mrs.	ann.	0	5	0

By Miss Snell.

Collected by Miss Snell, including Mr. Bower, and Mr. Bower, jun., each	£1	1	0
Snell, Miss.....ann.	5	0	0
	£5	4	0

By Mrs. Vosper.

Vosper, the late Wm., esq. ann.	1	1	0
Vosper, Mrs. ann.	1	1	0

By Mrs. Woods.

Buckley, N., esq. ann.	1	0	0
Cheetham, John, esq., M.P. ann.	1	0	0
Cheetham, Miss ann.	1	0	0
Child, Mrs. W. H. ann.	1	0	0
Fort, Richard, esq. don.	5	0	0
Kershaw, James, esq., M.P. ann.	1	0	0
Lees, Henry, esq. ann.	1	0	0
Shillingford, Mrs. ann.	1	0	0
Shuttleworth, Lady Kay ..ann.	1	0	0
Weems, R., esq. ann.	1	0	0
Woods, Miss Helen ann.	1	0	0

BALTONSBOROUGH. *By Rev. W. I. Okely.*

Collection in the Brethren's Chapel, ...	8	0	0
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BATH. *By the Rev. J. A. Porter.*

Collections in the Brethren's Chapel	37	16	4
Ames, Mrs. don.	3	0	0
Burniston, Mrs. ann.	0	10	0
Carpenter, Mr. ann.	0	10	0
Fitzgerald, Miss ann.	1	0	0
Franklyn, Mrs. don.	0	2	6
Friend, A, with grief for past neglect	5	0	0
Fry, Rev. Thomas.....ann.	1	0	0
Hull, Mr. Jabez ann.	1	1	0
Johnston, D., esq. ann.	1	0	0
Livius, Mrs. B. don.	1	0	0
More, Miss ann.	2	0	0
O'Brien, Mrs. H. ann.	1	0	0
Owen, Rev. J. don.	1	0	0
Polden, Mrs. don.	0	2	0
Scott, Miss 2 years	1	0	0
Tatton, Lieut.-Colonel, and Mrs. don.	1	0	0
Templar, J. W., esq. don.	0	10	0
Thank-offering to the Lord...	5	0	0
Thank-offering, A.	2	0	0
W. & R. L. don.	0	2	2
Webster, Major.....ann.	1	0	0
Webster, Mrs. ann.	0	10	0
Webster, Miss ann.	0	10	0
Wensley, Mr. ann.	1	1	0
Worsley, Miss ann.	2	0	0

By Mrs. Cooper.

Cooper, Mrs.	£1	0	0
Farquharson, Miss.....	0	5	0
Gordon, Mrs. Dr.	0	5	0
Parnter, Miss.....	0	5	0

By the Rev. J. Crosby.

Culverwell, Mr. J., Williton ann.	1	1	0
Rossiter, F. W., esq., Taunton ann.	5	0	0
Rossiter, the late Mrs. Ernest don.	2	0	0
Stoate, W., esq., Williton...ann.	1	0	0
Sercombe, Mrs., Exeter .. ann.	0	10	0

Association connected with the Brethren's Congregation at BATH, in aid of the Missions of the United Brethren, by Mr. Wm. Gibbs, and Mrs. James.

By Mrs. Comley.

Adams, Mr. ann.	0	5	0
Adams, Miss ann.	0	5	0
Comley, Mr. ann.	0	5	0
Comley, Mrs. ann.	0	5	0
Hanham, Mrs. W.....ann.	0	5	0
Harding, Mr. ann.	0	5	0

By Mr. W. Gibbs.

Bell, Mrs., Raby-place....ann.	0	10	0
Briscoe, the Misses ann.	1	1	0
Craig, Mrs. ann.	0	10	0
Farr, Miss ann.	0	2	6
Friend, A. don.	0	5	0
Gibbs, Mr. William ann.	2	2	0
Gibbs, Mrs. James ann.	0	10	0
Gray, Miss ann.	0	10	0
Gray, Miss H. ann.	0	10	0
Green, Mr., by Mr. Wadsworth	1	0	0
Hayman, Miss ann.	0	10	0
Holborow, Mr. Isaac.....ann.	1	0	0
Holborow, Mrs. George ..ann.	2	0	0
Holborow, Miss.....ann.	1	0	0
Hood, Miss, Chelsea.....ann.	1	1	0
Mackillop, G., Esq. don.	0	10	0
Neate, Miss ann.	0	10	0
Pinnell, Annie ann.	0	5	0
Pinnell, Mrs. C. ann.	0	5	0
Pinnell, Mrs. Ann ann.	0	5	0
Quartley, Rev. Charles J., Barrackpore, East Indies ..ann.	2	0	0
Scott, Miss Elizabeth ann.	0	10	0
Scott, Miss Kate ann.	0	10	0
Skurray, Thomas, esq. don.	0	10	0
Slater, John, esq. ann.	2	2	0
Slater, Miss ann.	1	1	0
Slater, Miss C. ann.	1	1	0
Stanley, Mrs.....ann.	0	5	0
Stibbert, Giles, esq. ann.	1	1	0
Stibbert, Mrs.....ann.	1	1	0
Stockler, Captain don.	0	2	6

Subscriptions and Donations

Tanner, Mr., Fromefield .. ann.	£1	0	0
White, Elizabeth ann.	0	1	0
Wyde-Brown, Mrs. ann.	1	0	0

By Mrs. Goodwin.

Chamberlain, Miss ann.	0	10	0
Wise, Mrs. don.	1	1	0

By Mrs. James.

Gibbons, Miss ann.	1	0	0
Gibbs, Mr. Samuel ann.	0	10	0
Gibbs, Miss ann.	0	5	0
Ditto, Missionary-box . don.	0	1	0
Goldstone, Mrs. ann.	0	10	0
Hanham, Mr. ann.	2	2	0
Hunt, George, esq. ann.	1	0	0
James, Miss ann.	1	0	0
Marriott, Mrs. ann.	0	2	6
Orchard, Mr. ann.	0	2	6
Stone, Mrs. ann.	1	1	0

By Mrs. Kimber.

Friend, A don.	0	5	6
Hill, Mr. & Mrs. ann.	0	10	0
Kimber, Mrs. ann.	0	5	0
Little, Mrs. ann.	0	5	0
Porter, Mrs. ann.	0	7	0

By Mrs. Titley.

Feltham, Miss E. ann.	0	5	0
Friend, A don.	2	0	0
La Trobe, Mr. Samuel . 2 years	2	0	0
Small contributions.....	0	10	0
Titley, Mr. ann.	1	0	0
Titley, Mr. James, jun. ann.	0	10	0
Titley, Mrs. ann.	1	0	0
Wadham, Mr. ann.	0	10	0
Wadham, Mrs. ann.	0	10	0
Wadsworth, Mr. ann.	0	10	0

BATHEASTON. *By the Rev. A. Smith.*

Collections after Missionary Meetings in the Chapel	3	14	8
Bullock, Mr. George ann.	0	5	0
Walter, Mrs. don.	0	4	0

BEDFORD. *By Mr. Francis Trapp.*

Collections in the Brethren's Chapel	50	10	6
One Year's Interest on Legacy from the late Mrs. Trapp ..	2	14	0
Bannister, Mr. ann.	0	10	0
Gow, Mrs. ann.	2	0	0
Higgins, C. L., esq. ann.	1	0	0
Horsford, Mr. J. ann.	1	1	0
Hyndman, Mrs. ann.	1	1	0
Kent, Mr. W. ann.	1	1	0

Langley, Miss ann.	£1	0	0
Roberts, Mrs. ann.	0	10	0
Rowcroft, Mrs. ann.	1	1	0
Taylor, J., esq., Leicester. ann.	1	1	0
Waldock, Mr., Geelong . . . ann.	1	0	0
Walker, Mrs. ann.	0	10	0

BRISTOL. *By Mr. W. Phillips.*

Collections in the Brethren's Chapel	42	18	5
Ditto towards the Debt.	20	0	2
Ash, Dr. ann.	3	0	0
Badham, J. B., esq. ann.	1	1	0
Brother and Sister in the Lord, A don.	5	0	0
Budgett, J. P., esq. ann.	5	0	0
Caston, Mrs. ann.	0	10	0
Charlton, R. esq., for Debt, don.	3	3	0
Davis, Miss S. ann.	0	10	0
Dyer, Miss ann.	1	1	0
Ebsworth, Rev. J. don.	0	10	0
Foster, J., esq. ann.	1	0	0
Friend, A, by Rev. J. La Trobe, don.	5	0	0
Grinfield, Rev. Thomas .. ann.	1	1	0
Hall, Mrs. ann.	1	0	0
Hankin, Mr. T. ann.	1	0	0
Hayward, J., esq. ann.	1	0	0
Hill, Charles, esq. ann.	4	4	0
Jose, T., esq. ann.	1	0	0
La Trobe, Rev. James ann.	1	0	0
Lamb, Miss ann.	1	1	0
Livius, Rev. H. ann.	1	1	0
Livius, Mrs. ann.	1	1	0
Phillips, Mr. W. ann.	1	1	0
Sanders, Mr. E. ann.	0	12	0
Usher, Mr. J. ann.	0	10	0
Waters, Mrs. ann.	0	10	0
Webster, Miss ann.	1	0	0
Widow's Mite, The ann.	0	10	0
Wright, Mrs. ann.	1	0	0

Bristol Association of Brethren and Youths. *By Mr. S. Smith.*

Brett, Mr. I. ann.	0	10	0
Webb, Miss, by ditto ann.	1	0	0
Bye, Mr. George ann.	0	6	0
Cogwell, Mr. J. ann.	0	10	0
Davis, Mr. J. ann.	0	4	0
Griffith, Mr. P. ann.	0	10	0
Lane, Mr. E. ann.	0	10	0
Parsons, Mr. Geo. ann.	0	10	0
Peard, Mr. R. ann.	0	7	6
Small sums	0	4	0
Smith, Mr. C. ann.	0	6	0
Smith, Mr. C. F. ann.	0	5	0
Smith, Mr. P. J. ann.	0	5	0
Smith, Mr. S. ann.	0	6	0
Smith, Mr. W. G. ann.	0	4	0
Thomas, Mr. J. ann.	0	3	0
Vigor, Mr. J. A. ann.	0	3	0
Williams, Mr. J. S. ann.	0	5	0

By Mr. Fuller.

Bevan, Mr. E.....ann.	£0	10	0
Fedden, Mr. W.....don.	0	2	6
Fuller, Mr. J.....ann.	1	0	0

By Mr. E. Sanders.

Leman, Mr. J. J. ann.	0	5	0
Sanders, Mr. E.....ann.	1	0	0
Sanders, Mr. W. don.	0	10	0
Tolkien, J. B., esq. ann.	1	1	0
Tolkien, Miss E. ann.	1	1	0

By Mr. Jos. Townsend.

Drake, R., esq. ann.	1	1	0
Edwards, G., esq. ann.	1	1	0
Fox, Dr. C. J. ann.	1	1	0
Frost, Mr. W. D. ann.	0	4	6
Hitchings, Mr. J. R. ann.	0	5	0
P.....don.	0	10	0
Strickland, J., esq. ann.	1	1	0
Townsend, Mr. Joseph ann.	1	1	0
Tuckett, F., esq. ann.	1	0	0

BRISTOL Ladies' Association. By Miss Marychurch.

By Mrs. Bevan.

Bevan, Mrs. ann.	1	0	0
Finzel, C. W., esq. ann.	1	0	0
Finzel, C. W., esq., jun. ann.	1	0	0
Sundries	0	2	6

By Mrs. Henry and Miss Birtill.

Birtill, Mr. Henry ann.	1	0	0
Birtill, Mr. S. S. ann.	1	0	0
Birtill, Mrs. L. ann.	1	1	0
Birtill, Mrs. Henry ann.	0	10	0
Birtill, Miss ann.	0	10	0
Birtill, Miss Lydia ann.	1	0	0
Fuller, Mrs. John ann.	0	6	0
King, W. P., esq. ann.	1	0	0
King, Miss.....ann.	0	10	0
Longman, John, esq. ann.	0	5	0
Longmire, Mrs., by Mrs. Martyn	1	1	0
Longmire, the Misses, by ditto, ann.	1	0	0
Martyn, Dr. S. ann.	1	1	0
Martyn, Mrs.....ann.	1	1	0
Montgomery, Mrs. ann.	1	0	0
Swertner, Miss ann.	0	5	0

By the Misses Dunn.

Biggs, Mrs., Devizes, by the late Miss Blackwell ann.	0	10	0
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Dunn, Mrs. & the Misses ann.	£0	13	8
Finzel, C. W., esq. ann.	0	10	0
Ridler, Miss ann.	0	10	0
Small contributions	0	13	0
Stephens, H. O., esq. ann.	0	10	0

By Miss Essex.

Ellis, Miss.....ann.	0	15	0
Rake, Miss.....ann.	0	5	6
Small contributions.....	0	4	0

By Miss La Trobe.

Bathe, Miss S. ann.	0	5	0
Bridges, Mrs.....ann.	2	0	0
Curtis	0	1	2
Dayas, Miss Half year	0	5	0
La Trobe, Miss ann.	0	10	0
Price, Miss, a thank-offering ...	0	10	0
Sharland, Miss ann.	1	1	0

By Miss Marychurch.

Atkinson, Mrs. ann.	0	10	0
Bird, Miss ann.	0	10	0
Bobbett, Mrs. ann.	0	5	0
Budgett, Mrs. J. S. ann.	1	0	0
Cooke, Lady Helena.....ann.	1	0	0
Crawford, Colonel, R. A. ann.	1	1	0
Cross, William, esq. ann.	1	0	0
Davis, Mrs. ann.	0	5	0
Draper, Miss ann.	1	0	0
Edwards, Thomas L., esq. ann.	1	1	0
Ferris & Co., Messrs. ann.	0	10	0
Foster, Mrs. John ann.	0	10	0
Friend, A. ann.	0	5	0
Friends ann.	0	17	6
Friends, two	0	5	0
Grace, Mrs. ann.	0	10	0
Griffith, Mrs., Holyhead ann.	1	0	0
Hall, John Wesley, esq. ann.	1	1	0
Harvey, John, esq. ann.	1	1	0
Hodges, Mr. F. ann.	0	5	0
Hooper, Mrs.....ann.	1	0	0
Marychurch, Mr., Haverford-west.....ann.	0	5	0
Marychurch, Miss ann.	1	0	0
Millard, Miss.....ann.	0	10	6
Nattriss, Mr. ann.	0	10	0
Nicolay, Miss ann.	0	5	0
Oldland, Mr. H. ann.	0	5	0
Rees, Miss.....ann.	0	5	0
Sayer, Mr. Robert.....ann.	2	0	0
Schimmelpenning, the late Mrs., ...ann.	1	0	0
Sealy, Thomas, esq. ann.	1	0	0
Sealy, the Misses ann.	1	0	0
Smith, Mrs. John, sen. ann.	1	0	0
Taylor, Charles, esq.....ann.	1	0	0
Thurnbeck, Miss ann.	0	5	0

Trenfield, Mrs. ann.	£1	1	0
Vines, Mr. and Mrs. ann.	0	10	0
Wayte, Mr. Francis ann.	1	1	0
Wayte, Mr. Henry ann.	1	1	0
Webb, Mrs. R. H. ann.	0	10	0
Wills, Mrs. W. ann.	0	5	0
Zachary, Thomas, esq. don.	1	0	0
Zachary, Miss ann.	0	10	0

By Mrs. Norton.

Brown, Mrs. George ann.	0	10	0
Brown, the Misses 2 years	0	10	0
Elton, Mrs. ann.	1	0	0
Hockey, Mrs. ann.	0	5	0
Hodges, Mrs. C. O. ann.	0	10	0
Hunt, Rev. W. ann.	1	0	0
Lane, Mrs. C. O. ann.	0	10	0
Lucas, W. R., esq. ann.	0	10	0
Lucas, Miss ann.	0	10	0
Miles, Mrs. Clara ann.	1	1	0
Norton, Mrs. ann.	1	0	0
Norton, Miss. ann.	1	0	0
Paul, Mrs. ann.	0	5	0
Reynolds, Joseph, esq. ann.	1	0	0
Small contributions	0	5	0
Stuckey, the late William, esq.	0	10	0
Wintle, Thomas, esq. ann.	1	0	0

By Mrs. Reichel.

Peard, A. E., collected by	0	11	4
Reichel, Mrs. ann.	0	5	0
Robinson, Mrs. ann.	0	10	0

By Miss Rose.

Browne, Rev. F., Nailsea ann.	1	0	0
Middelton, Mrs. ann.	2	2	0
Rose, Miss. ann.	2	0	0
Stephenson, Mrs. ann.	1	0	0

By Miss Ryan.

Cox, Miss ann.	0	5	0
Hall, Miss ann.	0	5	0
Quick, Miss ann.	0	5	0
Ryan, Miss. ann.	0	5	0
Small sums	0	6	6

By Mrs. Thomas.

Davis, Miss ann.	0	5	0
Hillier, Mrs. John ann.	0	5	0
Small sums	0	2	6
Thomas, Mrs. don.	0	7	6

By Miss Wallis.

Ackland, Miss ann.	0	10	0
Blandford, Mr. ann.	0	10	0

Bosanquet, Mrs. ann.	£0	4	4
Coates, Miss ann.	0	5	8
Kibbey, Mrs. ann.	0	5	0
Parry, Miss. ann.	0	5	0
Wallis, Miss ann.	0	5	0

CARLTON. By Mr. John Hines.

H. P. Profits	5	0	0
Armitage, Mrs.	0	10	0
Bilton, Mrs.	0	4	0
Bray, Miss.	0	5	0
Drabble, Mr.	0	2	6
Eddison, Miss	0	2	6
Eddison, Miss E.	0	2	6
Hines, Mr. J.	0	2	6
Ramsden, Miss.	0	2	6
Small sums	0	3	6
Smith, Rev. C. G.	0	2	6
Wood, Mrs.	0	2	6

DEVONPORT. By Rev. J. A. Eberle.

Collection in the Brethren's Chapel	4	2	0½
C. & M. G.	1	1	0
Dikes, Miss ann.	0	5	0
Eberle, Rev. J. A. ann.	0	10	0
Friend, A.	0	2	0
Hammond, Mrs. ann.	0	2	8½
Legge, R. V., esq.	1	0	0
Norman, Miss ann.	0	10	0
Sunday-school Mission-box ..	0	2	1
Tuson, Miss ann.	0	5	0
Williams, A., Mission-box	0	1	1

*Devonport Auxiliary Moravian Missionary Society.**By Mr. T. S. Bayly.*

Bayly, Mr. T. S.	0	5	0
Clemens, Mr. P. B.	0	5	0
Symons, Mr. W. H.	0	5	0

By Mr. R. H. Collins.

Bayly, W. H., esq.	1	0	0
Berryman, R., esq.	1	0	0
Collins, Mr. R. H.	0	4	4
Gilbert, Mr. W. R. D.	1	0	0
Goman, the late Mr. W.	0	3	3
Rutgear, T., esq.	0	6	0
Symons, Mr. J.	0	4	4

DUKINFIELD. By the Rev. C. E. Sutcliffe.

Collections in the Brethren's Chapel	64	4	5
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FAIRFIELD. *By Mr. Edward Moore.*

Collections in the Brethren's			
Chapel	£24	5	6½
Heywood, Mrs., by I. F. Foster,			
esq. ann.	2	2	0
Jackson, Miss Ann	1	0	0
Ladies' School, Fairfield, by			
Miss Willett.....don.	5	0	0
Mallalieu, Mr. F. C.....ann.	1	1	0
S. S. D., by Miss A. Jackson don.	5	0	0
Single Brethren's Mission-box	0	10	0
Willett, Miss	1	0	0
Wise, Mrs., Hawarden ann.	1	0	0

Collected by the Rev. W. Craig.

"Amator Fratrum"	5	0	0
Armitage, B., esq.....	1	1	0
Armitage, Sir Elkanah	1	1	0
Armitage, Elkanah, esq.....	1	1	0
Ashworth, George, esq.	0	10	6
Bardsley, Sir James L., M.D.	1	1	0
Bateman, I. W., esq.	5	5	0
Benson, Robert, esq.	6	0	0
Brooke, Captain	2	0	0
Browne, Henry, esq., M.D. ..	1	1	0
Christy, Richard, esq.....	1	0	0
Cosgrove, Mr.	0	10	6
Drummond, W., esq.	2	0	0
Gibbs, Mr. Steinhauer	1	1	0
Gouldsborough, Thomas, esq..	1	1	0
Hervey, James, esq.....	1	1	0
Higgins, G., esq.....	1	1	0
Kershaw, John, esq.	0	10	0
Oldfield, John, esq.....	0	10	6
Rawstron, W., esq.	1	1	0
Rylands, John, esq.....	0	10	0
Thompson, James, esq.	1	1	0
Thompson, John, esq.....	0	10	6
Thompson, Thomas, esq.	0	10	6
Voluntary contributions of the			
pupils in Fairfield Academy	1	3	8

HAVERFORDWEST. *By the Rev. H. O. Essex.*

Collections in the Brethren's			
Chapel	1	17	9
A widow's mite	0	5	0
Ackland, Miss	5	0	0
Brown, Mr. John	0	2	6
Charles, Richard, collected by..	0	2	0
Essex, Rev. H. O. ann.	0	5	0
Evans, Mrs., Mission-box....	0	2	6
Friend, by Miss Perkins ..don.	0	5	0
Gascoyne, Miss L. ann.	1	0	0
Gwynne, Mrs. ann.	0	10	0
Harries, Mrs., Hilton ann.	1	0	0
Harries, Executors of the late			
Miss	1	0	0
Lloyd, Mrs., and Miss Evans..	0	5	0
Manley, Mr. J. H. ann.	0	2	6

Perkins, Mr. W.....ann.	£0	5	0
Phillips, Dr. ann.	0	10	0
Phillips, Mr. John	0	10	0
Phillips, Mr. William	0	10	0
Phillips, Priscilla, collected by	0	12	½
Ribbon, Emma, collected by ..	0	10	9
Robinson, Mr.	0	2	6
Russell, Mr. Thomas	0	5	0
Warlow, Mr. George.....ann.	0	5	0

KIMBOLTON. *By the Rev. F. Scholefield.*

Collections in the Brethren's			
Chapel	5	2	6½
Ditto, ditto, at Stow	0	10	8
Arnsby, Mr. J., Mission-box ..	0	3	7½
Cant, Mr. Thomas, ditto.....	1	3	0
Clifton, Mr. W., ditto	0	2	1½
Flanders, Mr. C., ditto	0	6	8
Flanders, Mrs.	0	14	0½
Collected by:—			
Ashpole, Mrs.	0	14	11½
Busby, Mrs.	0	15	0
Harfield, Miss.....	0	16	6
Humberstone, Mrs.	0	10	0
King, Miss	2	2	8
Robb, Miss Ann	0	10	0

KINGSWOOD. *By the Rev. S. Hartley Reichel.*

Binns, Miss	0	4	4
Griffiths, Mrs.	0	5	0
Hartley, Miss	0	6	0
Jarrett, Mr.	0	5	0
Jarrett, Miss.....	0	4	4
Juvenile Missionary Association	0	13	10
Pullen, Miss.....	0	5	0
Reichel, Rev. S. H.	0	5	0

LEOMINSTER. *By the Rev. J. H. Birtill.*

Collections in the Brethren's			
Chapel	2	8	9
Ditto, ditto, at Westhope ..	2	2	0
Arkwright, J., esq.....ann.	1	0	0
Birtill, Rev. J. H.....ann.	0	10	0
Edwardes, Mrs.....ann.	0	5	0
Hinton, Mr. ann.	0	1	0
Manwaring, W., esq. ann.	0	5	0
Mattey, Mr. ann.	0	2	0

LEOMINSTER Ladies' Association.

By Mrs. Birtill.

Davies, Miss.....ann.	0	5	0
Jones, Miss	0	2	2
Kirwood, Rev. G. H.....ann.	0	10	0
Miles, Mrs.....ann.	0	4	4

Subscriptions and Donations

Probert, Mrs. ann.	£0	5	0
Shawe, Mrs. ann.	0	5	0
Wilkes, Mrs. ann.	0	4	4

By Mrs. Gregory.

Collected at Meeting	1	5	9½
Burlton, T., esq. ann.	0	5	0
Cropper, Mr. ann.	0	5	0
Davis, Mr. D. ann.	0	2	6
Davis, Mr. F. ann.	0	2	6
Davis, T. esq. ann.	0	10	0
Davis, Mrs., Church-street ann.	0	10	0
Edwards, Miss ann.	0	5	0
Ensoll, Mrs. ann.	0	5	0
Graves, Mr. ann.	0	2	6
Kirkland, Mrs. H. ann.	0	5	0
Loyde, Edwin, esq. ann.	0	2	6
Meredith, the Misses ann.	0	5	0
Newman, the late W., esq., ann.	0	5	0
Sales, T., esq. ann.	0	5	0
Stallard, Mr. ann.	0	2	6
Westmorland, Rev. T. ann.	0	10	0
Woodhouse, Mrs. G. ann.	0	5	0

By Mrs. Watkins.

Davies, Mrs. ann.	0	4	4
Gilkes, Mr. W. ann.	1	0	0
Watkins, Mrs. ann.	0	4	4

MALMESBURY. By the Rev. J. G. Kalkofen.

Collections in the Brethren's Chapel	6	9	8
Green, Master Herbert, of Ship-ton Moyne	0	15	5
Lockstone, Mr. E. ann.	1	0	0
Lockstone, Mr. H. W. ann.	1	0	0
Lockstone, Mr. R. ann.	1	0	0
Luce, Miss G. ann.	0	3	6

OCKBROOK. By the Rev. S. R. Reichel.

Collections in the Brethren's Chapel	21	8	6½
Baldwin, Mrs. ann.	1	0	0
Beesley, Mrs., Mission-box	0	15	7
Blackwall, Miss ann.	0	10	0
C. W. C. ann.	0	10	0
Edwards, Rev. W. ann.	1	0	0
S. A., by ditto ann.	5	0	0
Ditto, by ditto don.	2	5	0
Taylor, J., esq., by ditto ann.	1	1	0
Friend, A. don.	0	8	0
Ditto don.	3	0	0
Jackson, Miss ann.	1	0	0
Knooch, Rev. G. don.	2	0	0
Middleton, Mrs. don.	0	10	0
Morton, J. C., esq. don.	1	0	6

Murray, Mrs. ann.	£2	6	0
O'Brien, Mrs. L. don.	1	0	0
Ockbrook, Sisters' House Mission-box	0	6	4
Pilkington, the Misses, Mission-box	1	1	0
Pupils in Ockbrook Boys' School, First Room	2	15	10
Pupils in Ockbrook Sisters' House, by Miss Jenkins	1	7	0
Ratcliffe, Mr., Derby ann.	0	10	0
Reichel, Mrs. S. R. ann.	1	0	0
Seiffert, Rev. B. ann.	0	10	0
Staveley, Mr. ann.	1	1	0
Staveley, Mrs. don.	1	1	0
Wellford, Miss ann.	1	0	0
X. Y. Z., by Rev. C. F. Harke don.	10	0	0

By Mrs. Glass.

Arnold, Miss ann.	0	5	0
Balguy, Mrs. ann.	0	10	0
Bramley, Mrs. ann.	0	5	0
Cope, Mrs. ann.	0	3	0
Finney, Mrs. ann.	0	5	0
Friend, A. ann.	0	12	6
Friend, A. ann.	0	5	0
Holbrook, Mrs. ann.	0	4	4
Murgatroyd, Mrs. ann.	0	4	4
Oliver, Mrs. ann.	0	5	0
Scott, Mrs. ann.	0	5	0

PERTENHALL. By the Rev. W. Waugh.

Collection in the Brethren's Chapel	6	8	6
Day, Miss M. A., Mission-box ..	2	13	10
Islip, Mr. G. ann.	0	10	0
Sunday Scholars	0	7	7½
Waugh, Rev. W. ann.	0	5	0

RISLEY. By the Rev. W. Dickinson.

Mission-box	0	5	0
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SALEM. By the Rev. T. H. Hines.

Collections in the Brethren's Chapel, and at a Public Meeting, including £1 10s., "Work towards the Debt on Moravian Missions"	7	7	6
Bardsley, Mr. John. ann.	0	5	0
Buckley, Mr. John. ann.	0	6	0
Buckley, Mrs. H., Mission-box ..	0	8	0
Earnshaw, Mr. F., collected by ..	0	9	3
Juvenile Missionary Association	0	19	0
Lees, Mr. Joseph ann.	10	0	0
Walker, Rev. W. F., A. M. ann.	1	0	0

TYTHERTON. *By the Rev. C. L. Schwarz.*

Collections in the Brethren's Chapel	£12	10	8
Coward, Miss.....ann.	1	2	6
Guthrie, Rev. J., Calne.....ann.	1	1	0
Henley, Robert, esq. ann.	5	0	0

TYTHERTON Ladies' Association.
By Mrs. Browne.

Browne, Mrs.....	0	4	4
Hodgea, Mrs.....	0	4	4

By Mrs. Hughes.

Hughes, Mrs.....	0	4	5
Hughes, Mrs. and Miss	0	6	6
Roby, Miss	0	4	4
Wilmot, Mrs.....	0	4	4

By Miss Jeffereys.

Bowman, Mr.....	0	2	6
Friend, A.....	0	2	6
Harris, Mr.....ann.	0	10	0
Hughes, Miss J.	0	4	4
Jeffereys, Mr.	0	4	4
Jeffereys, Mr. S.	0	2	6
Jeffereys, Mrs.	0	4	4
Jeffereys, Miss	0	4	4
Picket, Miss	0	5	0
Woodward, Mrs.....	0	2	6

By Miss Polti.

Little, Miss L.....	0	5	0
Polti, Miss	0	5	10

By Miss Reichel.

Barnes, Mrs.....	0	12	6
Crook, Mrs. R.....	0	2	0
Davis, Mrs.....ann.	1	1	0
Friend, A	0	10	0
Large, the Misses.....	0	4	4
Postons, Mrs.....	0	8	3
Reichel, Miss	0	5	0

By Mrs. Schwarz.

Baylis, Miss	0	3	3
Jeffereys, Mr. J.	0	6	0
Miller, Miss	0	4	0
Sale of Fancy Work	0	3	8
Schwarz, Mrs.....	0	5	0
Staley, Mrs.....	0	3	0

By Miss Vines.

Gregory, Mrs.	0	2	2
Vines, Mrs.	0	4	4

Vines, Miss	£0	4	4
Young, Miss.....	0	4	4

By Mrs. Waugh.

A Friend to Missions ann.	1	0	0
Fry, Miss	0	4	4
Lanfear, Miss	0	2	6
Little, Miss S.	0	5	0
S. W. ann.	0	6	0
Sale of Fancy Work, &c.	0	15	9
Young Ladies in the Boarding School	2	10	2½

WOODFORD. *By the Rev. W. Taylor.*

Collections in the Brethren's Chapel	1	13	2
Missionary Meeting at Priors' Marston.....	2	0	0
Barnes, Mr.....ann.	1	0	0
Barnes, Mr. E. ann.	0	10	0
Friend, A. ann.	0	2	6
Rolls, Mrs., Banbury ann.	0	2	6
Russell, Mr., Stirch	0	10	0
Russell, Miss, Marston, collect- ed by:—			
Bagg, Mr.....	0	2	6
Barnett, Miss	0	2	0
Coling, Mrs.....	0	4	0
Coling, Mrs., sen.....	0	4	0
Friends	0	2	0
Haring, Mr.....	0	4	0
Johnson, Mrs.	0	4	0
Russell, Mr., Stirch.....	0	4	0
Russell, Mrs.	0	4	0
Russell, Miss	0	4	0

YORKSHIRE SOCIETY for the SPREAD of the GOSPEL among the HEATHEN.

LEEDS ASSOCIATION.

Baines, Mr. F. ann.	0	10	0
Booth, Mr. S. L. ann.	0	5	0
Burton, Messrs. J. & Sons.....ann.	1	1	0
Cadman, Mrs. ann.	2	2	0
Fieldhouse, Mrs. ann.	0	5	0
Friend, A	0	5	0
Glover, Mr. ann.	0	5	0
Goodman, Sir George ann.	1	1	0
Gott, John, esq. ann.	2	2	0
Gott, William, esq. ann.	1	1	0
Gott, Mrs., Armley House ann.	1	1	0
Heaton, Miss	0	5	0
Hey, William, esq. ann.	1	1	0
Hirst, Mr. J. T.....ann.	1	1	0
Hirst, Miss.....ann.	0	10	6
Holmes, Mr. S.....ann.	0	5	0
Huggon, Mrs. ann.	0	2	6
Jackson, Rev. E. ann.	0	10	0
Johnson, Mrs., Park-place ann.	0	10	0

Jowett, B., esq., Carlton	ann.	£2	2	0
Joy, Mr. Edward	ann.	0	10	6
Kendell, John, esq.	ann.	1	0	0
Knight, Mr.	ann.	0	5	0
Mitchell, Miss	ann.	0	5	0
Reinhardt, Mr.	ann.	0	5	0
Sampson, Mr.	ann.	0	2	6
Schoefield, Mrs.	ann.	0	5	0
Smeeton, Mr.	ann.	0	2	6
Smith, William, esq.	ann.	0	10	6
Tidswell, Mrs., London	ann.	1	0	0
Town, Mrs.	ann.	0	5	0
Walker, Mr., Blenheim-sq.	ann.	0	5	0
Walker, Mr. W.	ann.	0	5	0
Walker, Mrs. Z.	ann.	0	10	6

BAILDON.

Collections in the Brethren's Chapel		4	15	7
Bent, Mr.	ann.	0	10	0
Bent, Mrs.	ann.	0	10	0
Broadbent, Mr., Bingley	ann.	1	0	0
Clemens, Rev. G.	ann.	0	5	0
Clough, Miss	ann.	0	5	0
Crabtree, Mrs., Shipley	ann.	0	5	0
Hargraves, Mr., Shipley	ann.	1	0	0
Holmes, Mr. Thomas	ann.	1	0	0
Holmes, Mr. W. W.	ann.	0	5	0
Lockley, Mrs.	ann.	0	10	0
"Note Preservers"		0	5	0
Rennard, Mr.	ann.	0	10	0
Rhodes, Mrs., Shipley	ann.	0	5	0
Scholefield, Mrs.	ann.	0	10	0
"The Fraternal Messenger"		0	10	0
Ward, Sr. E.		0	7	0

FULNECK.

Collections in the Brethren's Chapel		31	6	9
Armstrong, W., esq.	ann.	1	0	0
Brooke, Mr. B.	ann.	1	1	0
Essington, Miss	ann.	1	0	0
Farrar, John, esq.	ann.	1	1	0
Field, Miss	ann.	0	10	0
Friend, by Rev. J. H. Willey		0	3	0
Fulneck Schools	ann.	1	1	0
Hinchcliffe, Mrs.	ann.	0	10	0
Haley, Sykes & Co., Messrs.	ann.	2	2	0
Hasse, Mr. E., Leeds	ann.	0	10	6
Holmes, Mrs., for deficiency		1	0	0
Libbey, Rev. J. P.	ann.	0	5	0
Nelson, Mr. W.	ann.	1	0	0
Nivins, Miss	ann.	0	5	0
Ogle, Miss	ann.	1	0	0
Friends, by ditto		1	2	0
Pitts, Mr., Stanningly	ann.	1	0	0
Produce of Mission-box, by Master Nelson	ann.	1	1	10
Robbins, Rev. G.		0	10	0

Sharman, the Misses	ann.	£20	5	0
Wiley, Rev. J. H.	2 years	1	0	0
Evers, Mrs., Cheltenham, by ditto		0	10	0

Collected by Miss Haster.

Binns, Miss		0	10	0
Brayshaw, Mr.		0	6	0
Crowther, Mrs.		0	4	0
Dawson, Mrs.		0	4	0
Ferrend, Mrs.		0	6	0
Gott, Miss		1	0	0
Hainsworth, Mrs.		0	5	0
Haster, Miss		0	5	0
Holliday, Mr.		0	2	6
Hinnings, Mrs.		0	4	4
Huggon, Mrs.		0	2	6
Jefferson, Miss		0	5	0
Kempsey, Mr.		0	2	6
Oates, Mr. Fred.		0	10	0
Parker, Mr.		0	2	0
Small sums		0	3	6
Tunnicliff, Mr.		0	4	0
Wade, Mr.		0	5	0
Wilson, Mrs.		0	2	0

GOMERSAL.

Collections in the Brethren's Chapel		15	5	2½
Burnley, Thomas, esq.	ann.	1	0	0
Penny-a-week Society, by Miss Ashley		0	13	0
Ditto, by Miss Lawford		0	14	6
Ditto, by Miss Libbey		0	11	2
Ditto, by Miss Waterhouse		1	4	0
Taylor, Joshua, esq.	ann.	1	1	0
Walker, Joshua, esq.	ann.	1	1	0

HORTON.

Burfield, Rev. B. H.	ann.	0	5	0
Hinchcliffe, the Misses	ann.	0	10	0
Holmes, Mrs.	ann.	0	10	0
Priestman, John, esq.	ann.	1	0	0
Stocks, Mr. H.	ann.	0	10	6

MIRFIELD.

Collections in the Brethren's Chapel		19	1	10½
Missionary Basket, Mirfield and Gomersal		22	10	0
Beaumont, J. W., esq.	ann.	0	10	6
Bloomfield, Mrs.	don.	1	0	0
Holdsworth, Mr. J.	3 years	1	0	0
Oates, Mr. Alfred		0	3	0
Oates, Mr. Henry	ann.	1	1	0
Oates, Mr. J.'s children		0	8	1
Perkins, Mr. William	ann.	0	10	0
Sheard, Mrs. Jos.	ann.	0	5	0

WYKE.

Collection at Missionary Meeting	£9 10 2
Brown, G. B., esq., Halifax, ann.	3 3 0
Brown, Mrs., Halifax	2 2 0
Camm, Mrs., Brighouse	0 10 0
Firth, J. T., esq., Toothill	1 0 0
Lister, Mrs., Halifax	0 10 0

Collected by Miss Naylor, HALIFAX.

Barracrough, Mrs. ann.	0 2 6
Blakey, Mrs. ann.	0 2 6
Bracken, Miss ann.	0 2 6
Edmonds, Mrs. ann.	0 5 0
Fuller, Miss ann.	0 2 6
Gath, Miss ann.	0 2 6
Hatton, Miss ann.	0 2 6
Naylor, Mr. ann.	0 5 0
Naylor, Miss ann.	0 5 0
Robinson, Miss ann.	0 2 6
Robson, Mrs. ann.	0 5 0
Roper, Mrs. ann.	0 5 0
Wavell, Mrs. ann.	0 10 0
Whiteley, Mrs. ann.	0 5 0

Collected by Mrs. Porter, HALIFAX.

Abbott, Mr. ann.	1 1 0
Akroyd, Miss. ann.	1 1 0
Appleyard, Mrs. ann.	1 2 0
Atkinson, Mrs. ann.	0 5 0
Birtwhistle, Mr. ann.	0 2 6
Blagbrough, Mrs. ann.	0 2 6
Bowman, Mrs. ann.	0 10 0
Bradley, Miss ann.	0 2 6
Chaffer, Mrs. ann.	0 10 0
Chappell, Mrs. ann.	0 5 0
Collinson, Mr. ann.	0 5 0
Crossley, Mr. & Mrs. Frank ann.	3 3 0
Crossley, Mr. & Mrs. John ann.	3 3 0
Crossley, Mrs. Joseph ann.	3 0 0
Davy, Mr. James ann.	0 2 6
Edwards, Mr. George ann.	0 10 6
Farrar, Miss ann.	0 5 0
Haigh, Mrs. John ann.	0 10 6
Haigh, Mrs. J. T. ann.	0 5 0
Hargraves, Mrs. ann.	0 5 0
Hodgson, Mrs. Thomas ann.	0 5 0
Kinnear, Rev. G. ann.	1 1 0
Milne, Mrs. T. ann.	0 10 6
Milne, Miss ann.	0 10 6
Moorhouse, Miss ann.	0 5 0
Porter, Mrs. ann.	1 1 0
Smith, Miss ann.	0 2 6
Thorpe, Mr. ann.	1 1 0
Walker, Mrs. H. ann.	0 10 0
Watkinson, Mrs. ann.	0 5 0
Watkinson, Miss ann.	0 2 6
Whitworth, Miss ann.	0 10 0

IRELAND.

DUBLIN.

By Alexander Parker, esq.

Collections in the Brethren's Chapel	£59 10 9
Legacy of the late Mrs. Courtney, per Henry Courtney, esq. Dividend on two shares in the Commercial Buildings.....	50 0 0
Allin, James, esq., Bandon....	3 10 0
Beater, O., esq.....	4 0 0
Beers, Miss, Kingstown	0 10 0
Boyd, James, esq.	0 2 6
Burns, Gilbert, esq.	0 10 0
Conolly, Mrs.	2 0 0
Courtney, Miss.....	1 0 0
Courtney, Miss H.	1 0 0
D. E. U.	1 0 0
D. O. U.	1 0 0
Dixon, Rev. W., Wem	0 2 6
Duncan, J. F., esq., M.D.	0 2 6
Ellis, Miss	0 10 0
Ferrier, Alex. J., esq.	1 0 0
Friend, A.	0 10 0
Ditto, in Kilkenny	0 2 6
Fry, Alderman.....	0 10 0
Gausson, C., esq.....	2 0 0
Godwin, Messrs. J. & R., Staffordshire	1 0 0
Grome, Mr. W. H.	0 1 0
Guinness, B. L., esq.	2 0 0
Haffield, Arthur, esq.	0 10 0
Harley, John, esq.	0 10 0
Hopes, Charles, esq.	1 0 0
J. M. A.	1 0 0
Jones, W., esq., Vevey	2 0 0
Lawson, J. A., esq.	0 10 0
Lawson, Mrs.	1 0 0
Leachman, Henry; esq.	1 0 0
Litton, John, esq.....	1 0 0
Low, Francis, esq.	1 0 0
Low, Francis, esq., jun.	2 18 0
Low, Mrs.	0 5 6
Low, Miss	0 3 0
Low, Miss F. S.	0 5 0
Low, Miss R.	0 5 0
Lowry, Miss	0 10 0
Maclean, Henry, esq.	1 0 0
Marks, Rev. Edward, D.D. ..	0 10 0
Massey, Mrs.	0 10 0
Neilson, J. H., esq.	0 10 0
Noble, Miss	0 10 0
Oag, W., esq., Wick.....	1 10 0
Orr, Robert, esq.	1 0 0
Orr, Miss	2 0 0
Osborne, Jonathan, esq., M.D.	1 0 0
Parker, Alex., esq.	2 0 0
Penny Subscriptions, per Miss Mann	4 15 0
Pollock, Matthew, J., esq.	1 0 0
S. B.	1 0 0

Subscriptions and Donations

Smyly, Jos., esq., M.D.	£1	0	0
Smyth, R., esq.	2	0	0
Stafford, Mrs.	0	7	6
Swaine, Messrs. T. & R., Pres- cott	0	10	0
Todd, H. W., esq.	2	0	0
Todd, William, esq.	2	0	0
Vesey, Rev. W.	1	0	0
Warren, Mrs.	2	0	0
Wilson, Mr. W.	0	2	6
Wolfe, John, esq.	0	5	0
Wright, Joseph, esq.	1	0	0

BALLINDERRY. *By the Rev. W. Hum-
berstone.*

Collections in the Brethren's Chapel	3	7	9
Friends, Three	0	3	0
Graham, Rev. S.	0	2	0
Hopes, Mr. George	0	2	6
Munro, Mr. D.	0	2	6
Smith, Rev. Mr., Glenavy.	0	5	0
Tisdale, Rev. Mr.	0	2	0
Friends, by Miss Stewart, Moira	1	15	10
Waddell, Miss, by Miss Stewart	0	4	0
Wilmington, Thomas, esq.	1	0	0
Willey, Miss, Lurgan, collected by:—			
Anderson, Mrs. J.	0	2	6
Armstrong, Robert, esq.	0	2	6
Armstrong, Mrs. James	0	5	0
Bayne, Miss E.	0	2	6
Bell, Mrs.	0	2	6
Boyd, Mrs. J.	0	5	0
Boyd, Mrs. M.	0	5	0
Capper, Miss	0	2	6
Conn, Mr. Joseph	0	3	6
Cosgrave, Rev. T.	0	2	6
Cuppage, Mrs., Silverwood	0	5	0
Friend, unknown, October, 1856	1	0	0
Friends	0	11	0
Gilbert, J., esq., M.D.	0	2	6
Gilbert, Mrs.	0	2	6
Girdwood, Miss	0	2	6
Green, Miss A.	0	2	6
Greer, Mrs. John	0	2	6
Greer, the Misses	0	7	6
Hall, Thomas, esq.	2	0	0
Harper, Mr.	0	2	6
Henderson, Mr.	0	2	6
Henning, Mrs., Waringstown ..	0	3	0
Holmes, Rev. John	0	2	6
Johnston, Mrs.	0	5	0
Knox, Rev. Thomas	0	5	0
Lockhart, Mrs. J.	0	3	6
M'Cart, Mrs.	1	0	0
M'Clure, Mrs.	0	2	6
Malcolm, Mrs.	0	5	0
Millar, Rev. T.	0	5	0
Morris, Miss	0	2	0
Oulton, C., esq.	0	5	0
Paul, William, esq.	0	5	0
Richardson, Mrs., Springfield ..	0	2	6

Shanks, Mrs., Saintfield	£0	5	0
Turkington, Mr. W.	0	2	6
Waddell, Mrs., Newforge	0	4	0
Watson, Mrs. F., Lake-view ..	0	3	6
Watson, Miss H.	0	2	6
Willey, Mr. Robert	0	5	0
Willey, Miss	0	5	0
Young Ladies in Hoophill Sem- inary, collected by Miss Hep- worth	1	0	0

COOTEHILL. *By the Rev. J. Chambers.*

Collections in the Brethren's Chapel	0	15	1½
Sanderson, Miss E.	2	0	0

GRACEFIELD. *By the Rev. S. Connor, jun.*

Collections in the Brethren's Chapel	2	13	0½
Greer, Rev. G.	0	3	0
Hull, Miss, S. A. & H., col. by ..	2	14	3
M. M.'s Mission-box	0	4	0
Maillard, Miss	1	0	0
Miller, Mrs. R.	1	0	0
Single Brethren's Mission-box ..	0	10	6
Sunday-School, Boys and Girls ..	0	7	9½
Waugh, Mr.	0	7	0
Waugh, Miss A.	0	3	0
Whittaker, Mrs.	0	2	0

GRACEHILL. *By the Rev. H. Miller.*

Collections in the Brethren's Chapel	13	9	8
A Lady formerly a Pupil at Gracehill School, by Rev. John Smith	5	0	0
Beatty, Mr., Ballymena ..	0	5	0
Givin, Mr. ditto ..	0	5	0
G. L. S., by Miss Angell, for deficiency	5	0	0
Martin, Mr. A., Ballymena ..	0	2	6
Raphael, Mr. John	0	5	0
Scott, Miss, Ballymena ..	0	1	6
Young, Mrs., Feenaghy ..	1	0	0

Gracehill Academy Juvenile Mission-
ary Association. *By Rev. A. C. Hass.*

N.B. The amount collected this year by this Association is appropriated, by particular request, to the support of Ragged Schools in Barbadoes.

Penny subscriptions	3	17	1
Potter, Mr. T. collected by ..	0	2	0
Shillington, Master F. col. by ..	0	3	6
Wilson, Master J. M. col. by ..	0	7	4

By Master S. Armstrong.

Armstrong, Miss	0	2	0
Sums under 2s.	0	5	7
Young, Mr. R.	0	2	0
Young, Mrs.	0	2	0

By Master Alex. Bulow Hass.

Baird, Mr.	0	2	6
Beggs, Mr.	0	2	6

Raphael, Mr. John, junr. £0 2 6
Sums under 2s 1 5 7

By Master A. M'Minn.

Hogg, Rev. Dr. 0 2 6
M'Minn, Miss, Bath 0 2 6
M'Minn, Miss, Ardlochan 0 2 0
Mineceley, Mrs. 0 2 6
Sums under 2s 0 10 6
Toye, Mrs. 0 2 6
Trotter, Mrs. 0 2 0

By Master A. Reford.

Herdman, Miss, Belfast 0 4 0

By Master James Reid.

Crothers, Mr. 0 2 6
Reid, Mrs. 0 2 6
Sums under 2s 0 6 0
Williams, Mrs. 0 2 0

By Masters F. Shillington and A. B. Reford.

Cannon, Mrs. T. 0 5 0
Sums under 2s 0 2 1

By Master Hugh Smyth.

Smyth, Mr. E. £0 2 6
Smyth, Mrs. 0 2 6
Sums under 2s 0 15 6
Wallace, Miss 0 2 6
Wallace, Miss E. 0 2 6

By Master R. Young.

M'Vicker, Rev. Mr. 0 3 0
Sums under 2s 0 7 3
Young, Mrs. 0 2 0

KILKEEL. By the Rev. John Lee.

Collections in the Brethren's
Chapel 1 13 0
Bell, Mrs. don. 0 2 6
Bruce, Mrs., Rostrevor ann. 1 0 0
Chesney, Mrs. don. 0 10 0
Close, Rev. C. F. don. 0 5 0
Houston, Miss don. 0 8 0
Keowen, Mrs. ann. 1 0 0
M'Creight, Miss. ann. 1 0 0

KILWARLIN. By the Revd. W. Ellis.

Collections in the Brethren's
Chapel 4 0 0
Ellis, Rev. W. ann. 1 0 0

GREENLAND.

LONDON ASSOCIATION in aid of
the Brethren's Mission, by
W. Leach, esq., Treasurer,
For Fuel 9 19 0
For "Elias-Cad" 2 15 6

M. G., by Mr. W. Phillips,
Bristol 0 10 0
Brown, Rev. Fred., for "Elias-
Cad," by Miss Rose, Bristol.. 0 10 0

LABRADOR.

LONDON ASSOCIATION in aid of
the Brethren's Missions, by
W. Leach, esq., Treasurer,
including 5l. for clothing for
Missionaries 21 5 4
Dyer, Miss. for Coals don. 5 0 0
Gascayne, Miss, Haverfordwest,
by Rev. H. O. Essex. ann. 0 10 0

Kramer, Rev. I. F., Locle, Swit-
zerland (100 francs) 4 0 0
M. G., by Mr. W. Phillips,
Bristol 0 10 0
Micheli, Mons. J. L., Geneva,
collected by 18 0 0
Mills, Mrs. M., Orton Water-
ville, sale of Esquimaux Mats,
Baskets, &c. 35 0 9

WEST INDIA SCHOOL FUND.

LONDON ASSOCIATION in aid of
the Brethren's Missions, by
W. Leach, esq., Treasurer .. 21 6 0
Ditto, for Barbadoes Schools 39 1 7
Ditto, for Ragged Schools in
Barbadoes 5 0 0
Ditto, for Spring Gardens School
in Tobago 3 0 0
Ellice, W., esq., for ditto 10 0 0
Grinfield, Rev. E. W., for Ragged
Schools in Barbadoes 5 0 0
Ladies' Negro Education So-
ciety, for Schools in Jamaica 75 0 0

Purser, J. T., esq., for Barba-
does Ragged Schools 2 0 0

BRISTOL. By Mr. W. Phillips.

Charlton, Mrs. 1 1 0
Dyer, Miss ann. 5 5 0
Dyer, Miss E. ann. 5 5 0
Eaton, G., esq. ann. 1 1 0
Naish, Mrs. ann. 0 10 0
Thomas, George, esq. ann. 1 1 0
Thomas, J. S., esq. ann. 1 1 0
Wedmore, T., esq. ann. 0 10 6

HAVERFORDWEST.

Phillips, Mr. George ann. 0 4 0

LEOMINSTER Ladies' Association.

By Mrs. Gregory.

Friend, A	don.	£0	2	6
Griffiths, Mr.	ann.	0	2	6
Howis, Mr. and Mrs.	ann.	0	4	4
Ingram, Mrs.	don.	0	2	6
Lennie, Mr.	ann.	0	2	6
Lurcott, Mrs.	ann.	0	2	2
Meredith, Mr. E.	ann.	0	2	6
Palmer, Mr.	ann.	0	2	2
Perry, Mrs.	ann.	0	2	2

Scriven, Mr.	ann.	£0	2	6
Southall, Mr. E. P.	ann.	0	5	0
Southall, Mr. J., jun.	ann.	0	2	6
Southall, Mrs. S.	ann.	0	5	0
Southall, Miss	ann.	0	2	6
Sutliff, Mr.	ann.	0	2	2
Sunday School Mission-box ..		0	3	1
Winwood, A., collected by		0	6	6

EDINBURGH Association. By Mr. R. Wilson.

Laing, David, esq.		1	0	0
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TRAINING SCHOOL IN ANTIGUA.

LONDON ASSOCIATION in aid of
the Brethren's Missions, by

W. Leach, esq., Treasurer ..		1	11	0
Rose, Miss L. J., Bristol ..ann.		1	0	0

JAMAICA SCHOOL FUND.

LONDON ASSOCIATION in aid of
the Brethren's Missions, by

W. Leach, esq., Treasurer .. 262 18 4

Spence, D. Benham		0	5	0
Spence, Lewis Henry		0	5	0
Williams, Mrs.		0	2	6

By Children of the BRETHREN'S CON-
GREGATION in LONDON for "Neville's
Court School."

By Louisa Bateman.

Pearse, Geo., esq.		0	2	6
Underhill, S., esq. ann.		1	1	0
Witherby, F., esq.		0	5	0

By M. Louisa F. La Trobe.

Foster, Miss, Alderley Edge, collected by		4	0	0
Fripp, Mrs. G. D. ann.		0	10	6
Hensley, Mrs., Harrow, collected by		2	0	0
La Trobe, Miss M. L. F., from members of her own family ..		0	17	6
Parther, Miss, Hoddesdon ...		0	8	0
Simpson, Miss, Southborough		0	5	0
Vosper, Mrs.		0	10	0

By Samuel and George Skeen.

Benham, Mr.		0	2	6
J. M. S. and A. E. S.		0	4	0
Jones, Mrs.		0	5	0
Norman, Mr. G.		0	5	0
Norman, Mr. W.		0	2	6
R. S.		0	2	6
Reed, Mrs.		0	2	0
Small sums		0	9	6
W. S.		0	3	6

By Frances and Amelia Williams.

Chalmers, Mrs.		0	2	0
Durant, Mrs.		0	2	0
Pearse, Mr.		0	2	6
Small sums		0	4	6

BATH. By Mr. Thomas Slater.

Amea, Mrs.		0	10	0
Bagshawe, E. L., esq. ann.		0	2	6
Bush, Miss		0	2	6
Carpenter, Mr. C. P.		0	5	0
Carpenter, Mr. R. W.		0	5	0
Craig, Mrs.		0	5	0
Drought, Mrs. ann.		0	5	0
Friend, A.		0	2	6
Gibbs, Mr. S.		0	2	6
Gibbs, Mr. W.		0	2	6
Hull, Mr. ann.		0	2	6
Kimber, Mrs.		0	2	6
O'Brien, Mrs.		0	5	0
O'Brien, Mrs. W.		0	5	0
Slater, Mr. John		0	10	0
Small sums under 2s.		0	4	0
Sponder, J. C., esq. 2 years		0	5	0
Stanley, Mrs. by Mr. W. Gibbs		0	5	0
Titley, Mr. ann.		0	5	0
Titley, Mr. J., jun.		0	2	6
Worsley, Miss		0	10	0

BRISTOL Association of Brethren and
Youths.

Boys' School, the		0	2	11
Durdham Down Adult School		3	3	4
Frost, Mr. W. D.		0	3	0
Sanders, Mr. E. ann.		1	0	0

BRISTOL Ladies' Association. By Miss
Murch.

Bevan, Mrs.		0	10	0
Bevan, Miss		0	2	6
Birtill, Mr. H.		0	2	6
Birtill, Mrs. H.		0	2	6
Birtill, Mrs.		0	5	0
Braine, Miss		0	5	0

Coate, Miss	£0	2	6
Cox, Miss	0	5	0
Friend, A	1	0	0
Friend, A	0	4	0
Friend, A	0	4	0
Garrard, J., esq.	1	0	0
Godfrey, W., esq.	0	5	0
Hall, Mrs.	0	5	0
Lane, Mrs.	0	5	0
La Trobe, Miss.	0	4	0
Langley, Miss	0	5	0
Longman, Mr.	0	5	0
Martyn, Mrs.	0	10	0
Marychurch, Miss	0	5	0
Rhodes, Miss	0	5	0
Rose, Miss	0	5	0
Ryan, Miss	0	5	0
Small sums	0	4	6
Smith, Mrs. G.	0	5	0
Stephens, H. O., esq.	0	5	0
Strickland, Jacob, esq.	0	5	0
Sunday School Girls	0	7	2
Swain, Mrs. J.	0	2	6
Wallis, Miss	0	2	6
Wayte, Mr.	0	2	6
Whooley, Mr.	0	5	0
Zachary, Miss	0	2	6

DUKINFIELD. By Mr. W. Higson.

Sunday-School Scholars and Teachers	8	3	6
Young Ladies in Dukinfield-School	1	16	6

FAIRFIELD. By Mr. E. Moore.

Badger, Miss, Devizes	£0	5	0
Collected in Fairfield Sisters' House	1	15	0
Coward, Miss E., Devizes	0	2	6
Ladies' Association	1	13	0

FULNECK. By Rev. G. Robbins.

Girls' Sunday-School	0	9	4½
Mallalieu, Masters J. and T. ..	0	5	0
Oxley, Miss S., collected by....	0	4	2½
Pupils in Mr. Sewell's School..	0	4	6
Stamp, Miss, collected by.....	0	5	0
Young Ladies in the Boarding School, by Miss Nettleton	1	2	10

By Miss Fletcher.

Eastwood, Mrs.	0	10	0
Lees, Mrs.	0	2	6
Small sums	0	2	6

By Miss Haster.

Dawson, Mrs.	0	4	0
Gott, Mrs. John.....	0	5	0

By Miss Mallalieu.

Gliff, Miss.	0	4	6
Collis, Mrs.	0	4	4
Holmes, Mrs.	0	2	6
Robbins, Rev. G.	0	2	6
Small sums	0	6	2

BALLINDERRY. By Miss Willey.

Young Ladies in Hoophill Seminary, collected by Miss Heworth.....	1	10	0
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FEMALE TRAINING-SCHOOL, ANTIGUA.

Bryce, Mr., Glasgow	33	6	6
Marston, Miss	10	0	0
Friend, by Miss Marston	5	0	0
Howarth, Miss, by ditto	5	0	0

The BRETHREN'S SOCIETY for the FURTHERANCE of the GOSPEL acknowledge, with many thanks, the Receipt of the following Presents of Clothing and other useful Articles for the use of the Missionaries and their Converts:—

A Cask of Biscuit, and various useful presents for the Brethren and Sisters in Labrador, from Mrs. Borthwick, Edinburgh.

Parcels of Newspapers, for Labrador and the West Indies, from Miss Webster, of Tottenham; Rev. J. Crosby, Bath; and W. Jenner, esq.

Parcels of Clothing, Books, School Rewards, &c., from Miss Marychurch; through Mrs. James, Bath; from Mrs. Heywood, Mrs. Cole, Mrs. Davis, and Miss Mangles; from Mrs. Vores, Friends in Dorchester, Miss Gurney, Miss Farquharson, Miss Webster, Miss Legg, Mr. Charsley, Mrs. Bridges, and other friends.

Box of Honey, from Mrs. Trapp, Bedford, for Labrador.

Box of Raspberry Vinegar, from Mrs. Howard, Tottenham, for Labrador.

Various Parcels of Clothing, School Rewards, and other useful Articles have also been received through the London Association in aid of the Missions of the United Brethren.

N.B.—Parcels for Labrador should be sent to WILLIAM MALLALIEU & Co., 97, Hatton Garden, before the 1st, and Newspapers before the 20th of May.

Parcels for the West Indies should be sent as above, before the 1st of September.

OF THE MISSIONARY STATIONS OF THE UNITED BRETHREN, AND OF THE MISSIONARIES
EMPLOYED IN THEM, ABOUT THE MIDDLE OF THE YEAR 1856.

GREENLAND.—1733.

NEW-HERRNHUT.—*m.* Brn. Ulbricht, Herbrich, Richter; *s.* Br. Kleinschmidt.—LICHTEN-
FELS.—*m.* Brn. Tietzen, Asboe; *s.* Br. Warmow.—LICHTENAU.—*m.* Brn. C. Kögel, J. Kögel;
s. Br. Schneider.—FREDERICKSTHAL.—*m.* Brn. Ihrer, Uellner; *s.* Br. Gericke.—Total, 22
persons.

LABRADOR.—1770.

NAIN.—*m.* Brn. Freitag, Ribbach, Vollprecht; *s.* Br. Mortensen.—HOPEDALE.—*m.* Brn.
Kruth, Elsner; *s.* Br. Kretschmer.—OKAK.—*m.* Brn. Albrecht, Erdmann, Horlacher; *s.* Br.
Tappe.—HEBRON.—*m.* Brn. Mentzel, Schött, Kern. —On their voyage, *m.* Brn. Barsoe, Bub-
ber, Weiz.—Total, 31 persons.

NORTH AMERICA.—1734.

Delawares, FAIRFIELD.—*m.* Br. Jesse Vogler.—WESTFIELD.—*m.* Brn. Zeisberger,
Schmidt; *w.* Br. Ricksecker.—Cyclokers, NEW SPRING PLACE.—*m.* Br. Bischoff; *s.* Br.
Warner.—CANAAN AND MOUNT ZION.—*m.* Br. Mack.—Total, 10 persons.

WEST INDIES.

DANISH ISLANDS.—1732.

St. Thomas, NEW-HERRNHUT.—*m.* Br. Wied.—NIESKY.—*m.* Brn. Völkel, Ilgen.—
Town of St. Thomas.—*m.* Br. Kleiner.—St. Croix, FRIEDENSTHAL.—*m.* Brn. Götz, Dehm.
—FRIEDENSBURG.—*m.* Brn. Baum, Merian.—FRIEDENSFELD.—*m.* Brn. Ziock, Bartels, Suter;
w. Br. Gardin.—St. Jan, BETHANY.—*m.* Br. Köster; *s.* Br. Ilgen.—EMMAUS.—*m.* Br. Ben-
tien.—On the voyage, *s.* Br. Hanna.—Total, 29 persons.

JAMAICA.—1754.

FAIRFIELD.—*m.* Brn. Buchner, Hennig, Sondermann; *s.* Br. Ward.—NEW-EDEN.—*m.* Br.
Plessing.—IRWIN-HILL.—*m.* Br. Lind.—NEW-CARMEL.—*m.* Br. Reinke.—NEW FULNECK.
—*m.* Br. Aug. Renkewitz.—NAZARETH.—*m.* Br. Lichtenthäler.—BEAUFORT.—*m.* Br. Heath.
—NEW HOPE.—*m.* Br. Kiergaard.—LITITZ.—*m.* Br. Elliott.—BETHANY.—*m.* Br. Cook.
—BETHABARA.—*m.* Br. Seiler.—SPRINGFIELD.—*m.* Br. J. Renkewitz.—On the voyage, *s.*
Sr. Gibson.—Total, 32 persons.

ANTIGUA.—1756.

St. John's.—*m.* Brn. Westerby, Turner, Buckley; *s.* Srs. Ellen Roberts, Gilpin.—
GRACEHILL.—*m.* Br. C. B. Ellis.—GRACEBAY.—*m.* Br. Klesel.—CEDAR-HALL, TRAINING-
SCHOOL.—*m.* Brn. Moderau, Hasting; *s.* Brn. E. Zippel, T. Ellis.—NEW-FIELD.—*w.* Br. Hamil-
ton.—LEBANON.—*m.* Br. Mäder.—GRACEFIELD.—*m.* Br. Hornig.—Total, 23 persons.

St. Kitt's.—1775.

BASSETTERR.—*m.* Br. Hull; *s.* Br. J. Harvey.—BETHSDA.—*m.* Br. Mumford.—EST-
RIDGE.—*m.* Br. Röntgen.—BETHEL.—*m.* Br. Müntzer.—On her voyage, *s.* Sr. E. Marlor.—
Total, 10 persons.

BARBADOES.—1765.

BRIDGETOWN.—*m.* Br. Edghill.—SHARON.—*m.* Br. Clemens.—MOUNT-TABOR.—*m.* Br.
Zippel.—CLIFTON-HILL.—*m.* Br. Daiber.—On their voyage, *m.* Br. Reichstein; *s.* Br.
Gaisert.—On a visit in Europe, *m.* Br. Seidel.—Total, 13 persons.

TOBAGO.—1790 (renewed 1827).

MONTGOMERY.—*m.* Brn. Cooney, George.—MORIAH.—*m.* Br. Voullaire.—Total, 6 persons.

Mosquito-Coast.—1848.

BLUEFIELDS.—*m.* Brn. Pfeiffer, Lundberg.—ENGLISH BANK, on PEARL-KEY-LAGOON.—*m.*
Br. Jürgensen.—On the voyage, *m.* Br. Feurig.—Total, 8 persons.

SURINAM.—1735.

PARAMARIBO.—*m.* Brn. Van Calker, Clemens, Bleichen, Glöckler, E. Bau, Drexler, Menze,
Reichel, A. Bau, Gork, Mosebach, Furer, Fricke, Jürgensen, Berthold; *w.* Sr. Weyberg.—RUST-
EN-WERK.—*m.* Brn. Wünsche, Bauch.—LILIENDAL.—*m.* Br. Stanke.—ANNASZORG.—*m.* Br.
Jansa.—CHARLOTTENBERG.—*m.* Brn. Eichenauer, Conrad, Brauer.—CATHARINA SOPHIA.—
m. Br. Dobler.—HANOVER.—*m.* Br. Bramberg.—SALEM.—*m.* Br. Rätthling.—NEW BAM-
BEY.—Vacant.—On the voyage, *m.* Br. Hellström.—On a visit in Europe, *m.* Br. Schwennesen.
—Total, 55 persons.

SOUTH AFRICA.—1736 (renewed 1792).

GENADENDAL.—*m.* Brn. Kölbging, Kühn, Suhl, Brauer, Heinrich, Roser, D. Schärf; *w.* Br.
Fritsch; *s.* Br. Marx.—MAMRE in GROENEKLOOF.—*m.* Brn. Franke, Christensen, Jannasch,
Küster.—ROBBEN ISLAND.—*m.* Br. Wedemann.—ELIM.—*m.* Brn. Nauhaus, Müller, Stoltz,
Kschieschang.—ENON.—Klinghardt, Lemmertz.—CLARESON.—*m.* Brn. A. Küster, G. Schärf.
—SHILOH.—*m.* Brn. Gysin, Bauer, Meyer, Richter; *s.* Br. Baur.—GOSHEN.—*m.* Br. Hart-
mann.—On a visit in Europe, *m.* Br. Bonatz.—Total, 55 persons.

AUSTRALIA.—1849.

COLONY OF VICTORIA, LAKE BOGA.—*s.* Brn. Täger, Spiesske, Hansen.—Total, 3 persons

TIBET AND MONGOLIA.—1853.

s. Brn. Pagell, Heyde.—About to proceed thither, *s.* Br. Jäschke.

SUMMARY.—70 Stations, 300 Missionaries. In the preceding year, 23 retired, 6 departed this
life, and 32 were called into active service.

MISSIONARY LABOURS OF THE CHURCH OF THE UNITED BRETHREN,

About the Middle of the Year 1856.

JANXX

PROVINCES AND STATIONS.	Date of Estab- lishment.	Communi- cants.	Baptized Adults.	Baptized Children.	Total in Church Fellowship.	Total in each Island or Colony.	Candidates for Baptism, New People, and Rejected.	Total under Instructions in the Stations.	Total in each Island or Colony.	Total under the several Governments.	NATIONAL NUMBERS.
NORTH AMERICA.											
<i>Greenland.</i>											2053 Greenlanders.
New-Heribut.....	1753	221	33	124	378		38	416	2053	2053	
Lichtenfels.....	1758	177	78	109	364	1852	98	738			
Lichenau.....	1774	264	136	259	640		65	535			
Frederickthal.....	1824	286	68	168	470		15	287			
Nain.....	1771	88	78	98	272		15	261			
Okak.....	1776	182	59	107	288	1084	29	269	1221	1221	1921 Esquimaux.
Hopedale.....	1782	70	77	111	268		78	346			
Hebron.....	1830	80	80	80	168		37	205			
New Fairfield.....	1792	38	40	60	131		12	153			
Westfield.....	1838	40	21	18	55	416	11	66	486	486	539 Indians.
N. Spring Place.....	1801	35	11	18	55		10	82			
Canaan and Mt. Zion.....	1843	39		43	72						
<i>Central America.</i>											
Bluefields and Eng- lish Bank.....	1848		53		83	53		53	83	53	
DANISH WEST INDIES.											
<i>St. Thomas.</i>											
New-Heribut.....	1753	231	81	287	599		319	915			
Nieky.....	1753	334	90	391	865		234	1099			
Town of St. Thomas.....	1843	123	24	96	242		18	260			
Frederickthal.....	1754	716	128	437	1361	6758	612	1893	9776	9776	
Friedensberg.....	1771	490	56	436	982		645	1637			
Fredericksfeld.....	1804	750	237	609	1586		725	2321			
Bethany.....	1754	157	37	167	361		167	528			
St. Jan.....	1782	307	84	441	832		298	1130			
BRITISH WEST INDIES.											
<i>Jamaica.</i>											
Fairfield.....	1823	604	99	560	1363		300	1669			
New-Eton.....	1812	297	71	330	718		159	877			
Irwin-Hill.....	1815	181	43	309	533		692	1688			
New-Garnet.....	1827	436	143	630	1239		349	1668			
New-Bethlehem.....	1853	344	48	800	1189		311	708			
New-Fulneck.....	1830	380	70	550	1000		287	1237			
New-Nazareth.....	1838	348	33	330	609	16,486	189	768	12,862		
Beaufort.....	1834	41	290	525	140		140	675			
New-Hope.....	1836	264	110	450	814		178	993			
Littitz.....	1839	340	58	480	872		102	974			
Bethany.....	1835	494	85	577	1066		304	1370			
Bethabara.....	1835	494	62	300	712		119	631			
Springfield.....	1840	350	65	291	658		143	696			
<i>St. John's, with Five Islands, &c.</i>											
Greenbay.....	1756	1417	194	700	2311		198	2609			
Gracehill.....	1774	601	168	475	1241		48	1289			
Gracebay.....	1797	334	50	309	684		59	743			
Cedar-Hall.....	1823	666	188	567	1271	7373	166	1439	8048	29,376	
Newfield.....	1817	268	35	220	256		61	357			
Labanon.....	1836	370	101	300	674		140	814			
St. John's, with Five Islands, &c.	1846	202	24	202	226		49	275			60,467 Negroes.

St. Kitts.	1777	498	139	555	1223	2730	538	1560	3461	7037	7037	71,347	71,347
Basseterre	1820	283	72	373	733		145	883					
Bethesda	1845	242	89	190	481		137	618					
Bethel	1833	132	57	120	308		91	400					
Bridgetown	1836	117	29	82	228		121	319					
Sharon	1767	461	98	673	1228	2328	161	1363	2839				
Mount Tabor	1825	199	86	277	562		152	714					
Clifton-Hill	1841	88	18	200	306		77	383					
Montgomery	1827	531	147	611	1279	1745	205	1484	3076				
Morrah	1842	214	62	190	466		126	592					
SOUTH AMERICA.													
Paramaribo	1776	1621	1348	850	3819		1683	5502					
Rust-an-Werk	1845	51	201	96	348		465	813					
Lillendal	1849	102	480	277	859		547	1406					
Anazorg	1849	80	421	362	863		989	1862					
Charlottenberg	1835	156	1416	515	2087	11,109	3733	5522	21,345				
Catherine Sophia	1849	66	395	202	663		471	1134					
Hanover	1849	132	1141	376	1649		2122	3771					
Salom	1840	205	253	248	705		185	890					
Barney	1841	27	29	60	116		29	145					
SOUTH AFRICA.													
Genadendal	1792	952	440	1155	2547		593	3140					
Menre (in Groene- Kioof)	1808	373	236	563	1172		106	1278					
Robben Island	1823	17	24	468	43		44	87					
Elton	1824	356	192	2	1011	5482	261	1372	7037				
Enon	1818	73	48	125	246		49	265					
Clarkson	1839	79	32	134	235		135	370					
Shiloh {Hottentots. Tamboules }	1828	36	30	110	176		32	208					
Lake Boga	1849	21	17	14	59		335	387					
TOTALS		19,583	10,607	21,246	51,435		19,912	71,347					71,347

Of the above gross amount, there are--Subjects of the British Crown

FORM OF BEQUEST

TO THE

Brethren's Society for the Furtherance of the Gospel.

I, N. N., do give and bequeath unto the Treasurer for the time being of a certain voluntary Society formed in London in the year 1741, and known by the name of "The Brethren's Society for the Furtherance of the Gospel among the Heathen," the sum of pounds of lawful money of the kingdom of Great Britain and Ireland, to be paid within months next after my decease, out of such parts only of my personal estate, as shall not consist of chattels real, or money secured upon mortgage of lands or tenements, or in any other manner affecting lands or tenements; for which legacy, the receipt of the Treasurer for the time being of such Society, shall be a sufficient discharge to my executors.

. Bequests for charitable or benevolent purposes (in England only) of lands or tenements, or of money to be laid out in the purchase thereof, or charged on or otherwise affecting lands or tenements, or of money secured on mortgage of lands or tenements, are void: but money, stock, or other personalty not falling under any of the above descriptions, may be so bequeathed.

Subscriptions and Donations to the Brethren's Society for the Furtherance of the Gospel, are thankfully received by the Rev. PETER LA TROBE, Secretary, No. 27, Ely Place, and by Mr WILLIAM MALLALIEU, Treasurer, No 97 Hatton Garden, London.

